BIOGRAPHY: OR, THIRD DIVISION OF "THE ENGLISH ENCYCLOPEDIA"

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BIOGRAPHY

OR

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CHARLES KNIGHT.

VOLUME VI.

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BIOGRAPHY.

VOLUME VI.

*The asterisk * prefixed to the name indicates that the subject of the memoir is still living.*

THIRTY TYRANTS (of Athens). In the year B.C. 404, when, after the Peloponnesian war, Athens had fallen into the hands of Sparta, through the treacherous designs of the oligarchical party, the Spartans themselves did not interfere in any direct way with the political constitution of Athens (Diodorus, xiv. 4), but their negociations with Theramenes and others of the same party had convinced them that even without their interference the democracy would soon be abolished. In this expectation they were not disappointed, as this was really the object of the oligarchical party. But as this party did not sufficiently trust its own power, Lysander, who had already sailed to Samos, was invited to attend the Assembly at Athens, in which the question of reforming the constitution was to be considered. The presence of Lysander and other Spartan generals with their armies, and the threats that were uttered, silenced all opposition on the side of the popular party, and on the proposition of Theramenes a decree was passed that thirty men should be elected to draw up a new constitution. (Xenophon, 'Hellen.,' ii. 3, 2.) Lysias ('in Eratosth.,' p. 126, ed. Steph.) gives a more satisfactory account of the proceedings on that memorable day than Xenophon. These thirty individuals were invested with the sovereign power of the republic. Theramenes himself nominated ten, the Athenian ephors ten others, and the election of the remaining ten was left to the people. The names of the Thirty are preserved in Xenophon ('Hellen.,' ii. 3, 2). Their government, a real reign of terror, which fortunately did not last more than one year, was called in Athenian history the year of anarchy, or the reign of the Thirty Tyrants. From the moment that they had thus acquired an apparently legal power, they filled the vacancies in the senate and the magistracies with their own friends and creatures. The new code of laws which they were to draw up was never made, that they might not put any restraints upon themselves, and might always be at liberty to act as they pleased. A similar board, consisting of ten men, perhaps appointed by Lysander himself, was intrusted with the government of Piræeus. The object of the tyrants was to reduce Athens to the condition of an unimportant town, and to make the people forget the greatness to which it had been raised by Themistocles and Pericles. The splendid arsenal of Athens was sold and pulled down, and several of the fortresses of Attica were destroyed.

To establish their tyranny the Thirty found it necessary to get rid of a number of persons obnoxious to them. The first that were put to death were the sycophants, who during the time of the democracy had contributed most towards its overthrow by their shameful practices; and the senate, as well as every well-meaning citizen, was glad to see the republic delivered of such a pestilence. The senate acted in these trials as the supreme court of justice, and the Thirty presided in it. All the votes of the senators however were given openly, that the tyrants might be able to see which way each senator voted. This mode of proceeding, though it was at first only directed against individuals equally obnoxious to all parties, became alarming when all the distinguished men, who had been imprisoned before the day on which the new constitution was established, in order that they might not frustrate the plans of the oligarchs by their opposition, were in like manner sentenced to death. The apprehensions of the people were but too well founded, and Critias, the most cruel among the Thirty, gave sufficient indications that the Tyrants did not mean to go on with the same moderation. That they might always have at hand an armed force to support them, they sent an embassy to Sparta to ask for a garrison to occupy the Acropolis. This was granted, and came under the command of Callibius as harmostes. His arrival rendered the Thirty secure. They courted the Spartan harmostes in the most obsequious manner, and he in return placed his troops at their disposal for whatever purpose they might wish to employ them in establishing their dominion more firmly. The assistance to the senate in the trials for political offences began to be dispensed with, and the number of the unhappy victims increased at a fearful rate. Not only persons who opposed or showed any dissatisfaction with the rule of the Tyrants, but all who by their merits had gained favour with the people, were regarded as dangerous persons, who, if they could choose, would prefer a popular government, and were condemned to death in a very summary manner. The reign of the Thirty now began to display all its horrors, and no one could feel safe. To be possessed of wealth, especially in the case of aliens, was sufficient to bring a man to ruin, for the tyrants, independent of all political considerations, began to murder for no other purpose than that of enriching themselves by the confiscation of the property of their victims. The remonstrances of Theramenes against this reckless system of bloodshed were not followed by any other consequences than that the Thirty selected 3000 Athenians who were to enjoy a kind of franchise, and who could not be put to death without a trial before the senate. The rest of the citizens were compelled to give up their arms, and were treated as outlaws. By this expedient the Thirty hoped to strengthen themselves, and to become more independent of the Spartan garrison. The opposition of Theramenes to this arrangement involved his own destruction. [THERAMENES.] The horrors which were now perpetrated became every day more numerous and fearful, and numbers of Athenians fled from their native country to seek refuge at Argos, Megara, Thebes, and other places, where they met with an hospitable and kind reception. The tyrants soon began to be uneasy at the crowds of exiles who thus gathered round the frontiers of Attica, and applied to Sparta to interfere. The Spartans issued a proclamation empowering the Thirty to arrest the exiles in any part of Greece, and forbidding any Greek state to interfere on their behalf. This command was entirely disregarded by the Greeks, especially the Thebans, who even declared that the Athenian fugitives should be received and protected in all the towns of Bœotia. Thebes, whose mode of action was not dictated by a generous and humane feeling towards the unhappy Athenians, but rather arose from jealousy of Sparta, thus became the rallying point for a great number of exiles, among whom Thrasybulus was the most enterprising. In what manner the rule of the Thirty Tyrants was at last overthrown, and the democratical constitution was restored at Athens, is related in the article THRASYBULUS.

(Xenophon, *Hellen.*, ii. 3; Diodorus, xiv. 3, &c.; Thirlwall; Grote.)

THIRTY TYRANTS (under the Roman Empire). This name has been given to a set of usurpers who sprung up in various parts of the Roman empire in the reigns of Valerian (A.D. 253-60) and Gallienus (261-68). This appellation of the Thirty Tyrants, in imitation of the Thirty Tyrants of Athens, is highly improper, and bears no analogy to the Thirty of Athens. They rose in different parts, assuming the title of emperor, in irregular succession, and were put down one after another. Their number moreover does not amount to thirty, unless women and children, who were honoured with the imperial title, are included. Trebellius Pollio, who, in his work on the 'Triginta Tyranni,' describes the adventures of each of them, has taken great pains to make out that their number was thirty: there were however

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only nineteen real usurpers—Cyriades, Macrianus, Balista, Odenathus, and Zenobia, in the eastern provinces; Posthumus, Lollianus, Victorinus and his mother Victoria, Marius, and Tetricus, in Gaul, Britain, and the western provinces in general; Ingenuus, Regillianus, and Aureolus, in Illyricum and the countries about the Danube; Saturninus, in Pontus; Trebellianus, in Isauria; Piso, in Thessaly; Valens, in Achaia; Æmilianus, in Egypt: and Celsus, in Africa. The majority of these usurpers were persons of low birth, without any talent or virtue, and scarcely any one of them died a natural death. The best among them were Piso and Odenathus, and the latter, who maintained himself at Palmyra, received the title of Augustus from the Roman senate, and was enabled to bequeath his empire to his widow, the celebrated Zenobia. (Trebellius Pollio, *Triginta Tyranni;* Gibbon, *Hist. of the Decline and Fall*, chap. x.; Manso, *Leben Constantin's des Grossen*, p. 433, &c.)

*THOLUCK, FRIEDRICH-AUGUST-GOTTTREU, one of the most distinguished of modern German theologians, was born at Breslau, on the 30th of March 1799. It was at first intended that he should follow his father's business of a goldsmith, but an early developed inclination for science led to his being placed in the university of his native town, whence he removed in a short time to that of Berlin. At Berlin, under the orientalist Von Diez, he diligently studied the eastern languages, and, partly from association with a circle of religious friends, and partly from the influence of Neander, he devoted himself to theological studies, of which the first fruit was 'Wahre Weihe des Zweiflers,' which has been translated into English by Ryland, and into French, Danish, Swedish, and Dutch, and of which the seventh German edition, in 1851, changes the title to 'Die Lehre vom Sünder und vom Versöhner' (The Doctrine of the Sinner and of the Mediator). In 1824 he was made professor extraordinary of theology in Berlin University. In 1825 he travelled at the expense of the Prussian government to England and Holland, and on his return in 1826 was made professor of theology in the University of Halle. Within a twelvemonth, his health failing, he was forced to quit Halle, and received the appointment of chaplain to the embassy at Rome, where he entirely recovered, and in 1829 returned to his professional duties at Halle. He has ever since been indefatigably occupied by his lectures, by his personal intercourse with the students, and by his writings; and as a preacher in promoting a warm and truly devotional Christianity united with a tempered and wise philosophy. His writings have been very numerous, and are considered of great value, not only by his own countrymen, but by English authors. Among them are—'Praktischen Commentar zu den Psalmen,' and 'Uebersetzung und Auslegung der Psalmen' (Translation and Exposition of the Psalms); 'Commentar zum Briefe an die Hebräer;' 'Commentar zum Römerbrief;' 'Philosophisch-Theologische Auslegung der Bergpredicht' (Exposition of the Sermon on the Mount); 'Glaubwürdigkeit der evangelische Geschichte' (Authenticity of the Evangelical History), a work written in opposition to the 'Leben Jesu' of Strauss; 'Predigten über die Hauptstücke des Christlichen Glaubens und Lebens' (Sermons on the Chief Phases of the Christian Faith and Life), 'Stunden der Andacht' (Hours of Devotion); and 'Literarischen Anzeiger für Christliche Theologie und Wissenschaft überhaupt' (Literary Guide for Christian Theology and Science in General), in which he has most clearly stated his theological views. Several of the preceding works have been translated into English. His labours in the Oriental tongues have also enabled him to produce 'Ssufismus, sive theosophia Persarum pantheistica,' in 1821; the 'Blütensammlung aus der Morgenlandischen Mystiker' (Collection of Flowers from the Eastern Mystics), 1825; and 'Speculative Trinitätslehre des spätern Orients' (Speculative Doctrines of a Trinity of the later Orientals), in 1826. He has also contributed to theological history in his 'Vermischten Schriften, grösstentheils apologetischen Inhalts,' 1839; 'Der Geist der Lutheranischen Theologen Wittenbergs im 17 Jahrhundert,' 1852; and 'Das akademische Leben des 17 Jahrhundert,' 1853-54, the last forming at the same time the first division of a 'Vorgeschichte des Rationalismus.'

THOM, JAMES, who acquired considerable temporary celebrity as a sculptor, was born in Ayrshire in 1799. He was brought up as a stone-mason, and taught himself the art of sculpture. Some small figures which he carved illustrative of the poetry of Burns secured him a local fame, and he was tempted to try his chisel on others of life-size. He accordingly produced in sandstone statues of Tam O'Shanter and Souter Johnnie, which had a surprising run of popularity. After being successfully exhibited in Scotland they were brought to London, where they proved equally attractive, and the self-taught sculptor found himself for a time 'a lion.' He was commissioned to carve more than one repetition of these figures, and small plaster models of them were produced in great numbers. There is undoubtedly a good deal of humour and spirit in the figures, but they are rude and inartistical in conception and execution, and their excessive popularity was of evil influence upon the sculptor himself. He afterwards executed a statue of 'Old Mortality' and several other works; but he appeared to be falling into comparative obscurity when, about 1836, the misconduct of an agent whom he had employed to manage an itinerant exhibition of his 'Tam O'Shanter' and 'Old Mortality' in the United States, led Thom to proceed to America. Eventually he determined to remain in New York, where he found considerable professional employment. He also devoted some time to architecture; took a farm, on which he erected a house from his own designs, and became a tolerably prosperous man; but he seems to have gradually abandoned the use of his chisel. He died at New York on the 24th of April 1850. The original figures of Tam O'Shanter and Souter Johnnie are placed in a building attached to the Burns monument on the banks of the Doon; there are copies of them in England, and at Mr. Colt's, Paterson, New Jersey. His group of 'Old Mortality' stands at the chief entrance of the Laurel Hill Cemetery, near Philadelphia.

THOM, WILLIAM, the weaver-poet of Inverury, was born at Aberdeen in 1799. At ten years of age, with barely the elements of education, he was bound for four years apprentice to a weaver, and during this time, as he narrates himself, "picked up a little reading and writing," trying at the same time to acquire Latin, but being "defeated for want of time." At the end of his apprenticeship he was engaged at another factory, where he worked for seventeen years, learned to play the German flute, and to know "every Scotch song that is worth singing." He married about 1829, had a family, and after some other removals settled for a time at Newtyle, near Cupar-Angus in Forfarshire. He was there when the great commercial failures in America occurred, one consequence of which was the cessation of employment for the poor hand-loom weavers. With a wife and four children, without work, in a neighbourhood where nearly all were as poor as himself, and in a country where the poor laws were not yet introduced, the sufferings of the family were extreme, and in a cold spring day of 1837 they resolved to set off to walk to Aberdeen, in hopes that there he might procure employment. Of this journey he has given a vivid and pathetic narrative. One child died on the way. To obtain the means of progressing he had recourse to his flute, which sometimes brought him a trifling gift, and he made his first attempt at song-making in an address to his flute. This he had printed, and by presenting a copy of it at the genteeler houses procured sufficient to enable the family to reach Aberdeen. He obtained work, first in that town, and then at Inverury. In November 1840 his wife, whose health had been weakened by her late sufferings, died in childbed. His new affliction again drove him to poetry, realising Shelley's assertion, that poets "learn in suffering what they teach in song." He sent one of his compositions, 'The Blind Boy's Pranks,' to the 'Aberdeen Herald,' where it was inserted with much commendation. It attracted the notice of Mr. Gordon, of Knockespoch, a gentleman in the neighbourhood, who relieved and patronised him. He had other poems by him, which were produced and admired, and he was brought to London, feasted at a public dinner, and received that sort of patronage which had so injurious an influence in the case of Burns, a patronage that only enhances the bitterness of the fate to which its objects are almost inevitably consigned. Thom returned to Inverury, resolving, he said, not to be too much elated by the applause he had received, but it is difficult to withstand the seductions to which it leads. He published in 1841 at Aberdeen, a small volume of poems, 'Rhymes and Recollections of a Hand-loom Weaver,' which had but a moderate success. His poetical powers were not great: the chief merit of his verses consists in the exact reproduction of feelings he had himself experienced, with a melody of versification and a correctness of taste remarkable in one of so extremely limited an education. He married a second wife, was often subjected to the extremest need, and at last died in great poverty in March 1850. His widow died in the July following, and a subscription was raised of about 250*l*. for his destitute children.

THOMAS, Θωμᾶς, תְּאוֹמָא (in Greek Δίδυμος: John, xi. 16; xx. 24), one of the twelve apostles of Christ. (Matt. x. 3.) The Hebrew and Greek names both signify a twin. St. Thomas is presumed to have been a Galilean; but no particulars of his birth-place or call to the apostleship are given, and the first notice of him individually is in John xi. 40. Christ having expressed an intention of returning to Judæa, in order to raise his friend Lazarus from the dead, Thomas encouraged the other apostles to attend him, although he regarded death as the certain consequence of this step. The impulsiveness of character thus indicated was not long after very differently displayed. Thomas happened to be absent when Christ, after his resurrection, first appeared to the apostles; and when made acquainted with the fact, he expressed an incredulity which could only be satisfied by the manual evidence of inserting his finger in the holes which the spear and nails had made in the body of his crucified master. Eight days after, when Christ again appeared, Thomas was present; and the reaction in his mind was very strongly expressed by him, when he was pointedly called upon by Jesus to stretch forth his hand and take the desired proof. (John xxi. 24-29.) Thomas is not again mentioned in the New Testament. Doubtless he laboured, like the other apostles, in the propagation of the Christian doctrines: and ecclesiastical traditions make him one of the apostles of the Gentiles. It is alleged that he travelled eastward, and laboured among the various nations which then composed the Parthian empire. (Euseb., iii. 1; Rufin., x. 9; 'Recognit.,' ix. 29.) There is a singular concurrence of Oriental and Western testimony (which may be seen in Assemanni and Baronius), to the effect that St. Thomas extended his labours farther eastward, and then southward, until he reached the coast of India and Malabar, where, having exercised his apostolic labours with success,

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he passed on to the coast of Coromandel; and having made great conversions to the faith in those parts, he proceeded over to some coast on the east, called China (which may possibly have been the country now called Cochin-China), and afterwards returned to Coromandel, where, having suffered martyrdom, he was buried in the mount since called St. Thomas's Mount.

In the quarters indicated there are Christian churches which bear the name of St. Thomas, and claim him for their founder. If they derive their existence as a church uninterrupted from the apostolic age, this fact may be taken as a corroboration of the above traditions. But if the effects which resulted among them from the labours of Mar Thoma and other Nestorian missionaries, at the commencement of the sixteenth century, were really an original conversion, or at least a re-conversion, and not, as is often supposed, the revival of a fallen but not extinct church—then this claim is to be regarded only as an echo of the tradition which has always prevailed in the Syrian churches, and which must be estimated by its intrinsic probability and value.

(Besides Assemanni and Baronius, see Tillemont, i. 397, sq.; Cave's *Antiq. Apostolicæ;* Winer's *Biblisches Realwörterbuch*, art. *Thomas;* Buchanan's *Christian Researches;* Yeate's *Indian Church History;* and Principal Mill's *Letter to the Society for the Propagation of the Gospel* (July 29, 1822), inserted in *Christian Remembrancer* for Nov., 1823.)

THOMAS À KEMPIS. [KEMPIS.]

THOMAS AQUI'NAS. [AQUINAS.]

THOMAS, ANTOINE LE'ONARD, was born at Clermont in Auvergne, on the 1st of October 1732. His father, it has been generally believed, died while Thomas was an infant, leaving a widow with three sons and a daughter. The eldest son, Joseph Thomas, who embraced the clerical profession, died in 1741: he composed a dramatic piece, entitled 'Le Plaisir,' which was acted with success in 1740. The second, Jean Thomas, died in 1755, professor in the college of Beauvais: he published some Latin verses, and introduced into his college an improved method of teaching Latin. It appears therefore that the taste for literature was common to the whole family.

Antoine Léonard was educated at home till he had completed his ninth year, and was then sent to prosecute his studies at Paris, where his brothers preceded him. In a letter which he addressed, in 1767, to Madlle. Moreau, he mentions that his second brother had taken great pains with his education. They were an attached family: Antoine retained all his early devotion for his mother till her death in 1782; and his sister, the only member of the family who survived him, lived with him till his death.

Antoine Léonard Thomas distinguished himself at the university. In 1747 he carried off two of the prizes distributed in his class in the college of Duplessis: in 1748 and 1749 he studied rhetoric in the College of Lisieux, and obtained four prizes: from October 1749 to August 1751, he studied philosophy with equal distinction, at first in the College of Lisieux, subsequently in that of Beauvais. When he finished his university career, his friends wished him to study for the bar, and he did so far comply with their desire as to attend law classes and the office of a solicitor. This continued till the death of his second brother, 1755, at which time he had retired, apparently on account of his health, which was always infirm, to his native district. A short time after he accepted the offer of a professorship in the College of Beauvais. He continued to discharge the duties of his appointment till 1761, when, finding them injurious to his health, he resigned, and was appointed private secretary to the Duc de Praslin.

Thomas commenced his career as author in 1756 by publishing 'Réflexions Philosophiques et Littéraires sur le Poème de la Religion Naturelle.' This was throwing down the gauntlet to the whole school of Voltaire: the patriarch himself took no notice of the publication, and Grimm spoke of it as the work of 'a silly lad just escaped from the school of the Jesuits.' In the same year Thomas addressed an ode, full of hyperbolical compliments, to Sechelles, controller-general of finance: the flattery was successful; it obtained from the minister an addition to the revenues of the college. In 1757 Thomas composed, on the occasion of the great earthquake at Lisbon, a 'Mémoire sur les Causes des Tremblemens de Terre,' which was crowned by the Academy of Rouen. In 1759 he published 'Jumarville,' a poem in four cantos, on the death of a French officer, killed, as the French alleged, under circumstances of peculiar atrocity, in the war between the French and English, in the backwoods of America. Fréron praised this poem in the 'Année Littéraire,' a tribute of thanks to the young author who had ventured to attack Voltaire. These early works of Thomas are remarkable only for their turgid style, commonplace ideas, and for the eagerness of the author to avail himself of the popular topic of the day.

About this time the French Academy, with a view to render the prize-essays of its members more popular, began to propose the éloges of great men as the subjects. Thomas entered the lists three successive years, and was successful every time. His 'Eloge de Maurice, Comte de Saxe,' was crowned in 1759; his 'Eloge de Henri François d'Aguesseau,' in 1760; and his 'Eloge de Réné du Guay-Trouin,' in 1761. In 1760 he also competed for the prize of poetry: his 'Epitre au Peuple' was declared next in merit to the poem of Marmontel, to which the medal was assigned. In these compositions a marked improvement can be traced. There is no greater originality of thought than in his first productions—nothing of genius in them; but more matter, more of artistical finish, and less of boyish inflation of style. The connection with the Duc de Praslin was less advantageous to Thomas than it promised to be at the outset. The duke procured for him the sinecure appointment of secretary-interpreter to the Swiss cantons. But a vacancy occurring soon after in the Academy, this minister, who had a personal quarrel with Marmontel, sought to obtain it for his secretary. Thomas had the magnanimity to refuse the appointment, urging the superior claims of Marmontel. This act of honesty lost him the favour of the Duc de Praslin, and closed the career of office which was opening to him. The admission to the Academy was not however long deferred. He delivered his inaugural address to that body on the 22nd of January 1767.

Between 1761 and 1767 he composed—'Eloge de Sully,' crowned in 1763; 'Eloge de Descartes,' crowned in 1765; in 1766, 'Eloge de Louis, Dauphin de France,' composed and published at the request of the Comte d'Angiviller; and his inaugural discourse. In October 1767, his opera of 'Amphion' was brought out, but without success. These works are all characterised by a progressive improvement in execution. They differ also from his juvenile productions in an attempt to adopt the sparkling and antithetical style of the Encyclopædists, and in the complete approbation of their hold satirical tone in respect to politics, although much of the author's juvenile respect for religion remained with him to the last. As a natural consequence of the change, Grimm had by this time begun to praise Thomas, and Fréron had cooled in his admiration of him: Voltaire had written a complimentary letter on the 'Eloge de Descartes,' but had on the other hand remarked to his friends that they ought now to substitute the word *galithomas* for *galimathias:* Diderot continued implacable. It was rumoured that the court, enraged at the free strain of the 'Epitre au Peuple,' and the sarcasms launched against itself and the feudal system in the 'Eloge du Dauphin,' threatened the liberty of Thomas.

The principal publications of Thomas, from the time of his admission into the Academy till his death, are—'Eloge de Marc Aurèle,' read to the Academy in 1770, and published in 1775. His reply, as director of the Academy, to the inaugural discourse of the archbishop of Toulouse, also in 1770. 'Essai sur le Caractère, les Mœurs, et l'Esprit des Femmes, dans tous les Siècles,' 1772. 'Essai sur les Eloges; ou l'Histoire de la Littérature et de l'Eloquence appliquées à ce genre d'Ouvrage,' published in 1773, in an edition of his collected works. He commenced a poem on the Czar Peter I.; but only four books and part of a fifth were completed at the time of his death. The increased technical skill of the author continues to show itself in these works; but the increased boldness of his attempts serves also to shew the natural meagreness and feebleness of his genius. He was utterly devoid of impassioned imagination. His 'Eloge de Marc Aurèle' is an attempt to personify a Stoic of the age of that emperor: it is alike deficient in interest and dramatic truth. His essay on the character and manners of women is a collection of passages which would have swelled his didactic essay on 'éloges' to too great a bulk. It was said at the time that this panegyrical essay on the sex pleased them less than the vituperations of Rousseau. No wonder the treatise of Thomas is cold and unimpassioned; it was forced work; but the ravings of Rousseau are the scoldings of a jealous man who has been anxious but unable to please. The treatise on 'éloges' is a worthy consummation of the author's labours in that empty and artificial branch of literature which has all the falsehood of oratory without the interest which attaches to the eloquence of the bar or senate from its power of producing great practical effects. The partially completed poem of 'The Czar' is sensible and the versification smooth, but the four books are four separate poems, in the manner (though not so good) of Goldsmith's 'Traveller.' They never could have been made parts of an epic.

Thomas died on the 17th of September 1785. His health, always delicate, had been undermined by incessant study. Thomas was a mere echo of the society by which he was surrounded. He took his colouring in youth from his preceptors, most of whom were ecclesiastics; in after-life, from the sceptical literary conversation of the saloons of Paris. His éloges are his most characteristic works, a kind of composition too inaccurate to have value as history, too cold and remote from the real business of life to impress as oratory. He stands however high among his class of writers. The high finish and some of the brilliancy of the French school cannot be denied him; though for this he was indebted quite as much to the company he kept as to natural talent, or even his unquestionable painstaking.

(*Œuvres* de M. Thomas, Paris, 1792; *Œuvres Posthumes* de M. Thomas, Paris, An x. (1802); 'Sketch of Thomas,' by Saint Surin, in the *Biographie Universelle.*)

THOMASIN, or TOMASIN, surnamed Tirkeläre, Clär, or Zerkler, a German poet of the 13th century. He was a native of the Italian province of Friuli, now the Austrian province of Udine, and was born about 1186. Being thus an Italian by birth, he wrote in his earlier days an Italian work, probably a didactic poem, 'On Courteous Manners,' which is no longer extant. In the course of 1216, when he had just reached his thirtieth year, he wrote in the space of ten months a great didactic poem in German, which from his native

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country he called 'The Italian Guest' (Der Welsche Gast)' and which consists of ten books. This poem, of which there exist many excellent manuscripts, is one of the most splendid productions of German literature during the 13th century, and, although the author is a foreigner, the work breathes throughout a pure German spirit, and displays all the depth and intensity of German thought and feeling. In the beginning of his poem Thomasin admits that he is not a perfect master of the language which he used; but still the peculiarities are so few and slight, that it requires a profound knowledge of the old German language to discover the foreigner. Eschenburg therefore supposes that the author's statement respecting his native country is a mere fiction. But this supposition, as well as another, that the 'Italian Guest' is merely a German translation of the Italian work 'On Courteous Manners,' is without foundation, and contradicted by numerous passages of the former work. The object of this poem is to show in what virtue, piety, and good conduct consist, and why man should strive after them. It shows that a remarkable progress had taken place in the mind of Thomasin during the interval between the composition of the Italian and that of the German work. In the former, as he himself states, he had proceeded from the idea that courteous conduct and nobility of birth were always combined with a noble mind, or, in other words, that the changeable rules respecting good manners were of greater value than the eternal law of morality which is implanted in every man's heart. This prejudice is altogether given up in his German poem, where he declares that a man is foolish who thinks himself great because he is of noble birth and possesses courteous manners, and that it is only a man's heart and real character that make him worth anything. Virtue with him is now a fundamental principle, and not a mere expedient. He describes virtues and vices, and their respective consequences, with a truly Socratic spirit and dignity. Thomasin was well acquainted with the history of antiquity, and it is among the ancients that he found his best models of really virtuous men. The whole poem is a sublime and altogether practical system of morality: it is a philosophy in the garb of poetry and occasionally embellished by figurative language. But he does not write in the spirit of any particular school; his object is in general to instruct man on matters concerning his physical and spiritual welfare.

This masterpiece of early German poetry and philosophy has never yet been published entire. Fragments of it are printed in Eschenburg's 'Denkmäler Altdeutscher Dichtkunst,' p. 121, &c.; compare Gervinus, 'Geschichte der Poetischen National Literatur der Deutschen,' vol. i. p. 456, &c.

THOMA'SIUS, CHRISTIAN. The real name of this author is Thomas, and in the works which he published in his mother tongue he always calls himself Christian Thomas. He was born at Leipzig, on the 12th of January 1655, and was the son of Jacob Thomasius (1622-1684), a distinguished professor of philosophy, and some time rector of the celebrated Thomasschule at Leipzig, under whose auspices Leibnitz was educated. The education of Christian Thomasius was conducted by his father, whose knowledge of philosophy and its history gave his mind at an early age a decided turn. Christian had scarcely attained his fourteenth year when he was found sufficiently prepared to enter the university. In his sixteenth year he obtained the degree of Bachelor of Arts, and the year after that of Master of Arts. The chief subjects of his studies were philosophy and law, more especially the law of nature, which he regarded as the basis of all other laws. The instruction of his father and his own experience at the university had convinced him that the methods of teaching then followed were pedantic and deficient, and he determined to remedy these defects as much as was in his power. In 1675 he went to Frankfurt-on-the-Oder, where he began a course of lectures on law, but they do not appear to have been well received by his colleagues, and in 1679, after having obtained the degree of Doctor of Laws, he left Frankfurt, and made a literary journey to Holland. On returning to Leipzig he commenced the practice of the law. But this occupation did not offer sufficient scope for him, and he again became an academical teacher, in which capacity he brought about the most beneficial reforms. The law of nature, which had until then been almost entirely neglected in the universities, continued to be the principal subject of his studies. The older professors, who found themselves disturbed in their routine of teaching by the energy and boldness of the young man, began to clamour against him. So long as his father lived, violent outbreaks were prevented, partly because he restrained his son's eagerness for reforms, and partly because the other professors esteemed him too much to hurt his feelings by open attacks upon his son. When however his father died, in 1684, the bitterness and boldness with which young Thomasius attacked antiquated prejudices of all kinds together with their champions, involved him in numerous disputes. The enmity was not only provoked by the matter and the manner of his teaching, but also by several publications which tended to destroy established opinions. One of them, on polygamy, especially gave great offence; and he asserted that polygamy was at least not contrary to any law of nature.

Up to this time it had been the general custom in all German universities to deliver lectures in Latin, and to make all public announcements of them in the same language. In the year 1687 Thomasius published his programme in German, and announced that he would deliver a course of lectures in German, and on a subject which appeared altogether foreign to a university—viz. on the manner in which the Germans should follow the example of the French ('Discours, welcher Gestalt man denen Franzosen im gemeinen Leben und Wandel nachahmen soll,' 4to, published at Leipzig, 1687.) This daring innovation was regarded by his colleagues as a perfect heresy, though, after the example was once set, it was gradually followed by other professors, until it became the universal practice in all German universities to lecture in German. It was a necessary consequence of this that books of a scientific character now began to be written in German. Notwithstanding both the open and secret attacks to which Thomasius had thus exposed himself, he continued to combat prejudice, pedantry, and whatever he regarded as error. He was unsparing in his censure, which was usually combined with wit and satire, and even his former teachers did not escape. In the year after, 1688, he established a German Monthly Review, under the title 'Freimüthige, jedoch vernunft- und gesetzmässige Gedanken über allerhand, fürnemlich aber neue Bücher,' which he conducted from 1688 till 1690, and which gave him immense influence in all parts of Germany, and the means of chastising his enemies. His enemies in their turn tried every means to avenge themselves; and although Thomasius at first succeeded in averting the danger that was gathering around him, yet the disputes became daily more vehement and serious, especially with two divines, Pfeifer and Carpzovius, who charged him with atheism. The theological faculty of Leipzig was likewise gained over to their side. H. G. Masius, court preacher to the king of Denmark, who had been rather severely dealt with by Thomasius in his Journal, and who made a reply, to which Thomasius answered in a very energetic manner, persuaded the king of Denmark to have all the published parts of Thomasius's Journal burnt in the market-place of Copenhagen by the hangman, 1689. Such proceedings in a foreign country were treated by Thomasius with contempt; but the storm was gathering over his head. In the same year he became involved in disputes with the Pietists, and also came forward to justify marriages between two persons of different religions, which enraged the divines of Wittenberg to such a degree, that the chief consistory was induced by various charges which were made against him to issue an order for the apprehension of Thomasius. He escaped the danger and fled to Berlin, where he met with a kind reception and the protection of Frederick III., the great elector of Brandenburg (afterwards King Frederick I.) who not only permitted him to settle at Halle, but also to lecture in the Ritteracademie (academy for young noblemen) of that place. He began his lectures here in 1690, and met with the same approbation on the part of the students as at Leipzig; and the increase in the number of students induced the elector in 1694 to found the University of Halle, in which he appointed Thomasius professor of jurisprudence, and conferred upon him the title of councillor, with a salary of 500 thalers. In this new position too Thomasius continued to be annoyed by numerous disputes, partly with his former adversaries and partly with others. In the year 1709 he had the satisfaction to receive an invitation to the chair of jurisprudence in the University of Leipzig, which however he refused. King Frederick I. of Prussia, pleased with the determination of Thomasius not to leave his service, rewarded him with the title of privy-councillor. In 1710 Thomasius was elected rector of the University of Halle, and dean of the faculty of jurisprudence. He died on the 23rd of September 1728, in the seventy-third year of his age.

If ever a man exercised an influence upon his age and country which will extend to the latest posterity, it is Thomasius. He was one of the few men, like Luther and Lessing, who now and then rise up in a nation, give it an impulse, and determine its course. At the time when Thomasius began to make himself known, philosophy and theology were studied and taught in such a manner that it was evident that the spirit which had been created by the Reformation would soon vanish altogether. All philosophical and scientific works were written in Latin, which formed an inadequate medium for communicating new thoughts and ideas, which were frequently crippled and imperfect on that account, or the language itself was barbarous. In the universities also Latin was the ordinary language for communicating knowledge, which thus remained in the exclusive possession of a small number, and without influence upon the nation at large. Thomasius prepared the way for better things, first by communicating knowledge in his native language, and by extending the sphere within which speculation had until then been carried on. At the same time he urged the necessity of writing in a clear and intelligible style, which many of his countrymen in recent times have greatly neglected. His own style, though not often pure, is precise and vigorous. As in places of learning Thomasius destroyed old prejudices and pedantry, he also boldly combated superstition and hypocrisy in the affairs of common life, such as the belief in ghosts, spectres, and witchcraft; and it is almost entirely owing to his exertions that trials for witchcraft and torture were abolished in Germany. In reference to this Frederick the Great says of Thomasius, "He denounced trials for witchcraft so loudly, that persons began to be ashamed of them, and from that time the female sex has been permitted to grow old and die in peace." All this would alone be sufficient to immortalise his name, even if he had no claim to it by what he did in philosophy. Here he indeed found things in such a state, that it required all his energy to

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clear the field from the weeds with which it was overgrown, before it was fit to receive the seed, and accordingly his philosophy is more of a destructive than of a constructive character. But in this negative way he has done incalculable service to his nation, and Frederick the Great justly says, that among all the philosophers of Germany, none have contributed more to render its name illustrious than Leibnitz and Thomasius.

The number of works of Thomasius is considerable. Besides those mentioned above, the following must be noticed:—'Einleitung zu der Vernunftlehre, worinnen durch eine leichte, und allen vernünftigen Menschen, welcherlei Standes oder Geschlechts sie seyn, verständliche Manier, der Weg gezeiget wird, ohne die Syllogistica, das Wahre, Wahrscheinliche und Falsche von einander zu entscheiden und neue Wahrheiten zu erfinden.' 8vo, Halle, 1691. The fifth and last edition of this work appeared at Halle, 8vo, 1719; it was the first readable book that had ever been produced in Germany on logic. 'Von der Kunst vernünftig und tugendhaft zu lieben, als dem einzigen Mittel zu einem glückseligen, galanten, und vergnügten Leben zu gelangen, oder Einleitung der Sittenlehre,' &c., 8vo, Halle, 1692; an eighth edition of it appeared in 1726. This work contains a system of ethics better than any that had appeared before him. 'Historie der Weisheit und Thorheit,' in three parts, 8vo, Halle, 1693. 'Weitere Erläuterung durch unterschiedene Exempel, anderer Menschen Gemüther kennen zu lernen,' 8vo, Halle, 1693, reprinted in 1711. 'Der Kern wahrer und nützlicher Weltweisheit,' 8vo, Halle, 1693: this is a translation of Xenophon's 'Memorabilia of Socrates,' which Thomasius strangely enough took from the French translation of Charpentier, although he himself was well acquainted with the Greek. 'Versuch vom Wesen des Geistes, oder Grundlehren die einem Studioso Juris zu wissen und auf Universitäten zu lernen nöthig sind,' 8vo, Halle, 1699, reprinted in 1709. 'Ernsthafte aber doch muntere und vernünftige Gedanken und Erinnerungen über allerhand auserlesene juristische Händel,' 4 vols., Halle 1720-21. His miscellaneous and smaller essays appeared in a collection under the title 'Kleine Deutsche Schriften mit Fleiss zusammengetragen,' 8vo, Halle, 1701. A complete list of his works is given in Luden's 'Christian Thomasius nach seinen Schicksalen und Schriften dargestellt,' with a preface by Johannes von Müller, 8vo, Berlin, 1805; and in Jörden's 'Lexikon Deutscher Dichter und Prosaisten, vol. v., p. 37—59.

THOMOND, THOMAS, an architect who practised at St. Petersburg, and held the rank of a major in the Russian service, was a native of France, and born at Nancy, on the 21st of December 1759. Scarcely had he completed his professional education at Paris when the revolution rendered it unsafe for him (he and his family being royalists) to remain in the country, and he accordingly emigrated to Russia, where he at first supported himself by the productions of his pencil, which not only found purchasers, but made him favourably known to the St. Petersburg public. The taste he displayed in architectural subjects led at length to his being employed by the government in that branch of art which he had originally intended to follow, and one of the first works of any importance intrusted to him was the Great Theatre (erected by the German architect Tischbein, 1782-83), which he was commissioned to improve and partly remodel in 1804. Although not altogether free from the peculiarities of the French school, the façade and octastyle Ionic portico which he added to that structure is one of the noblest pieces of architecture in the northern capital of Russia, and, of its kind and date, in Europe. Had he executed nothing else, that alone would have entitled him to rank higher in his profession as an artist than many who owe their celebrity as much to the number as to the merit of their works. But he had also the opportunity of displaying his taste and ability in another very striking public edifice at St. Petersburg, namely, the Imperial Birzha, or Exchange, erected by him between the years 1804 and 1810, which is an insulated structure (about 256 feet by 300 feet) of the Roman Doric order, peripteral and decastyle at each end, although without pediments, and having altogether 44 columns. Situated at the southern point of the Vassilievskii Island, immediately facing the Neva, it stands in the centre of a spacious *plotchad*, or 'place,' upon a rich architectural terrace, which sweeps out so as to form a semicircular esplanade in front, at each extremity of which is a flight of steps leading down to the river, and a massive rostral column 120 feet high. Taken altogether, the architectural combination thus produced is exceedingly picturesque, and may be said to be unique.

Thomond also erected some private mansions and other buildings at St. Petersburg, the mausoleum of the Emperor Paul at Pavlovska, the theatre at Odessa, and the Pultava monument. In 1808 he published some of his buildings and architectural designs in a quarto volume, very unsatisfactorily executed however; and he also wrote a treatise on painting, an art to which he was greatly attached. He died on the 23rd of August 1813. (Kukolnik, in *Khudozhestvennya Gazeta*, 1837.)

THOMPSON, SIR BENJAMIN. [RUMFORD, COUNT.]

*THOMPSON, MAJOR-GENERAL THOMAS PERRONET, was born in 1783, at Hull in Yorkshire. He received his early education at the Hull grammar-school, of which the Rev. Joseph Milner was then head-master. In October 1798 he was entered of Queen's College, Cambridge, and in 1802 took his degree of B.A. He soon afterwards entered the navy as a midshipman, but left it for the army, in which he became a second lieutenant, January 23, 1806, and in 1807 served in the Rifle Brigade in the attack on Buenos Ayres. On the 21st of January 1808 he became lieutenant, and in the same year was sent out to the colony of Sierra Leone as governor. In 1812 he returned to active service in the army. In 1814 he served with the 14th Light Dragoons, and was engaged in the battles of Nivelle, Nive, Orthes, and Toulouse, for his services in which he received the war-medal with four clasps. He attained the rank of captain on the 7th of July 1814, and from 1815 to 1819 was engaged in the Pindaree and other campaigns in India as captain of the 17th Light Dragoons. In 1819 he served in the expedition to the Persian Gulf, under Sir William Grant Keir, as secretary and Arabic interpreter, and was for a time political agent there.

In 1821 Captain Thompson returned to England, and attained the rank of major on the 9th of June 1825. In the meantime he had become acquainted with Jeremy Bentham and Dr. Bowring (now Sir John Bowring), and was a contributor to the 'Westminster Review,' of which he afterwards became one of the proprietors. He soon distinguished himself as one of the most powerful of the opponents of the system of protection of native industry, and in his 'Corn-Law Catechism,' first published in 1827, stated with great clearness of reasoning and vivacity of illustration the leading arguments which were afterwards successfully employed by the Anti-Corn-Law League to overthrow the restrictive laws on the importation of wheat and other grain. [COBDEN, RICHARD.] The Catechism was published under the title of 'Catechism on the Corn-Laws, with a List of the Fallacies and the Answers; to which is added an article on Free Trade, from the "Westminster Review," No. 23, with a Collection of Objections and Answers; by a Member of the University of Cambridge,' 8vo, 15th edition, 1831. He also published a 'Catechism on the Currency, by the Author of the Catechism on the Corn-Laws,' 8vo, 3rd edit., 1848. On the 24th of February 1829 Captain Thompson became lieutenant-colonel, unattached, and was placed on half-pay. He continued the assiduous and unflinching advocate of liberal policy in the 'Westminster Review,' in pamphlets, and in newspapers, and was an active supporter of the parliamentary reform movement by speeches as well as by his writings. Colonel Thompson's investigations however were not confined to questions of political and social reform. In 1829 he published an 'Enharmonic Theory of Music,' which he republished in 1850 under the title of 'Theory and Practice of Just Intonation, with a View to the Abolition of Temperament, as illustrated in the Description and Use of the Enharmonic Organ, presenting the Power of executing with the simple Ratios in Twenty Keys, with a Correction for Changes of Temperature; built by Messrs. Robson for the Exhibition of 1851; with an Appendix tracing the Identity of Design with the Enharmonic of the Ancients,' 12mo. In 1830 Colonel Thompson published a small work entitled 'Geometry without Axioms.'

Colonel Thompson was returned to parliament as member for the borough of Hull on the 20th of June 1835. He was not returned in the next election, and was out of parliament till he was returned for Bradford in Yorkshire. He was not returned to the next parliament, but was returned to that elected in March 1857, when he was again elected for Bradford. He attained the rank of major-general on the 20th of June 1854.

Colonel Thompson has published an edition of his collected works, under the title of 'Exercises, Political and Others, by Lieut.-Colonel T. Perronet Thompson, consisting of Matter previously published with and without the Author's name, and some not published before,' 6 vols. 12mo, 1843.

THOMPSON, WILLIAM, a celebrated Irish naturalist. His father was an Irish linen merchant at Belfast, and William, his eldest son, was born on the 2nd of November 1805. As his father destined him for a commercial life, he received such an education as was supposed to fit him for that pursuit. In 1821 he was apprenticed to a firm in the linen business at Belfast. Although at this time he had acquired no taste for natural history, he soon took an interest in this subject from making excursions with a fellow apprentice who possessed a copy of Bewick's 'British Birds,' and a passion for collecting and stuffing birds. For several years he was hardly more than an amateur; but in 1832 circumstances occurred which induced him to give up business, and from that time he devoted himself in earnest to natural history. Although birds were his favourite study, he took an interest in all kinds of animals and plants, and eventually there were few Irish minerals, plants, and animals, with which he was not cognisant. He first became known as a naturalist by his contributions to the 'Proceedings' of the Zoological Society of London, on the natural history of Ireland. The names of some of these early contributions indicate the direction of his mind: 'Catalogue of Birds new to the Irish Fauna;' 'On some Vertebrata new to the Irish Fauna;' 'On some rare Irish Birds;' 'On the Natural History of Ireland, with a description of a new Genus of Fishes;' 'On the Irish Hare.' He also prepared to lay before the meeting of the British Association for the Advancement of Science, held at Glasgow in 1840, a 'Report on the Fauna of Ireland, Division Vertebrata.' This was not a mere enumeration of the vertebrate animals of Ireland, or an account of their comparative scarcity and abundance, but an exposition of the number of species in Ireland, the most western land of Europe, compared with other British and European species. In 1841

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Mr. Thompson accompanied the late Professor Edward Forbes on a voyage in the Ægean in H.M.S. Beacon, commanded by the late Captain Graves, R.N., during which he made a large number of observations on the natural history of the countries which he visited. Some of these he subsequently made use of in his works on the natural history of Ireland. From 1841 to 1843 he was a frequent contributor to the 'Annals of Natural History,' and also engaged in collecting materials for his further report to the British Association on the Invertebrate Fauna of Ireland. This report was read at the meeting of the association at Cork in 1843, and is remarkable for the large amount of minute information it contains on the natural history of Ireland. From this time his papers on Irish natural history became more numerous; a list of above seventy is given in the Ray Society's 'Bibliography,' and these were preparations for a great work which he had projected on the natural history of his native country. The first volume of this work appeared in 1849, the second in 1850, the third in 1851. These three were devoted to the birds. He did not live to complete his work. He had been mainly instrumental in inducing the British Association to meet in 1852 in Belfast. In promoting this object he came to London in the January of that year, when he was seized with paralysis, and died in the course of a few hours. The manuscript of another volume on the 'Natural History of Ireland' was found after his death in a sufficiently advanced state to be given to the public, and this was published with a short memoir of the author in 1856. He took an active interest in all the local institutions of his native town. He was president of the Natural History and Philosophical Society of Belfast, member of the Royal Irish Academy, and honorary fellow and member of several foreign scientific societies. William Thompson is a remarkable instance of a man who, by the devotion of average talents to one great object, succeeded in his work on the natural history of Ireland in achieving for himself a lasting reputation, and giving to science one of its most valuable monographs on the distribution of animals in Europe.

*THOMS, WILLIAM JOHN, born in Westminster, on Nov. 10, 1803, his father being Nathaniel Thoms, the secretary of the first Commission of Revenue Inquiry. After a careful education he became a clerk in the secretary's office at Chelsea Hospital, and has subsequently been made one of the clerks of the Printed Papers Department in the House of Lords, and in 1863, deputy librarian. He wrote articles for the 'Foreign Quarterly Review,' and other periodical works. In 1828 he published in three volumes 'A Collection of Early Prose Romances;' in 1834, 'Lays and Legends of Various Nations;' and in 1838 the 'Book of the Court.' In this year he was elected a Fellow of the Society of Antiquaries, and he is also a member of those of Edinburgh and Copenhagen. In 1839 he edited 'Anecdotes and Traditions;' in 1842, 'Stow's Survey of London,' adding many valuable notes and verifications, and a notice of the life and writings of Stow; and in 1844, Caxton's 'Reynard the Fox:' he has likewise published a translation of Worsaae's 'Primeval Antiquities of Denmark,' 8vo, 1849, of which he considerably increased the value by a preface and notes, pointing out the extent and the manner in which the researches of the author on the primeval remains of Denmark throw light upon those of this country. For a considerable time he has held the office of secretary to the Camden Society. His most noticeable effort however has been the originating of the publication of 'Notes and Queries,' of which he has been the editor since the commencement in Nov. 1849; a work which has been most successfully carried on under his management, and which has collected an amount of curious and valuable information scarcely paralleled by any publication with which we are acquainted; and to the contributions of Mr. Thoms, as well as to his editorial supervision, has the value and success of 'Notes and Queries' been essentially indebted.

THOMSON, ANTHONY TODD, was born in Edinburgh on the 7th of January 1778. His father, by birth a Scotchman, had settled in America, where he held two lucrative appointments under the British government, being Postmaster-General for the province of Georgia, and Collector of Customs for the town of Savannah. Having refused to take the oath of allegiance to the American government, on the breaking out of the Revolution he was compelled to relinquish his appointments, and returned to Edinburgh. Anthony Todd was born previous to this whilst his mother was on a visit to Edinburgh. He received his education at the High School, Edinburgh. When a boy he formed an intimacy with Henry, afterwards Lord Cockburn, which lasted till his death. His father destined him for business, but having obtained a clerkship in the Post-office, he was enabled by the leisure it afforded him to gratify a wish he had always entertained to study medicine. He attended the lectures of Munro, Gregory, Black, and Dugald Stewart. In 1798 he became a member of the Speculative Society, and the companion of Jeffrey, Horner, Brougham, and Lord Lansdowne. In 1799 he became a member of the Royal Medical Society. Having graduated in 1799, he left Edinburgh, and established himself in London about the year 1800. He commenced the practice of his profession in Sloane-street, Chelsea, as a general practitioner. His progress was at first slow, but when once commenced it was never interrupted. In the midst of a large general practice, he found time to cultivate science and literature. He was mainly instrumental in procuring the enactment of the Apothecaries Act in 1814. His first literary work was published in 1810, and entitled 'Conspectus Pharmacopiæ.' He sold the copyright of this book for twenty pounds. In 1833 it was bought by the Messrs. Longman for two hundred pounds. It has gone through fourteen editions. In 1811 he published the 'London Dispensatory,' which was a work of great labour. It contained a critical account of all the medicines and their compounds which were in use in Great Britain. It has been translated into several European languages, and ten editions have been published in England. During his researches into the materia medica he was impressed with the importance of the study of botany, and he was one of the first to give a course of lectures on this subject in London. In 1821 he published a first volume of his 'Lectures on Botany.' This work contained many very valuable observations on the structure and functions of plants which have since become a part of the science of botany. In his observations, he made extensive use of the microscope, and may fairly claim to be one of those who appreciated the value of this instrument, when its use was generally neglected. In 1826 he became a member of the Royal College of Physicians of London, and commenced practice as a consulting physician. In 1828 he was elected professor of Materia Medica to the then London University, now University College. In this position he worked with great ardour at the subject of Therapeutics, and was one of the first to introduce the new substances discovered by the chemist into the practice of medicine. He formed here a very fine collection of specimens of materia medica, but the college had not the means of purchasing it after his death, and it has been lost to the country. In 1832 he was appointed professor of Medical Jurisprudence. The lectures delivered from this chair were published in the 'Lancet' in 1836-7. In 1832 Dr. Thomson published his 'Elements of Materia Medica,' a work of a more scientific character than his 'London Dispensatory,' and entering more fully into the subject of Therapeutics. Three editions of this work had been published at the time of his death. In 1839 he edited 'Bateman on Cutaneous Diseases,' and at the time of his death, he was engaged in preparing 'A practical Treatise on Diseases affecting the Skin,' which has since been completed and edited by Dr. Parkes. In 1848 his health first began to fail. He continued to give his lectures, with considerable interruptions, till the following summer, when he was obliged to retire into the country, and died of bronchitis at Ealing on the 3rd of July 1849.

Dr. Thomson was a man of unwearied industry, and throughout his long career, pursued his labours with few or no interruptions. He was a man of varied attainments, cultivating literature as well as science, and was not an unfrequent contributor of literary articles to the Magazines and Reviews. He translated from the French, and edited, a work by Mons. Salvarte, entitled 'The Philosophy of Magic, Omens, and apparent Miracles.' His notes to this work are full of curious and interesting matter. He edited also an edition of Thomson's 'Seasons;' to which he appended a large number of notes, and a life of the author. He contributed many articles to the 'Cyclopædia of Practical Medicine.' He was for many years editor of the 'Medical Repository;' to which journal he also extensively contributed. One of his last works was entitled 'Domestic Management of the Sick-room,' of which several editions have been printed. A sketch of his life, from which the materials of this notice have been principally obtained, is published with his posthumous work on 'Diseases of the Skin.'

Mrs. A. T. Thomson, the wife of Dr. Thomson, has contributed rather largely to literature, chiefly in the department of historical biography. She has published 'Memoirs of the Court of Henry VIII.,' 2 vols. 8vo, 1826; 'Memoirs of Sarah, Duchess of Marlborough, and of the Court of Queen Anne,' 2 vols. 8vo, 1839; 'Memoirs of the Jacobites of 1715 and 1745,' 3 vols. 8vo, 1845; and 'Memoirs of Viscountess Sundon, Mistress of the Robes to Queen Caroline, Consort of George II., including Letters from the most celebrated Persons of her Time, now first published from their Originals,' 2 vols. 8vo, 1847. She has also written several romances and novels. Her latest publication is 'Recollections of Literary Characters and Celebrated Places,' 2 vols. 8vo. This work consists chiefly of a series of articles which appeared originally in 'Bentley's Miscellany' and 'Fraser's Magazine,' with the signature of 'A Middle-Aged Man,' an appellation which she assumed, as she states, "in order that by better disguising myself, I might at that time express myself the more unreservedly." [Supp.]

THOMSON, JAMES, was born at Ednam in Roxburghshire on the 11th September 1700. His father was clergyman of the place, and distinguished for his piety and pastoral character. James was first sent to the grammar-school at Jedburgh, and completed his education at the University of Edinburgh, where in 1719 he was admitted as a student of divinity.

Thomson turned from divinity to poetry owing to the following incident:—The Rev. Mr. Hamilton, who then filled the chair of divinity, gave as a subject for an exercise a psalm in which the majesty and power of God are described. Of this psalm Thomson gave a paraphrase and illustration as the exercise required, but in so poetical and figurative a style as to astonish the audience. Mr. Hamilton complimented the performance, and pointed out to the audience its most striking points; but, turning to Thomson, he suggested that if he intended to become a minister he must keep a stricter rein over his imagination, and learn to be intelligible to an ordinary congregation. Some encouragement held out to him by Lady Grisel-Baillie following

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this intimation of the Professor, he determined to give up divinity and try his fortune in London. Slender as this pretext of 'encouragement' was, there have been many poets who have thus sought their fortune from no stronger reason. The truth is, Thomson wanted to try his capacity in London, and seized on this as a pretext.

Arrived in London, says Dr. Johnson, he was one day loitering about "with the gaping curiosity of a new-comer, his attention upon everything rather than upon his pocket," when his handkerchief, containing his letters of recommendation to several persons of consequence, was stolen from him. And now the lonely poet in the vast city first felt his inexperience and his poverty. A pair of shoes was his first want; his manuscript of 'Winter' his only property. A purchaser for this poem was found with great difficulty; but Mr. Millar consented to give a trifle for it, and it was published in 1726. It was little read till Mr. Whately and Mr. Spence spoke so favourably of it that attention was attracted, and it rose rapidly into popularity, and one edition very speedily followed another. This success procured him many friends, among whom was Dr. Rundle, who introduced him to the lord chancellor Talbot, and some years after, when the eldest son of that nobleman made a tour on the continent, Thomson was appointed his travelling companion. Meanwhile his poetical powers were fully employed, and in 1727 appeared his 'Summer,' in 1728 his 'Spring,' and in 1730 his 'Autumn.' Besides these, he published, in 1727, 'A Poem sacred to the memory of Sir Isaac Newton,' and 'Britannia,' a poetical invective against the ministry for the indifference they showed to the depredations of the Spaniards in America. By this piece he declared himself a favourer of the opposition, and therefore could expect nothing from the court.

The tragedy of 'Sophonisba' was acted in 1727, Wilks taking the part of Masinissa, and Mrs. Oldfield that of Sophonisba. So high were the expectations raised, that every rehearsal was dignified with a splendid audience collected to anticipate the pleasure that was preparing for the public. Its success however was very equivocal. "There is," says Johnson, "a feeble line in the play:—

'O, Sophonisba, Sophonisba, O!'

This gave occasion to a waggish parody,

'O, Jemmy Thomson, Jemmy Thomson, O!'

which for awhile was echoed through the town."

At this time long opposition to Sir Robert Walpole had filled the nation with clamours for liberty, and Thomson, instinctively seizing the poet's office to utter in verse the wants of the nation, determined on writing a poem on 'Liberty.' He spent two years on this undertaking, and viewed it as his noblest work, probably because it had cost him the most trouble. It was divided into five parts, which were published separately, thus: 'Ancient and Modern Italy compared, being the first part of "Liberty," a poem,' 1735; 'Greece, being the second part, &c.,' 1735; 'Rome, being the third part, &c.,' 1735; 'Britain, being the fourth part, &c.,' 1736; 'The Prospect, being the fifth part, &c.,' 1736. The poem of 'Liberty' does not now appear in its original state, having been shortened by Sir George (afterwards Lord) Lyttelton. Of all Thomson's poems this is the least read, and deservedly so, for, independent of the feebleness of its execution, it is obvious, as Johnson remarked, that "the recurrence of the same images must tire in time; an enumeration of examples to prove a position which nobody denied must quickly grow disgusting."

His friend Talbot appointed him secretary of briefs, a place requiring little attendance, suiting his retired indolent way of life, and equal to all his wants. When his patron died Lord Hardwicke succeeded him, and kept the office vacant for some time, probably till Thomson should apply for it; but either his modesty, pride, or depression of spirits prevented his asking, and the new chancellor would not give him what he would not request. This reverse of fortune increased his literary activity. In 1738, besides editing his own works in two volumes and writing a preface to Milton's 'Areopagitica,' he produced the tragedy of 'Agamemnon,' with Quin for his hero. For this he got "no inconsiderable sum," though it had but poor success. Johnson says that on the first night Thomson seated himself in the upper gallery, and was so interested in its performance, that "he accompanied the players by audible recitation, till a friendly hint frighted him to silence." Thomson's next tragedy was 'Edward and Eleonora,' which was not allowed to be represented on account of certain pretended allusions. He then wrote, conjointly with Mallet, the masque of 'Alfred,' which was represented before the Prince and Princess of Wales at Cliefden in 1740. This masque contains the national song of 'Rule Britannia,' which Mr. Bolton Corney ascribes, "on no slight evidence," to Mallet. Thomson's next work was another tragedy, 'Tancred and Sigismunda,' which, being taken from the interesting story in 'Gil Blas,' instead of the Grecian mythology, as were his other pieces, had more success. Garrick and Mrs. Cibber played the principal parts. His friend Sir George Lyttelton now appointed him surveyor-general of the Leeward Islands, from which, after paying a deputy, he received about 300*l.* a year.

The 'Castle of Indolence,' which was many years under his hands, was now finished and published (1748). It was at first little more than a few detached stanzas, in the way of raillery on himself, and on some of his friends who reproached him with indolence, while he thought them at least as indolent as himself. But the subject grew under his hands till it became his masterpiece.

A violent cold, which from inattention became worse, at last carried him off, on the 27th of August 1748. He left behind him a tragedy of 'Coriolanus,' which was brought on the stage by Sir George Lyttelton for the benefit of his family. A considerable sum was gained, which paid his debts and relieved his sisters. The remains of the poet are deposited in Richmond Churchyard.

Thomson was "more fat than bard beseems;" of a simple, unaffected, indolent, sensual character; silent in company, but cheerful among friends, of whom he had many and true. This character is discernible in his writings. His simplicity is seen in the purity and warmth of his sentiments, sometimes even childish; his indolence in the slovenliness of his versification, and the inappropriateness of so many of his epithets: he never seems to have thought anything worth the toil of polishing, and hence the perpetual use of pompous glittering diction substituted for thought or description; his sensuality appears in the gusto with which he describes all luxuries of the senses, and the horrors of deprivation. Amidst much that is truly exquisite both in feeling and expression, he mingles the absurdities of a schoolboy's trite commonplaces and mechanical contrivances to piece out his verse. A sweet line of almost perfect beauty is followed by a bombastic allusion, or some feeble personification as tiresome as the first was bewitching. A touch of nature is overloaded by superfluous epithets—a picturesque description is often marred by pedantry or by carelessness. In spite of these drawbacks, Thomson is a charming poet, and one whose works have always been the delight of all classes. The popularity of his 'Seasons' equals that of any poem in the language, and it is said that some one, finding a shabby copy of it lying on the window-seat of a country ale-house, exclaimed "That's true fame!" Thomson's beauties are genuine: his descriptions of nature often come with the force of reality upon the mind; and no one ever painted more successfully the 'changing scene' and the 'rustic joys' of England.

His 'Castle of Indolence' may be regarded as his best-sustained effort; for, although separate passages of the 'Seasons' may be superior, yet on the whole it has fewer defects, while some of the stanzas, especially in the first canto, fill the mind with lazy luxury. Of his tragedies we need say little: their neglect has been so signal, that we may accept so unanimous a verdict without further examination; indeed the genius of Thomson was eminently undramatic.

THOMSON, THOMAS, M.D., a celebrated chemist, was born April 12, 1773, at Crieff, Perthshire, and received his early education at the parish school of that place. He afterwards studied at St. Andrews and Edinburgh, and was a pupil of the celebrated Dr. Black. In 1802 he delivered a course of lectures on chemistry, and continued to lecture on this science for nearly fifty years. He was one of the editors of the 'Encyclopædia Britannica' from 1796 to 1800, and wrote the articles 'Chemistry,' 'Mineralogy,' &c. in that work. In 1802 he published his 'System of Chemistry.' He first suggested the use of symbols in chemistry, which have since become so generally employed. He was one of the first chemists who recognised the value of Dalton's atomic theory, and devoted himself to its elucidation. He also at this time conducted for the Board of Excise a series of investigations on brewing, which formed the basis of Scottish legislation on that subject. In 1813 Dr. Thomson came to London, and started the 'Annals of Philosophy,' a scientific journal, which he edited till the year 1822, when he resigned it to his friend Mr. Richard Phillips. In 1827 this journal became merged in the 'Philosophical Magazine. In 1817 he was elected lecturer on chemistry in the University of Glasgow, and the following year received the title of professor. This chair he held till his death, assisted in his later years by his nephew and son-in-law Dr. R. D. Thomson. In 1835 he published a work, entitled 'Outlines of Mineralogy, Geology, and Mineral Analysis,' and in 1849 a work on 'Brewing and Distillation.' He died on the 2nd of July 1852. His son, Dr. Thomas Thomson, is celebrated for his botanical knowledge; he has published an account of his travels in Thibet, and is now the superintendent of the East India Company's botanic gardens at Calcutta.

*THORBURN, ROBERT, A.R.A., was born at Dumfries, Scotland, in 1818, and entered in 1833 as a student in the Scottish Academy, Edinburgh, where he gained the highest honours. Having chosen miniature-painting as his special province, he in 1836 came to London, and quickly succeeded in securing a considerable measure of patronage among the leading members of the court and aristocracy. He has adopted a largeness of size as well as of style unusual with miniature-painters, and he has endeavoured to superadd something of the depth of tone and breadth of chiaroscuro usually found only in oil-paintings to the brilliancy and transparency belonging to painting on ivory. He has succeeded to a great extent in raising the style of painting on ivory; but under his hands, and still more in the hands of his imitators, the miniature has lost something of the gaiety which seems essential to that class of paintings. Mr. Thorburn's likenesses are usually good and characteristic, but there may often be seen a too evident attempt to impart historical elevation to the countenances and figures of his sitters, and this is sometimes sought to be increased by the adaptation of the forms and arrangement of well-known compositions of the great Italian masters. For many years, from the rank or eminence of his

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sitters, and the size and beauty of his paintings, his miniatures have been among the most attractive of those annually exhibited in the rooms of the Royal Academy. The Queen, the Prince Consort, and several of the royal children, many members of the royal families of France, Belgium, and Germany, with an almost endless array of the female aristocracy of England, have been painted by him, and seldom indeed have female loveliness and dignity been more happily portrayed. Mr. Therburn was elected an associate of the Royal Academy in 1848. During the last few years he has resided chiefly in Edinburgh, and painted portraits and scriptural pieces in oil.

THORDO is the Latinised name of a celebrated Danish lawyer, whose real name was THORD, or, more completely, THORD DEGHN. He lived in the reign of Waldemar III., king of Denmark, and was descended from an ancient family of that country. Concerning his life, little is known beyond the fact that he was chief judge of the province of Jutland. His name has come down to us through a collection of Danish laws which he formed into a kind of code. It contains the earliest Danish laws, to which no historical origin can be assigned, as well as the subsequent laws which were passed between the years 1200 and 1377 by the Danish parliament, and sanctioned by the kings. They are not arranged in chronological order, but systematically, and comprise civil as well as constitutional laws. They are of very great value to the student of the social and political history of Denmark. Danish editions of this small code appeared at Ripen, 4to, 1504, and at Copenhagen, 4to, 1508. Ludewig, in his 'Reliquiæ Manuscriptorum omnis ævi diplomatum ac momentorum ineditorum,' vol. xii., pp. 166-216, has published a Latin translation of this code of laws. In the title to them Thordo calls himself "Thordo legifer Daciæ," where Daciæ must mean Daniæ, that is, Denmark.

THORDSON, STURLA, belonged to the celebrated Icelandic family of the Sturla; his name Thordson indicates that he was a son of Thordo. He was a nephew of Snorri Sturluson, and born about A.D. 1218. Being a man of high rank and great knowledge, he was appointed to the most important offices by the Danish kings Hacon and Magnus, and it was at their command that he wrote the history of Iceland, Denmark, and Norway, from the time when the work of Snorri Sturluson broke off. This history bears the title of 'Historia Sturlungorum,' but the work which is now extant under that name is only an abridgment of the original history, and the latter part is altogether lost. The substance of the work is given in Torfaeus, 'Historia Rerum Norvegicarum,' who, in his Prolegomena, also gives an account of the 'Historia Sturlungorum.' Thordson died in 1288, at the age of seventy.

THORER, ALBAN. [TORINUS, ALBANUS.]

THORESBY, RALPH, a virtuoso and antiquary, and an early Fellow of the Royal Society, was the son of a merchant of Leeds, and born in that town in 1658. He had his early education in the Leeds grammar-school, but, being intended by his father for commercial life, he did not pass to any of the higher seats of learning. He had however what may be called a liberal commercial education, being sent by his father to Holland for the purpose of becoming acquainted with the mode of conducting business in that country, and of acquiring the modern languages; and afterwards to London for a similar purpose. He settled in his native town, where his family was connected with some of the principal persons who then formed the society of Leeds, and where he had a business prepared for him, which had been successfully conducted by his father, who died when the son was just twenty-one.

Thoresby possessed from a very early period of life an eager curiosity respecting the things and persons around him which presented any features of historical interest, and a desire of collecting objects of curiosity, natural or artificial. His father had something of the same taste, having purchased the collection of coins and medals which had been formed by the family of Lord Fairfax, the parliamentary general, and this collection was the basis of the museum formed in a few years by the son. This museum was a means of bringing him acquainted with all the celebrated antiquaries and naturalists of the time, and was a perpetual attraction to persons of curiosity, who often visited Leeds for no other purpose than to see it. It is not too much to say of it that it was the best museum that had been formed in England by a gentleman of private and rather small fortune; containing, it is true, some things which would now be esteemed of not the smallest value, but also many objects of very high value, especially in the two grand departments of manuscripts and coins. As he advanced in life, the curiosity which had at first been directed upon the objects more immediately around him became expanded so as to comprehend objects of more general interest, and in fact the whole range of what is generally understood to be comprehended in the term antiquarian literature. In the department of natural history he was also not merely a collector, but an observer, and he made many communications, esteemed of value, to his private friends or to the Royal Society.

With this turn of mind, it will hardly be supposed that he was very successful in his mercantile affairs. He had however the good sense to withdraw from business before his fortune was entirely lost to him, and about the forty-sixth year of his age he seems to have wholly retired from it, and to have formed the determination of living on the little income which the portion of his property that remained would afford him.

Besides amassing such manuscript matter as he could by any means become possessed of, he was himself a laborious transcriber, and was also accustomed to commit to writing notes of things which he observed, or information collected from his friends or the old people of his time. When released from the cares of business, he had leisure to make use of these notes, and he entered upon the preparation for the press of two works, which it was intended by him should contain all that he had gathered in what had been from the first his favourite subject, the illustration of the history, and whatever belonged to it, of his native town. One of them was to be in the form of a topographical survey of the whole of the large parish of Leeds, and of a few of the smaller parishes which are supposed to have been comprehended under the very ancient local term 'Elmete:' the other, a history of the various transactions of which that district had been the scene, of its more eminent inhabitants, of the public benefactors, and of the changes which had taken place in the state or fortunes of its inhabitants. The first of these designs only was accomplished. The work appeared in a folio volume in 1715, under the title of 'Ducatus Leodiensis, or the Topography of the Town and Parish of Leeds.' This work leaves little for the inhabitants of the town to desire in this kind, except that he had prepared the 'historical part' also, to which the author is perpetually referring the reader. The work is more than its title promises, since it contains a large body of genealogical information, comprehending the descents of nearly all the families of consequence who inhabited the central parts of the West Riding. There is also a very large descriptive catalogue of the treasures deposited in his museum.

The 'Ducatus' is the principal literary work for which we are indebted to him. As a kind of supplement to it, he published, in 1724, a history of the Church of Leeds, under the title 'Vicaria Leodiensis,' which, like his former work, has many things not strictly belonging to his subject, but in themselves valuable. A new edition of the 'Ducatus,' containing also all the matter of the 'Vicaria' which properly belonged to Leeds, was published by Thomas Dunham Whitaker, LL.D., in 1816. The writings of Bishop Nicolson, Bishop Gibson, Obadiah Walker, Calamy, Strype, Hearne, and many other persons, show how willing Thoresby was to give assistance to any of his literary friends in their various publications. He died in 1725.

Thoresby kept during the greater part of his life an exact diary of each day's occurrences. Large extracts from the portions which remain of it were published in two octavo volumes in 1830, and two more volumes were published at the same time of selections from the letters of his various friends; these were published under the care of Mr. Hunter. They exhibit the peculiar features of a somewhat remarkable character, and the particular incidents of his life. An ample account of Thoresby may be found in the 'Biographia Britannica,' and another prefixed to Dr. Whitaker's edition of his topographical work.

THORILD, THOMAS, an eccentric Swedish poet and political speculator, the author of several works not only in Swedish but in English and German, to some of which his countrymen ascribe a high value, was born on the 18th of April 1759, in the parish of Svarteborg in Bohuslän. His father's name was Thorén, which the son, after bearing for some time, changed to that of Thorild, for what reason is not apparent. After studying at Lund he took up his residence in Stockholm, and his first work 'Passionerna,' an Ode on the Passions, was criticised with some severity by Kellgren (KELLGREN), and in consequence a lengthy paper war took place between the two which brought Thorild's name into notice. In 1786 he addressed a pair of memorials, one to the king, the other to the people, in favour of liberty of the press, and was so disgusted at the little effect they produced, that for that and other reasons he determined to transfer himself to England. "England," he declared, "was the fatherland of his soul, he was born for it, if not in it." Before going however, he wished to obtain the degree of doctor at the University of Upsal, with the view of inspiring more respect. His public disputation for a degree on the 22nd of March 1788 was the most remarkable ever known at that university. The king, Gustavus III., and all his court were present, and among the opponents of Thorild on his theme, which was 'A Criticism on Montesquieu,' were fifteen of the courtiers, one of whom was the minister Schroderheim, another the poet Leopold, at that time the leading poet of Sweden. The king was, it is said, struck with admiration at the talents of Thorild, and testified a desire to take him under his patronage; but much of this rests on Thorild's own testimony, and he was throughout life remarkable for inordinate self-conceit. If an offer was really made it did not prevent him from coming to England. His object in doing so, as appears from some private letters to his patron Tham, a dry antiquary, who supplied him with money, was to effect a 'World Revolution.' "To understand and to act were," Thorild said, "the two great attributes of humanity. He who excels in one is called a Genius, in the other a Hero. The legislative power ought to be in the possession of Genius, and as mankind requires an armed executive also, that power ought to be in the possession of Heroes. Scoundrels—that is, kings, ministers, and priests—should receive a warning, and if any did not attend to it, the sentence should then be passed on them—'Feriendus' (To be Struck)." "This is a hero-worship," says

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Pamblad, in his Swedish biography of Thorild, "resembling that of Thomas Carlyle, who in mind is near akin to Thorild." The ideas however of Thorild, which include, among other things, the destruction by fire of all great cities, as "nests of folly and tyranny," have a far more striking resemblance to those of the wildest of the French revolutionists, which they have the merit, such as it is, of anticipating. It was in September 1788 that Thorild came to England, where he remained a year and a half, so that he must have been in London at the time of the outbreak of the French revolution, yet he seems to have made no movement to transfer himself to Paris. At first he was delighted with England, and wrote from Scarborough, "Almost everything here is of its kind the best I have seen, the beer, the theatre, the letters, the sermons." As might be expected his opinions soon changed, and for the rest of his life he wrote of the country with great contempt. "The whole government of England," he told Tham in 1790, "is a balance of violence and justice, of sense and nonsense, of truth and falsehood, which is indeed necessary in the idea of a balance." While here he published two pamphlets in English, 'The Sermon of Sermons on the Impiety of Priests and the Fall of Religion,' London, 1789; and 'Pure Heavenly Religion restored,' London, 1790; the one an attack on religion in general, the other, not very consistently, a defence of the doctrines of Swedenborg. Both of them fell still-born from the press. Some others, 'On the Dignity of a free Death, with a view to state that grand right of man, by a Druid,' and 'The Royal Moon, or on Insanity in Politics,' appear not to have been printed, and 'Cromwell, a sketch of an epic poem,' was left unfinished, but was afterwards printed in Sweden by Geijer. It begins—

"Great is the man I sing, and bold my theme,
A dread to feeble souls as lightning's gleam
In midnight, or loud thunderings' solemn roar,"

and shows, amid occasional incorrectness, a power over English poetical language very rarely attained by a foreigner. Cromwell was Thorild's favourite hero—another point of resemblance to Carlyle. The Swede, as might be anticipated, hailed with delight the outbreak of the French revolution, though, as we have seen, he kept at a safe distance from it. He continued to express his warm admiration of its progress, and his detestation of those who thought otherwise, for some years, till he was suddenly converted to an anti-revolutionist by the Reign of Terror. On his return to Sweden in 1790 he resumed his literary labours, and not long after the death of Gustavus III., who was always his admirer, issued a new edition of a former publication, an 'Essay on the Freedom of the Public Mind,' with a dedication to the Duke of Sudermania, then regent, afterwards Charles XIII., in which these words occurred, "Give us then the freedom of the public mind, honestly and fairly, before it is taken with blood and violence." For this passage and some others of similar tendency Thorild was brought to trial on a capital charge, but was finally only sentenced to four years' banishment. This trial, which terminated in February 1739, was at once the most conspicuous and the most honourable incident in Thorild's life, he showed great coolness during its progress, and wrote a series of poems in prison. He removed to Greifswald, then part of Swedish Pomerania, and before his years of banishment were over, was appointed by the Swedish government librarian of the university there, and afterwards a professor. The rest of his life was spent quietly at Greifswald, where he died on the 1st of October 1808.

A collection of the works of Thorild, 'Thomas Thorild's Simlade Skrifter' was published in 3 vols. at Upsal and Stockholm, between 1819 and 1824, under the editorship of Geijer, who took the objectionable liberty of leaving out such passages as he thought ought not to have been written. One volume consists of poems, the two others of literary criticism and essays on general subjects. As a literary critic the most striking peculiarity of Thorild was his boundless admiration of Ossian. Those who feel a curiosity as to his philosophical opinions in general, may find ample information in the 'Svenskt Pantheon,' and in Atterbom's 'Svenska Siare och Skalder' (Swedish Seers and Bards). While at Greifswald he became the friend of Herder, the German philosopher, whose works were left to him to edit.

THORKELIN, GRIM JONSSON, a learned Icelander, was born in 1749, according to a life in the 'Monthly Magazine' for 1803, in 1750, according to Jens Worm, and on the 8th of October 1752, according to Erslew, who refers to the accounts in the 'Monthly Magazine,' and Worm, as "autobiographies of Thorkelin." Many similar discrepancies occur in the accounts of other circumstances of his early life, but they are hardly worth the trouble of pointing out. According to a rescript of the King of Denmark, issued in 1759, one of the best scholars in Iceland was to be selected every year to be sent to Denmark, and educated at the public expense, and the choice of Bishop Finn Jonsson [JONSSON] fell in 1770 upon Thorkelin. As his chest was too weak to allow him to become a preacher, he took to the study of law, and combined with it that of antiquities. He soon distinguished himself by the publication of several Icelandic works which he edited, among others of the 'Eyrbiggia-Saga,' of which an abstract was afterwards published by Walter Scott. He obtained various posts in connection with the Arne-Magnæan Commission, the Secret Archives, and other learned establishments of Copenhagen; received in 1783 the title of Professor Extraordinary, and in 1786 he was sent to England, mainly at the King of Denmark's expense, on a tour of antiquarian research, which was to last for four years, and ultimately extended to five. In England he made himself acquainted with many of the distinguished literary men of the time, Pinkerton, Horace Walpole, and Macpherson, the translator of 'Ossian' included. He was presented to King George III., and at his desire, made a selection of Danish literature for the library then at Buckingham House, now in the British Museum. The 389th volume in the manuscripts of that library is a 'Catalogue consisting of 2085 books relative to the Danish, Swedish, Norwegian, and Icelandic Literature and Philosophy, written by the natives, and published within the borders of Scandinavia. A collection made for purpose [on purpose (?) or for a purpose (?)] during a time of more than twenty years.' Both the collection and catalogue were made by Thorkelin, and most of the books were acquired for the royal library. He made a tour in Ireland, and also a tour on the Scottish coast, of which he published an account in English in 1790, in some letters to the 'Public Advertiser.' This was not his only contribution to English literature. In 1788 he published an 'Essay on the Slave Trade,' and also 'Fragments of English and Irish history in the ninth and tenth century, translated from the original Icelandic, and illustrated with some notes,' the latter work forming the 48th number of Nichols's 'Bibliotheca Topographica Britannica.' The selections from the Icelandic sagas are interesting, but the translation is far from clear, and is vague and inflated in style. Another English work by Thorkelin which ran to a second edition, a 'Sketch of the character of his royal highness the Prince of Denmark, to which is added a short view of the present state of literature and the polite arts in that country,' London, 1791, was translated into Danish, and led to a paper war with other Danish writers, who complained of some of its statements. The most important result of Thorkelin's visit to England however was the copy that he took of an ancient Anglo-Saxon poem in the Cottonian library, to which attention had been called nearly a hundred years before, in Wanley's 'Catalogue,' published in Hickes's 'Thesaurus,' but which had remained all the time unedited by the learned of Britain. When in 1791 he returned to Denmark on his nomination as Geheime-Archivarius, or Keeper of the Secret Archives, it seems to have been his intention to publish this work without delay, but his biographer in the 'Monthly Magazine' for 1803, concludes his narrative by the statement that "in the course of a year after his return, he married a rich widow in the brewing line, which he conducts at this day," and business seems to have interfered with literature. Thorkelin had however prepared it for publication at the time of the unexpected attack on Copenhagen, in 1807, when his translation of the poem perished with his house and library under the English bombardment. He was encouraged to take up the work again by Counsellor von Bülow, and finally the poem and translation were published together in one quarto volume at Copenhagen in 1815, at von Bülow's expense, under the singular title of 'De Danorum Rebus Gestis Secul. III., IV., Poema Danicum Dialecto Anglo-Saxonica.' This is the poem which has since become so celebrated under the name of 'Beowulf.' It will be seen that in the title Thorkelin calls it a Danish poem in the Anglo-Saxon dialect, and in his preface his language would lead a reader to conclude that the poem was in Icelandic. What he can have meant by this it is not easy to say, but the only merit of his edition is that of having called attention to this very interesting relic of ancient literature. "I am most reluctantly compelled to state," says Kemble in his edition of Beowulf (London, 1833), "that not five lines of Thorkelin's edition can be found in succession in which some gross fault either in the transcript or the translation does not betray the editor's utter ignorance of the Anglo-Saxon language." Thorkelin died on the 4th of March 1829, at Copenhagen, after long suffering from ill-health. A full and accurate list of his works is given in Erslew's 'Forfatter Lexikon.' Among them we find a "Proof that the Irish at the time of the Eastmen's arrival in Ireland in the 8th century, deserve a distinguished place among the most enlightened nations of Europe at that period," written in Danish, and published in the Transactions of the Royal Society for the Sciences in 1794.

THORLAKSSON, JON, the Icelandic translator of 'Paradise Lost,' was born on the 13th of December 1744, at Selardal, near Arnarfjord, the son of a priest who was afterwards dismissed from the priesthood. Thorlaksson himself incurred a similar punishment in 1772; a second bastard child having been sworn to him he was dismissed from being priest of Grunnavik, and deprived of holy orders. Fortunately for him, Olaf Olafsson obtained in the following year from the king of Denmark the privilege of establishing a printing-office at Hrappsey in Iceland, and Thorlaksson, who would otherwise probably have been reduced to starvation, procured employment as corrector of the press. Though he had never left his native island, he had received a good classical education during three years spent at the school of Skalholt, then the Icelandic capital; and he assisted in translating into Latin the Annals of Biorn of Skardsö, perhaps the most distinguished production of the Hrappsey press. His learning won him favour: he married the daughter of a peasant, who was partner with Olafsson in the printing-office, and in 1780 he was restored to the priesthood, but with the reservation that he was never to officiate in the diocese of Skalholt. It was eight years later before he was presented to the living of Bægisa in the north of Iceland, the value of which was somewhat under seven pounds sterling a year, and reduced by his having

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to pay a curate. The north of Iceland is still more uncultivated than the other parts of the island. His wife refused to accompany him to his living, and died, separated from him, in 1808. In 1791 Halldor Hjallmarsson, one of his parishioners, wrote to the Icelandic Literary Society to say, that having acquired the year before a Danish translation of 'Paradise Lost,' he had put it into the hands of a "gifted friend," who had turned into Icelandic some specimens which he submitted to their notice. The translation was so remarkably excellent, that the society, on learning from whom it came, elected Thorlaksson an honorary member, and undertook to supply him with a set of their works, on condition of his supplying them with a translation of one book of the poem every year. Before they had published three books however the society itself came to a stop for want of funds, and Thorlaksson completed his translation in manuscript. The fame of it was spread widely by the English travellers who came to Iceland, especially Sir George Mackenzie and the Rev. Ebenezer Henderson; but Thorlaksson's desire to see it in print was never gratified in his lifetime. One of his poems, some verses addressed to the British and Foreign Bible Society on the occasion of their publishing an Icelandic Bible, having been inserted in their Reports, had a very wide circulation, and was even reprinted at Calcutta. Henderson, who visited him at Bægisa in 1814, and who was the first Englishman he had ever seen, found the old man of seventy out in the fields, assisting in haymaking, and accompanied him home to a house of which he gives an interesting description:—"The door is not quite four feet in height, and the room may be about eight feet in length by six in breadth. At the inner end is the poet's bed, and close to the door over against a small window not exceeding two feet square is a table where he commits to paper the effusions of his muse." In this cottage Thorlaksson died on the 21st of October 1819, at the age of seventy-four. He had received not long before a subscription of 30*l.*, collected by Henderson from friends and admirers in England, and the King of Denmark had conferred upon him a pension of about 6*l.* a year.

The collected poems of Thorlaksson fill about 1100 pages in the 'Islenzk Ljódabok Jons Thorlakssonar prests ad Bægisa,' 2 vols., Copenhagen, 1842-43. These volumes comprise all his shorter poems, composed from the age of twelve to over seventy, gathered from seven Icelandic periodicals in which they had appeared, and several translations, among others one of Pope's 'Essay on Man,' rendered through the Danish, which had been printed at Leyra in Iceland in 1798. The fame of Thorlaksson rests however on his version of 'Paradise Lost.' That this, in the shape in which he gives it, is a fine Icelandic poem, is established by the testimony of all Icelanders. Its value as a correct representation of the original is less clear. The versification adopted, the 'fornyrda-lag,' or 'antique verse' of Iceland, with short lines and alliterative correspondences, is as different as possible from the blank verse of Milton, being in fact very nearly the metre of Piers Plowman. The translation is made from two versions, one in Danish, the other in German, and Thorlaksson, it is said, had never even seen the original. When, at the outset of his task, the Icelandic Literary Society offered to send him a copy, together with a German translation, he accepted the offer of the German with thanks, but remarked, "with the English original I can have little to do, though once, in my early years, I had some acquaintance with easy English prose." The translation is about twice the length of the original, from the necessity of explaining to the common Icelandic reader not only the classical allusions with which Milton abounds, but even various allusions which to an Englishman need no explanation. Finn Magnusson, himself an Icelander, in a review of the poem, observes that the passage in the description of Paradise, "fruit with golden rind," has been rendered by Thorlaksson, "med gyllnum nyttum" (with golden *nuts*), probably from his having no notion of rind, having never seen an apple or any fruit that had any. The 'Paradise Lost' was finally printed at Copenhagen in 1828, at the expense of an English gentleman named Heath, who presented most of the copies to the Icelandic Literary Society. The society sold them in Iceland at a very low price, and it is now a household book in many of the poorest cottages. A translation of Klopstock's 'Messiah' from his pen was printed by the society itself in 1834-38; but it was the work of his old age, and seems to be generally recognised as inferior to the Milton.

THORNHILL, SIR JAMES, an eminent painter during the reigns of Queen Anne and George I., and, says Walpole, "a man of much note in his time, who succeeded Verrio, and was the rival of Laguerre in the decorations of our palaces and public buildings," was descended of a very ancient family in Dorsetshire, and was born at Weymouth in 1676. Through the extravagance of his father, who disposed of the family estate, Thornhill was compelled to support himself by his own exertions. He adopted the profession of a painter, and, by the liberality of an uncle, Dr. Sydenham, the eminent physician, he was enabled to pursue his studies in London, where he placed himself with a painter, whose name is not known, with whom however he did not remain long. Thornhill appears to have made rapid progress in the public favour, for in his fortieth year, when he made a tour through Flanders, Holland, and France, he was sufficiently wealthy to purchase many valuable pictures of the old masters and others. Upon his return he received the commission from Queen Anne to paint the interior of the cupola of St. Paul's cathedral, in which he executed eight pictures illustrating the history of St. Paul, painted in chiaroscuro, with the lights hatched in gold: for this work he was appointed historical painter to the queen, yet was paid only forty shillings the square yard for his production. Thornhill's reputation was now established, and, through the favour of the Earl of Halifax, he received the commission to paint the princess's apartment at Hampton Court, which the lord chamberlain, the Duke of Shrewsbury, had intended should be painted by Sebastiano Ricci, then in great favour with the court in England; but the Earl of Halifax, who was then first commissioner of the treasury, declared that if Ricci painted it he would not pay him. Sir James executed many other great works, as the staircase, the gallery, and several ceilings in the palace at Kensington, a hall at Blenheim, the chapel at Lord Oxford's at Wimpole in Cambridgeshire, a saloon for Mr. Styles at Moor Park in Hertfordshire, and the ceiling of the great hall at Greenwich Hospital. Sir James commenced the last work in 1703, and was occupied upon it for several subsequent years, but it was not entirely painted by his own hands. The paintings are allegorical: on the ceiling of the lower hall, which is 112 feet by 56, are represented the founders of the institution, William III. and Queen Mary, in the centre, surrounded by the attributes of national prosperity; in the other compartments are figures which represent the zodiac, the four seasons and the four elements, with naval trophies and emblems of science, among which are introduced the portraits of famous mathematicians who have advanced the science of navigation, as Tycho Brahé, Copernicus, Newton, and others. On the ceiling of the upper hall are represented Queen Anne and her husband Prince George of Denmark; other figures represent the four quarters of the world; on the side walls of the same apartment are the landing of William III. at Torbay, and the arrival of George I. at Greenwich; on the end wall facing the entrance are portrait groups of George I. and two generations of his family, with accessories, and Sir James Thornhill's own portrait. These works, which are executed in oil, have little to recommend them besides their vastness; yet in invention and arrangement they are equal to the majority of such works in the great buildings on the continent: in design and colouring however they are perhaps inferior.

Walpole has preserved some interesting details respecting the remuneration Thornhill received for some of his works: he says, "High as his reputation was, and laborious as his works, he was far from being generously rewarded for some of them, and for others he found it difficult to obtain the stipulated prices. His demands were contested at Greenwich; and though La Fosse received 2000*l.* for his work at Montague House, and was allowed 500*l.* for his diet besides, Sir James could obtain but forty shillings a square yard for the cupola of St. Paul's, and I think no more for Greenwich. When the affairs of the South Sea Company were made up, Thornhill, who had painted their staircase and a little hall, by order of Mr. Knight, their cashier, demanded 1500*l.*, but the directors learning that he had been paid but twenty-five shillings a yard for the hall at Blenheim, they would allow no more. He had a longer contest with Mr. Styles, who had agreed to give him 3500*l.*, but, not being satisfied with the execution, a lawsuit was commenced, and Dahl, Richardson, and others were appointed to inspect the work. They appeared in court bearing testimony to the merit of the performance; Mr. Styles was condemned to pay the money, and, by their arbitration, 500*l.* more, for decorations about the house, and for Thornhill's acting as surveyor of the building." Thornhill obtained permission, through the Earl of Halifax, to copy the Cartoons of Raffaello at Hampton Court, upon which he bestowed three years' labour; he made also a smaller set, one-fourth the size of the originals, and distinct studies of the heads, hands, and feet, intending to publish an exact account of the whole for the use of students, but the work never appeared. These two sets of the Cartoons were sold the year after his death, with his collection of pictures, among which were a few capital specimens of the great masters: the smaller set sold for seventy-five guineas, the larger for 200*l.* only, a price, says Walpole, which can have been owing solely to the circumstance of few persons having spaces in their houses large enough to receive them. They were purchased by the Duke of Bedford, and were placed in his gallery at Bedford House in Bloomsbury Square, where they remained until that house was pulled down, when they were presented by the owner to the Royal Academy.

Thornhill painted also several portraits and some altar-pieces: he painted the altar-piece of the chapel of All Souls at Oxford; and one which he presented to the church of his native town, Weymouth. There is also at Oxford, according to Dallaway, a good portrait of Sir Christopher Wren by Thornhill; and in the hall of Greenwich Hospital there is by him the portrait of John Worley, in his ninety-eighth year, one of the first pensioners admitted into the hospital; it is painted in a bold careless style, and was presented to the hospital by Thornhill himself. In 1724 he opened an academy for drawing at his house in Covent Garden. He had previously proposed to the Earl of Halifax the foundation of a Royal Academy of the Arts, with apartments for professors, but without result: Sir James estimated the cost at 3139*l.*; for, amongst his other occupations, he occasionally 'dabbled' in architecture. At the end of his life he was afflicted with the gout, and in the spring of 1734 he retired to his paternal seat at Thornhill, near Weymouth, which he had the satisfaction of repurchasing; but his period of repose was extremely short, for, says Walpole,

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('Anecdotes of Painting in England') "four days after his arrival, he expired in his chair, May 4, 1734, aged fifty-seven, leaving one son named James, whom he had procured to be appointed serjeant-painter and painter to the navy; and one daughter, married to that original and unequalled genius, Hogarth."

Sir James Thornhill amassed considerable property, was a man of agreeable manners, was a Fellow of the Royal Society, and represented his native town, Weymouth, in parliament for several years until his death. He was knighted by George I.: his widow, Lady Thornhill, died at Chiswick in 1757.

THORNTON, BONNELL, was born in London, in the year 1724. He was educated at Westminster School, and at Christchurch, Oxford. In compliance with the wish of his father, who was an apothecary in Maiden-lane, he studied medicine, but he seems not to have liked the profession, and left it for literature. George Colman the Elder was his fellow-student both at Westminster School and at Christchurch, though about nine years younger than Thornton. Similarity of taste led to friendship, and they commenced in conjunction the series of periodical essays called 'The Connoisseur,' which was continued from January 31, 1754, till September 30, 1756. The papers are chiefly of a humorous character, and the wit and shrewd observation of life which they display well entitle them to the place which they still retain among the works of British Essayists. Thornton contributed largely to 'The St. James's Chronicle,' of which he was one of the original proprietors along with Colman; 'The Public Advertiser,' and started a periodical called 'Have at ye all, or the Drury Lane Journal,' in rivalry of Fielding's 'Covent Garden Journal.' He published separately 'An Ode on St. Cecilia's Day, adapted to the antient British music, viz. the salt-box, the Jews'-harp, the marrow-bones and cleavers, the hum-strum or hurdy-gurdy, &c., with an Introduction giving an account of those truly British instruments,' 4to, London, 1762; and he carried out the jest. Dr. Burney having set the ode to music it was performed on the instruments named, at Ranelagh, to a crowded auditory. He was indeed singularly fond of these somewhat elaborate drolleries. He was one of the members of the famous Nonsense Club, and was the chief agent in getting up an exhibition of the London street signs in burlesque of the annual exhibition of the Royal Academy. Thornton opened his exhibition on the same day as that of the Royal Academy, describing it in the preliminary advertisement and in the catalogues (which exhibited genuine though somewhat broad humour) as 'The Exhibition of the Society of Sign Painters of all the curious signs to be met with in town or country, together with such original designs as might be transmitted to them as specimens of the native genius of the nation.' Hogarth, who entered into the spirit of the fun, added to some of the signs a few touches to heighten the absurdity, and the exhibition proved remarkably attractive.

In 1767, in conjunction with Colman and Richard Warner, he published two volumes of an English translation of Plautus, 'The Comedies of Plautus, translated into familiar Blank Verse.' Of the plays contained in these two volumes, Thornton translated 'Amphitryon,' 'The Braggart Captain,' 'The Treasure,' 'The Miser,' and 'The Shipwreck;' 'The Merchant' was translated by Colman, and 'The Captives' by Warner. The rest of the plays were translated by Warner, and were published after Thornton's death, in two additional volumes. Thornton's translations are incomparably the best. In 1768 Thornton published 'The Battle of the Wigs, an additional Canto to Dr. Garth's Poem of The Dispensary,' 4to, London.

Thornton, who appears to have injured his constitution by habitual indulgence in drinking, but who was of a thoroughly kind and generous disposition, died May 9, 1768, at the age of forty-four. There is an inscription to his memory, by Thomas Warton, in the cloisters of Westminster Abbey.

THORWALDSEN, BERTEL (ALBERT), was born November 19, 1770, at Copenhagen. He was the son of Gottschalk Thorwaldsen, a carver in wood, and his wife Karen Grönlund, the daughter of a priest of Jütland. Gottschalk was a native of Iceland, and was in very poor circumstances when his son Bertel was born. Bertel assisted his father in his work at a very early age, and when only eleven years old he attended the free school of the Academy of Arts at Copenhagen, and made such progress in two years that he was enabled to improve his father's carvings; and himself undertook to execute the head-pieces of ships. At the age of seventeen he obtained the silver medal of the academy, for a bas-relief of Cupid reposing; and in 1791, when he was only twenty years of age, the small gold medal for a sketch of Heliodorus driven from the temple. Two years later he obtained the principal gold medal of the academy, and with it the privilege of studying for three years abroad at the government expense. Before setting out however he devoted a year or two to preliminary general study, for scholarship was not one of his acquirements, and he had much to read and much to learn. On the 20th of May 1796, he set out for Italy in the Danish frigate Thetis, and he arrived at Naples in the end of January of the following year, in the packet-boat from Palermo. The Thetis cruised in the North Sea until September; in October it touched at Algiers; it then performed quarantine at Malta, made a voyage to Tripoli to protect Danish commerce, and performed quarantine a second time at Malta, when Thorwaldsen left it in a small sailing boat for Palermo, where he took the packet-boat to Naples.

At Naples, wholly unacquainted with the Italian language, and for the first time entirely separated from his own countrymen, Thorwaldsen's heart failed him, and he longed to return to Denmark, which according to his own account he would have done if he had found a Danish vessel about to leave the port at the time. However, in a little time he found courage to engage a place in the coach of a vetturino for Rome, where he arrived March 8, 1797.

Thorwaldsen brought letters of introduction to his distinguished countryman Zoëga, who however did not give the young sculptor much encouragement, nor did he estimate his ability very high. When Zoëga was once asked what he thought of him, three years after his arrival, he answered, with a shake of the head, "There is much to find fault with, little to be contented with, and he wants industry." Up to this time Zoëga was right, except in the last particular. Thorwaldsen was industrious, but fastidious, and often destroyed what had cost him much labour. This was the fate of a statue of Jason with the Golden Fleece which he had modelled to take back with him to Copenhagen at the expiration of his term of three years allowed by the academy. He however made a second attempt at the same figure, and this statue satisfied even the difficult Zoëga, with whom Thorwaldsen was about to return to Denmark; and Canova exclaimed, "This work of the young Dane is in a new and grand style." By the assistance of a Danish lady, Frederika Brun, who gave him the necessary funds, which he had not, and praised the statue in song, it was cast in plaster, and Thorwaldsen prepared for his return home: but when on the point of starting and about to step into the vehicle of the vetturino, one of his companions, the Prussian sculptor Hagemann, found that his passport was not in order, and he was obliged to put off his journey until the next day. Thorwaldsen determined to wait with him, the vetturino started without them, this delay was followed by another, and it eventually happened that Thorwaldsen did not return to his native country until 1819, after an absence of twenty-three years. The liberality of Thomas Hope was the immediate cause of Thorwaldsen's finally settling in Rome. The words of Canova upon the statue of Jason were repeated in the artistic circles of Rome, and echoed by the professional ciceroni of the place. One of these ciceroni took Mr. Thomas Hope in the year 1803 to the studio of the young Dane to see the statue which the great sculptor had praised. The English connoisseur stood long before the plaster figure, then inquired what Thorwaldsen required for a marble copy of it: "600 ducats," was the answer; "You shall have 800," was the generous reply of the Englishman.

From this time the star of Thorwaldsen was in the ascendant; the statue was however not finished until many years afterwards, but many celebrated works were done in the meanwhile; as the bas-reliefs of Summer and Autumn, and the dance of the Muses on Helicon; Cupid and Psyche; and Venus with the apple. His fame spread far and wide, and Christian VIII. (then crown-prince), of Denmark, wrote him a pressing invitation to return to Copenhagen, communicating at the same time the discovery of a white marble quarry in Norway. Thorwaldsen was eager to return, but commission upon commission rendered it difficult if not impossible, and he remained in the papal city. During this busy time Thorwaldsen recreated himself in the summer seasons at Leghorn, in the beautiful villa of Baron Schubart, the Danish minister at Florence: he executed also some of his works here. In 1812, when arrangements were making for Napoleon's visit to Rome, the architect Stern, who superintended the preparations, happened to sit next to Thorwaldsen at one of the assemblies of the Academy of St. Luke, and asked him if he could get ready a plaster frieze for one of the large apartments of the Quirinal Palace, in three months. Thorwaldsen undertook the commission, and in three months the plaster sketch of his celebrated bas-relief of the Triumph of Alexander was completed. The immediate subject was Alexander's triumphal entry into Babylon: the length of the frieze is 160 Roman palms, its height five palms: it has been twice executed in marble, with slight variations, and is engraved in a series of plates by S. Amsler, of Munich, after drawings by Overbeck and others. In 1815 Thorwaldsen modelled, in a single day, two of his most popular works, the bas-reliefs of Night and Day; but he had done nothing whatever for weeks and months before.

In July 1819, he started in the company of two friends on his first visit to his native land, and he arrived at Copenhagen on the 3rd of October in the same year: his parents had died some years before. His fame was now so well established, that even through Italy and Germany his journey was a species of triumphal passage, and at its termination he was lodged in the palace of Charlottenburg and entertained with public feasts. In about a year he left Copenhagen and returned to Rome through Berlin, Dresden, and Warsaw, where he received several commissions, and made a bust of the Emperor Alexander.

He executed his principal works after his return to Rome—as Christ and the Twelve Apostles; the group of St. John in the Wilderness; and the monuments to Copernicus, Pius VII., Maximilian of Bavaria, the Poniatowski monument, and others. In 1823 he had a narrow escape of his life: a boy, the son of his landlady, contrived to get hold of one of his pistols, which he had carelessly hung up loaded; the boy, ignorant of the danger, pointed it and discharged it at Thorwaldsen, but the ball, after grazing two of his fingers, lodged in his dress without doing him any further injury.

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In 1838 the Christ, the St. John preaching, and the Apostles,—the principal works for the cathedral or church of Our Lady at Copenhagen—and other works for the palace of Christiansburg, on which Thorwaldsen had been many years engaged, were completed, and the Danish government sent the frigate Rota to carry them and the sculptor to Copenhagen. Thorwaldsen was received with enthusiasm by his countrymen. He remained among them on this occasion about three years, and chiefly at Nysö, the seat of his friend the Baron Stampe, where a studio was built for him; and he finished here some of his last works—the frieze of the Procession to Golgotha, for the cathedral; the Entrance into Jerusalem; Rebecca at the Well; his own statue; and the busts of the poets Oehlenschläger and Holberg.

In 1841, finding the climate disagree with him, he felt compelled to return to Italy, and he executed at this time his group of the Graces for the King of Würtemburg. He returned however to Denmark and Nysö in the following year, and executed two other works, bas-reliefs, which are among his last productions—Christmas Joy in Heaven; and the Genius of Poetry, which he presented to his friend Oehlenschläger. He intended to return to Rome in the summer of 1844, but he died suddenly in the theatre of Copenhagen, on March 24th, in that year, aged seventy-three: he died of disease of the heart. He lay in state in the Academy, and was buried with extraordinary ceremony beneath his own greatest productions in the cathedral church of Copenhagen.

Thorwaldsen's will bears much resemblance to Sir F. Chantrey's: he bequeathed all works of art in his possession, including casts of his own works, to the city of Copenhagen, to form a distinct museum, which was to bear his name, on the condition that the city furnished an appropriate building for their reception. This building was nearly completed before the death of Thorwaldsen; it now forms one of the prime attractions of the city. Besides casts of the numerous works of Thorwaldsen, which would alone constitute an imposing collection of its class, it contains many works of ancient and modern sculpture, numerous paintings by old and recent masters, casts, vases, engraved gems, cameos, terracottas, bronzes, medals, curiosities, engravings, prints of all descriptions, books on the fine arts, and drawings. With the exception of 12,000 dollars to each of his grandchildren, and the life-interest of 40,000 dollars to their mother, Madame Poulsen, his natural daughter, to descend to her children, the whole of his personal estate was directed to be converted into capital, and to be added to the 25,000 dollars already presented for the purpose by Thorwaldsen, to form a museum perpetual fund, for the preservation of the museum and for the purchase of the works of Danish artists, for the encouragement of Danish art, and to add to the collections of the museum.

Thorwaldsen is considered by his admirers the greatest of modern sculptors, and many have not hesitated to compare him with the antique. This is however hardly the rank he will hold with posterity; his style is uniform to monotony, though many individual figures are bold, solid, and of beautiful proportions. His beau-idéal appears to have been something between the Antinous and the Discobolus of Naucydes, as it is sometimes called; but as his subjects are seldom heroic, he seldom required more than a moderate expression of heroic vigour or robust strength and activity: in this respect, and in execution generally, he was much surpassed by Canova; but still more so in the grace of the female form, in which Thorwaldsen certainly did not excel. His females are much too square in the frame, the head and shoulders being generally heavy; and in no instance do we find in his female figures, in full relief, that beautiful undulation of line and development of form characteristic of the female, which is displayed in the antique, in the works of Canova, and in those of some other modern sculptors; as, for instance, the Ariadne of Dannecker. Basso-rilievo was a favourite style with Thorwaldsen, and a great proportion of his works are executed in this style. Of this class some of his minor works are the most expressive; but the principal are—the Triumph of Alexander, and the Procession to Golgotha, which is the frieze of the cathedral church of Copenhagen, immediately below the numerous group of John preaching in the Wilderness, in full relief, in the pediment: in the vestibule are the four great Prophets; Christ and the Twelve Apostles are above and around the altar. The Triumph of Alexander, of which there is a copy in marble in the palace of Christiansburg (the first marble copy was made for Count Somariva's villa on the Lake of Como), is a long triumphal procession in two divisions, one meeting the other. In the centre, Alexander, in the chariot of Victory, and followed by his army, is met by the goddess of Peace, followed by Mazæus and Bagophanes with presents for the conqueror. The subject is taken from the work of Quintus Curtius. Much of the frieze is symbolical: perspective is nowhere introduced. The whole arrangement is beautiful, especially that portion which comes from Babylon, comprising the General Mazæus with his family; female figures strewing flowers; Bagophanes placing silver altars with burning incense, musicians, and attendants leading horses, sheep, wild animals, and other presents for the conqueror; next to these are symbolic representations of the river Euphrates, and the peaceful occupations of the Babylonians. The human figures of this work are admirable, as is also the management of the costumes, but the horses are below mediocrity both in design and modelling, especially that of Alexander himself, Bucephalus, which is led following the chariot of Alexander; it is a complete distortion. None of the horses of Thorwaldsen are successful. The colossal animal of the Poniatowski monument at Warsaw, and that (of smaller proportions) of the monument to Maximilian of Bavaria at Munich, are heavy and graceless, and wanting in the finer characteristics of form which belong to the horse.

Many years ago some admirers of Lord Byron raised a subscription for a monument to the poet, to be placed in Westminster Abbey. Chantrey was requested to execute it, but on account of the smallness of the sum subscribed, he declined, and Thorwaldsen was then applied to, and cheerfully undertook the work. In about 1833 the finished statue arrived at the custom-house in London, but, to the astonishment of the subscribers, the Dean of Westminster, Dr. Ireland, declined to give permission to have it set up in the Abbey, and owing to this difficulty, which proved insurmountable, for Dr. Ireland's successor was of the same opinion, it remained for upwards of twelve years in the custom-house; when (1846) it was removed to the library of Trinity College, Cambridge. The poet is represented of the size of life, seated on a ruin, with his left foot resting on the fragment of a column; in his right hand he holds a style up to his mouth; in his left is a book, inscribed 'Childe Harold:' he is dressed in a frock-coat and cloak. Beside him on the left is a skull, above which is the Athenian owl. The execution is not of the highest order; both face and hands are squarely modelled; thus fineness of expression is precluded through want of elaboration. The likeness is of course posthumous. Some of the finest of Thorwaldsen's imaginative works are in private collections in this country. At the Crystal palace, Sydenham, are casts of several of his most celebrated statues and bassi-rilievi, including his famous 'Triumph of Alexander.'

THOU, JACQUES-AUGUSTE DE (or, as he called himself in Latin, Jacobus Augustus Thuanus), was born at Paris, on the 8th of October 1553: he was the third son of Christophe de Thou, first president of the parlement de Paris, and of his wife Jacqueline Tuellen de Celi. Besides their three sons and four daughters, who grew to be men and women, De Thou's parents lost six children in infancy; and he himself was so weak and sickly a child till he reached his fifth year, that he was not expected to live. In the exemption which this state of health procured him in his childhood and early boyhood from severer taskwork, he amused himself in cultivating a turn for drawing, which was hereditary in his family; and in this way, he tells us himself, he learned to write before he had learned to read. Although originally intended for the church, he went in his early studies the whole round of literature and science as then taught; and while yet only in his eighteenth year he had conceived from the perusal of some of his writings so great an admiration of the celebrated jurist Cujacius, that he proceeded to Valence in Dauphiné, and attended his lectures on Papinian. Here he met with Joseph Scaliger, with whom he contracted an intimate friendship, which was kept up for the thirty-eight remaining years that Scaliger lived.

In 1572, after he had been a year at Valence, he was recalled home by his father; and he arrived in Paris in time to be present at the marriage of Henry, the young king of Navarre, and to witness the horrors of the massacre of St. Bartholomew which followed. He relates that he saw the dead body of Coligny hanging from the gibbet of Montmartre. The next year he embraced an opportunity of visiting Italy, in the suite of Paul de Foix, who was sent by Charles IX. on a mission to certain of the Italian courts; and he remained in that country till the death of Charles, in May, 1574, and the accession of Henry III., the news of which reached them at Rome, recalled De Foix home. In 1576 he made a journey to Flanders and Holland. In 1578 he succeeded Jean de la Garde, Sieur de Saigne, as one of the ecclesiastical counsellors of the parlement de Paris—an entrance into public life which, he says, he made with reluctance, as withdrawing him in part from the society of his books and the cultivation of literature, in which he would have been much better pleased to spend his days. The next year he lost his eldest brother; and from this time it began to be proposed that, for the better chance of continuing the family, his original destination should be changed, and that he should quit his ecclesiastical for a civil career. Some years elapsed however before this scheme was finally determined upon. Meanwhile he continued to pursue his usual studies; and he states that he had already conceived the project of his great historical work, and began industriously to collect materials for it wherever he went.

It was in the year 1582, while on a visit to Bordeaux, that he made the acquaintance of Montaigne, whose character as well as genius he has warmly eulogised. The same year his father died: and having also by this time lost his second brother, he, in 1584, resigned his rank as an ecclesiastical counsellor, and on the 10th of April was appointed by the king to the office of master of requests, which then was wont to be held indifferently by ecclesiastics or laymen. Two years after he obtained the reversion of the place held by his uncle, of one of the présidents au mortier in the parlement de Paris; and in 1587 he married Marie, daughter of François Barbanson, Sieur de Cani. When, in the next year, in the increasing distractions of the state, Henry III. found himself obliged to leave Paris, De Thou, who, as well as his father and his brothers, adhered steadily throughout the troubles of the time to the royal party, accompanied his majesty to Normandy, and afterwards to Picardy. At Chartres, in August 1588,

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he was admitted a councillor of state; and from this date he took a leading part in all the principal public transactions which followed. When the estates of the kingdom were assembled at Blois, in October of this year, De Thou, as he tells, was there courted with much blandishment by the Duke of Guise, but steadily resisted the attempt to seduce him from his loyalty. He had left Blois and was in Paris when the news of the murders of the Duke of Guise and his brother the cardinal (on the 23rd and 24th of December) reached the capital; and he had great difficulty in effecting his escape from the popular fury. He succeeded however in rejoining the king at Blois; and having soon after been despatched on a mission into Germany and Italy to raise succours of men and money for the royal cause, he was at Venice when he heard of the death of Henry, in August 1589. He immediately set out by the way of Switzerland for France, and met the King of Navarre, now calling himself Henry IV., at Châteaudun. He was received very graciously; and for some years from this time he was constantly with Henry, or employed on missions to different quarters in his service.

In 1591, while Henry was at Nantes, he received accounts of the death of Amyot, bishop of Auxerre (renowned for his translations of Plutarch and other Greek authors); upon which his majesty immediately bestowed his office of keeper of the royal library on De Thou. It was in the year 1593, as he has noted, that he at last actually commenced the composition of his 'History,' which he now states he had conceived in his mind so long as fifteen years before. In 1594 the death of his uncle opened to him his reversionary office of one of the presidents of the parlement de Paris.

Among other important transactions in which he had a part after this, was that of the Edict of Nantes, published in 1598, which he was greatly instrumental in arranging. He has left an account of his own life, in ample detail, down to the year 1601, in which the last event he notices is the death of his wife, in August of that year. In 1604 he published the first eighteen books of his 'History.' The work was received with general applause by the literary public throughout Europe, and, although some things in it gave umbrage to the more zealous friends of the Roman Catholic faith, it was not till several years afterwards, when a second portion of it had been published, that it was formally stigmatised by being inserted in the 'Index Expurgatorius.' De Thou however severely felt this authoritative condemnation of his performance, when it did take place, in November 1609. The death of Henry IV., in 1610, did not deprive De Thou of his place in the ministry; but he had no longer the same influence as before; and a new appointment, which he received the following year, of one of the three directors charged with the management of the finances, on the retirement of the great Sully, was felt by himself to be not so much an accession of power or honour, as a burdensome and obnoxious office forced upon him, for which he was fitted neither by tastes, habits, nor qualifications. In this same year his brother-in-law, Archille de Harlay, resigned his office of first president of the parlement de Paris, in the hope that De Thou would be nominated his successor; but the place was given to another. These disappointments and disgusts, together with the loss of a second wife, are supposed to have shortened the life of De Thou, who died at Paris on the 7th of May 1617, in his sixty-fourth year. By his second wife, whose family name was de Bourdeilles, he left three sons and three daughters, one of the former of whom, François Auguste de Thou, the inheritor of his father's virtues and of a considerable share of his talents, fell a sacrifice to the inexorable revenge of Cardinal Richelieu, one of whose last acts was his putting this unfortunate young man to death for his alleged participation in what was called the conspiracy of Cinqmars:—he was executed at Lyon, in his thirty-fifth year, on the 12th of September 1642, not three months before Richelieu's own death.

The president De Thou is the author of a number of Latin poems, one of the principal of which, entitled 'De Re Accipitraria' (on Hawking), was published in 1584; but his fame rests upon his 'Historia sui Temporis,' or 'History of his own Time,' written also in Latin, in 138 books, of which the first 80 appeared in his lifetime, the remainder not till 1620. The space over which it extends is from the year 1544 to 1607, comprehending the closing years of the reign of Francis I., the entire reigns of Henry II., Francis II., Charles IX., and Henry III., and nearly the whole of that of Henry IV. For about one-half of this period of sixty-three years it has the value belonging to the narrative of one who was himself a principal actor in many of the affairs which he relates, and who with regard to many others was so placed as to have an opportunity of seeing much that was concealed from the common eye; but in truth, from the author's family connections, and his extended acquaintance among the eminent and remarkable persons of his time, this is an advantage which belongs in some degree to the earlier as well as to the later part of the work. It is also admitted to have throughout the merit of a rare impartiality: with no deficiency of patriotic feeling, and perfect steadiness to his own political principles, De Thou is always ready frankly to recognise the high qualities, of whatever kind, that may have belonged either to the citizen of a rival state or a party opponent. As for religious prejudice, he shows so little of that, as to have exposed himself to the imputation of having no religion, or at least of not being really a believer in the form of Christianity, the Roman Catholic, which he professed. But for either of these charges there seems to be no ground. The reputation of his 'History' however stands not so much upon the facts contained in it that are not elsewhere to be found, as upon the skill displayed in its composition—not so much upon the material as upon the workmanship; and it is very evident that with all the pains he took in the collecting of information, this was the praise of which he was the most ambitious, as indeed may perhaps be said to have been the case with the most famous historians of every age and country, from Herodotus and Thucydides among the Greeks, and Livy and Tacitus among the Latins, to Hume and Gibbon—not to speak of contemporaries—among ourselves. But De Thou's manner of writing, though flowing and eloquent, is not very picturesque; and of course he also loses something in raciness and natural grace, ease, and expressiveness, by writing in a dead language. De Thou's Latin style, with all its merit, is not admitted to be faultless, though he has taken great pains to give it as uniformly classical an air as possible, not only by metamorphosing all his modern names, both of places and persons, so as to give them antique forms, often to the no small perplexity and hindrance of the reader, but, what sometimes produces still more obscurity or ambiguity, by generally endeavouring to describe modern proceedings and transactions in the established legal, political, and military phraseology of the old Romans. The best edition of De Thou's 'History' is that published at London in 1733, in seven volumes, folio, under the superintendence of Samuel Buckley, Esq., and at the expense of Dr. Mead. The last volume of this edition contains De Thou's autobiographical memoir (first published in 1620, and also written in Latin), in six books, together with a mass of additional materials illustrative of the history of his life and works.

THOUARS, LOUIS-MARIE-AUBERT-DU-PETIT, an eminent French botanist, was born at the château de Bonmois, in Anjou, 1756. His family was wealthy and noble, and being destined for the army, he was early sent to the school of La Flèche. He was made a lieutenant of infantry at the age of sixteen. This was in a time of peace, and he occupied his leisure in studying the science of botany and its literature. At the time of the loss of La Perouse and his companions, Aristide du Petit Thouars proposed to his brother Aubert that they should go in search of him. To this he willingly consented, hoping to add to his stock of plants and his fame by the voyage. The two brothers sold their patrimony, raised a subscription, and having secured the patronage of Louis XVI., were ready to start on their voyage, when a curious accident separated them. The ship that was to have taken them lay at Brest, and Aubert, with his vasculum (the tin box which botanists carry to put their plants in) at his back, intended to botanise on his way from the capital to the port. He was however found by some gens d'armes in the woods, and being suspected as an enemy of his country in those days of disorder, he was arrested and thrown into prison at Quimper. He was however soon released, but too late, as his brother had sailed. He followed him to the Isle of France, but his brother had again departed; and being here without money and without friends, his only resource was his botanical knowledge, and he accordingly applied for employment to some of the rich planters of that island. He quickly obtained an engagement, and remained in the island for nearly ten years. On this spot he was very favourably placed for making those observations for which his previous studies had so well prepared him; and during his stay here he collected most of the materials for the numerous works which he published on his return. Whilst a resident in the Isle of France he made a voyage to Madagascar, and collected plants from that island. He returned to Paris in 1802. Many of the results of his researches in the Isle of France and Madagascar were communicated to the Institute and other scientific bodies in Paris. His first work on the botany of the islands which he had visited, was published at Paris in 1804, with the title 'Plantes des Îles de l'Afrique Australe formant des Genres nouveaux,' &c., 4to. He also published on the same subject the 'Histoire des Végétaux des Îles de France, de Bourbon, et de Madagascar,' 4to, 1804. In the same year Bory St. Vincent gave an account of the vegetation of the African islands, in his 'Voyage dans les quatre principales Îles des Mers l'Afrique,' 4to, Paris, although he did not go out till Du Petit Thouars had returned. In 1806 Du Petit Thouars was appointed director of the royal nursery-ground at Paris, which office he held till the closing of the institution a short time before his death. In 1806 he published another work on the plants of Africa, with the title 'Histoire des Végétaux recueillies dans les Îles Australes d'Afrique,' 4to, Paris. In 1810 his 'Genera nova Madagascariensia' appeared, in which the Madagascar plants were arranged according to the system of Jussieu. His latest work on systematic botany was one on the Orchidaceæ of the African islands, 'Historie des Plantes Orchidées recueillies dans les trois Îles Australes d'Afrique,' 8vo, Paris 1822. His publications on vegetable physiology are equally numerous. Most of these had their foundation in observations and experiments which he made while in the Isle of France. In 1805 he published his 'Essai sur l'Organisation des Plantes,' 8vo, Paris; in 1809, another essay on the vegetation of plants; in 1811, 'Mélanges de Botanique et de Voyages,' 8vo, Paris; in 1819, a kind of botanical miscellany, passing in review his own labours, under the title 'Revue générale des Matériaux de Botanique et autres, fruit de trente-cinq années d'observations,' 8vo, Paris. He died in May 1831.

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As a systematic botanist the views of Du Petit Thours were uncertain and speculative, and the delay in the publication of his works on African botany deprived him of the merit of introducing to the world many new species. In his physiological works his views are ingenious, but in most cases wanting in sufficient data to establish them. His views on the formation of buds, the motion of the sap, and the origin of wood, are those which have excited most attention. But each of these is perhaps more indebted to the speciousness of its reasoning than to the correctness of the facts, for the importance that botanists have attached to it. But at the same time his great activity of mind, his extensive erudition and original observation, have had a great influence on the progress of botany in the present century. He was a contributor to the 'Biographie Universelle,' and wrote the lives of many of the botanists in that work. The genus of plants *Thouarea* was named after him, and Bory St. Vincent named *Aubertia* in honour of him.

THOURET, MICHEL-AUGUSTIN, an eminent French physician, was born in 1749, at Pont-l'Evêque, in the ancient province of Normandy and the modern department of Calvados, where his father was royal notary (notaire royal). His education was commenced in his native town, and finished at the University of Caen. He afterwards went to Paris, and in 1774 was admitted gratuitously by the Faculty of Medicine in that city to the degree of M.D., an honour which was gained by public competition (concours). A few years later, upon the foundation of the Royal Society of Medicine, Thouret became one of its earliest members, and enriched the Memoirs of the Society by several valuable essays. The most important public work in which he took part was the exhumation of the bodies in the cemetery of the Holy Innocents, of which he drew up a most interesting report. This cemetery, together with a church of the same name, stood on the spot now occupied by the Marché des Innocens, and had become in process of time so unhealthy from being the principal burial-ground in Paris, that it was absolutely necessary to destroy it. This great work had been several times attempted, but as often abandoned on account of the dangers and difficulties of the undertaking; at last however, in 1785, a committee was named for directing the works, which were carried on without intermission by night and by day for more than six months, and which were at length completely successful. Thouret afterwards filled several public situations with equal zeal and integrity; and in the midst of the labours of his numerous employments was carried off, after a few days' illness, by a cerebral affection, at Meudon, near Paris, June 19, 1810. Great honours were paid him after his death by the Faculty of Medicine at Paris, of which body he was dean. His works consist almost entirely of essays published in the 'Histoire et Mémoires de la Société Royale,' of which perhaps the most interesting are the 'Rapports sur les Exhumations du Cimetière des SS. Innocens,' mentioned above. These were afterwards published in a separate form at Paris, 12mo, 1789. (*Biographie Médicale.*)

THRA'SEA PAETUS. His praenomen is uncertain; some writers call him Lucius, and others Publius, but he is generally called simply Thrasea Pætus or Thrasea. He was a native of Patavium, Padua (Tacitus 'Annal.,' xvi. 21: Dion. Cass., lxii. 26), and, like most men of talent at the time, he went to Rome, where he afterwards became a senator and a member of the priestly college of the quindecimviri. The first time that Thrasea came prominently forward in the senate was in A.D. 59, when a senatus-consultum was passed by which the city of Syracuse obtained permission to employ a greater number of gladiators in the public games than had been fixed by a law passed in the time of J. Cæsar. (Tacitus, 'Annal.,' xiii. 49; Dion. Cass., liv. 2; Sueton., 'Caes.,' 10.) Although the matter was of no importance, Thrasea took an active part in the deliberation, merely to impress upon his colleagues the necessity of paying attention even to the smallest matters belonging to the administration of the senate. In the same year Nero determined to carry into effect his design of getting rid of his mother Agrippina. [NERO; AGRIPPINA.] When the crime was committed, and when the emperor sent a letter to the senate in which he endeavoured to exculpate himself, the degraded senators congratulated him upon having got rid of so dangerous a woman. The only man who on that occasion had the courage to show his detestation of the crime was Thrasea. (Dion. Cass., lxi. 15: Tacit., 'Annal., xiv. 12.)

In the year A.D. 62, when the prætor Antistius was charged by Cossutianus Capito with high treason for having composed and read at a numerous party of friends some libellous verses upon the emperor, and when the emperor showed an inclination to interfere in the trial, Thrasea boldly claimed for the senate the right to try the case according to the existing laws. The firmness of Thrasea induced most of the senators to follow his example and to vote with him. Cossutianus was thwarted in his hope of getting Antistius sentenced to death, and the emperor, though highly annoyed, endeavoured to disguise his anger. (Tacitus, 'Annal.,' xiv. 48, 49.) A short time afterwards Thrasea again attracted general attention in the senate by a speech against the assumption and insolence of wealthy provincials. It had at that time become customary with the provincials to request the Roman senate, by embassies, to offer public thanks to the proconsuls who returned from their province, and who had conducted the administration to their satisfaction. The ambition to gain this distinction often deprived the proconsuls of their independence, and degraded them into flatterers of influential provincials, who thus obtained an improper power. Thrasea proposed to the senate a measure to remedy the evil, but although it met with general approbation, he did not succeed in making the senate pass a decree, which was however done shortly after on the proposal of Nero himself. (Tacitus, 'Annal.,' xv. 20-22.) Nero already hated Thrasea, and envy now began to increase the hatred. When therefore in 63, Poppæa, the wife of Nero, was expecting her confinement at Antium, and all the senators flocked thither to wait for the event, Thrasea was forbidden to go there. The Stoic philosopher bore this insult with his usual calmness. Nero afterwards indeed declared to Seneca that he was reconciled to Thrasea, but this was probably no more than an expression of his fear. The inflexible character of Thrasea, his refusal to take any part in the degrading proceedings of the senate, and the esteem which he enjoyed among his contemporaries, increased the hatred of Nero, who only waited for a favourable opportunity to get rid of him. It appears that from the year 63 Thrasea never attended the meetings of the senate. Three years thus passed away, when at length, in 66, his old enemy Cossutianus brought forward a number of charges against Thrasea, the substance of which was, that he took little or no part in public affairs, and that when he did so, it was only to oppose the measures of the government; that he was a secret enemy of the emperor, and fulfilled neither his political duties as a senator nor his religious duties as a priest. Thrasea first requested a personal interview with the emperor, which was refused. He then wrote to him, asking for a statement of the charges against him, and declaring that he would refute them. When Nero had read this letter, instead of which he had expected a confession of guilt and an humble petition for pardon, he convoked the senate, to decide upon the charges against Thrasea and others. Some of Thrasea's friends advised him to attend the meeting, but most dissuaded him from it. One young and spirited friend, Rusticus Arulenus, who was tribune of the people, offered to put his veto upon the senatus consultum, which however Thrasea prevented. The philosopher now withdrew to his country-house. In the senate, which was surrounded by armed bands, the quæstor of the emperor read his oration, whereupon Cossutianus and others began their attacks upon Thrasea. The wishes of Nero, and the presence of armed soldiers ready to enforce them, left the senators no choice, and it was decreed that Thrasea, Soranus, and Servilia should choose their mode of death, and that Helvidius, the son-in-law of Thrasea, and Paconius, should be banished from Italy. The accusers were munificently rewarded. Towards the evening of this day the quæstor of the consul was sent to Thrasea, who had assembled around him a numerous party of friends and philosophers; but before he arrived, a friend, Domitius Cæcilianus, came to inform him of the decree of the senate, which spread consternation among all who were present. Thrasea's wife Arria, who was a relative of Persius the poet ('Vita A. Persii Flacci') was on the point of making away with herself, but her husband entreated her not to deprive her daughter of the last support which now remained to her. When at length the quæstor arrived and officially announced the decree, Thrasea took Helvidius and his friend Demetrius to his bed-room, and had the veins of both his arms opened; and when the blood gushed forth, he called out, "Jove, my deliverer, accept this libation." (Tacitus, 'Annal.,' xvi. 21-35; Dion. Cass., lxii. 26.)

Thus died Thrasea, according to the unanimous consent of the ancients a man who professed the genuine and stern virtues of the olden time in the midst of a degenerate age. Tacitus calls him virtue itself, and even Nero is reported to have said, "I would that Thrasea liked me as much as he is a just judge." (Plutarch, 'Rei Publicæ gerendæ Præcepta,' p. 810, A. ed. Frankf. comp. Martial, i. 9; Juvenal, v. 36; Pliny, 'Epist.,' viii. 22.) The principles which guided him through life he had imbibed from the Stoic philosophy. Cato the Younger was his favourite character in the history of the Roman republic; he wrote a Life of Cato, which Plutarch made use of in his biography, and thus we probably still possess the substance of it. (Plutarch, 'Cato Min.,' 25 and 37; compare Heeren, 'De Fontibus Plutarchi,' p. 163.) Rusticus Arulenus wrote a work on Thrasea and Helvidius, in which he characterised them as men of the purest integrity—an expression which became fatal to the author. (Sueton., 'Domit.,' 10; Tacitus, 'Agric.,' 2 and 45.)

THRASYBU'LUS (Θρασύβουλος), the son of Lycus, was born at Steiria in Attica. In the year B.C. 411 the oligarchical party at Athens gained the ascendancy, and formed a new senate of 400 members. The oligarchs in the fleet stationed at Samos, endeavoured to bring about a similar revolution there, but their efforts failed; and among the men who exerted themselves to maintain the democratical constitution, Thrasybulus, who then had the command of a trireme, was foremost. He and his friend Thrasyllus compelled the oligarchs to swear to keep quiet, and not to attempt any alteration in the constitution. The generals who were known to belong to the oligarchs were removed, and Thrasybulus and Thrasyllus were appointed in their stead. The army under their command assumed the rights and power of the people of Athens, and in an assembly of the camp Thrasybulus got a decree passed, by which Alcibiades, who had lately been the chief support of the democratical party, and who was living in exile with Tissaphernes, should be recalled. Thrasybulus set out to fetch him to the camp. (Thucydides, viii. 81.) In B.C. 410 he greatly con-

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tributed to the victory which the Athenians gained in the battle of Cyzicus. In B.C. 408, when Alcibiades returned to Athens from Byzantium, Thrasybulus was sent with a fleet of eighty galleys to the coast of Thrace, where he restored the Athenian sovereignty in most of the revolted towns; and while he was engaged here he was elected at Athens one of the generals, together with Alcibiades and Conon. In B.C. 406 Thrasybulus was engaged as one of the inferior officers in the Athenian fleet during the battle of Arginusæ; and after the battle he and Theramenes were commissioned by the generals to save the men on the wrecks; but a storm prevented their executing this order. Respecting the fate of the generals and the conduct of Theramenes on this occasion, see THERAMENES. Thrasybulus is not charged with any improper act during the proceedings against the generals, and for two years after his name does not occur in the history of Attica.

During the government of the Thirty Tyrants at Athens, he was sent into exile, and took refuge at Thebes. The calamities under which his country was suffering roused him to exertion. The spirit which prevailed at Thebes against Sparta, and against its partisans at Athens, emboldened him to undertake the deliverance of his country. With a band of about seventy, or, according to others, of only thirty fellow-exiles, he took possession of the fortress of Phyle, in the north of Attica. The Thirty, sure of victory over so insignificant a garrison, sent out the 3000 Athenians whom they had left in the enjoyment of a kind of franchise, and the knights, the only part of the population of Athens who were allowed to bear arms. On their approach to Phyle some of the younger men, eager to distinguish themselves, made an assault upon the place, but were repelled with considerable loss. The oligarchs then determined to reduce the fortress by blockade; but a heavy fall of snow compelled them to return to Athens. During their retreat the exiles sallied forth, attacked the rear, and cut down a great number of them. The Thirty now sent the greater part of the Lacedæmonian garrison of Athens and two detachments of cavalry to encamp at the distance of about fifteen stadia (nearly two miles) from Phyle, for the purpose of keeping the exiles in check. The small band of Thrasybulus had in the meantime increased to 700, as the Athenian exiles flocked to him from all parts. With this increased force he one morning descended from Phyle, surprised the enemy, and slew upwards of 120 hoplites and a few horsemen, and put the rest to flight. Thrasybulus erected a trophy, took all the arms and military implements which he found in the enemy's camp, and returned to Phyle.

The Thirty now began to be alarmed at the success of the exiles, and thought it necessary to secure a place of refuge in case the exiles should succeed in getting possession of Athens. For this purpose they, or rather Critias, devised a most atrocious plan. By force and fraud he contrived to secure 300 citizens of Eleusis and Salamis capable of bearing arms; and after they were conveyed to Athens he compelled the 3000 and the knights to condemn them to death. All were accordingly executed, and Eleusis was deprived of that part of its population to which it might have looked for protection. In the meantime the number of exiles at Phyle had continued to increase, and now amounted to one thousand. With these Thrasybulus marched by night to Piræus, where he was joyfully received, and great numbers of other exiles immediately increased his army. The Thirty no sooner heard of this movement than they marched against Peiræus with all their forces. Thrasybulus by a skilful manœuvre obliged the enemy, who was superior in numbers, to occupy an unfavourable position at the foot of the hill of Munychia. In the ensuing battle the army of the tyrants was put to flight and driven back to the city. Critias fell in the contest.

The consequences of this success showed that there had been little unity among the oligarchs, and that an open breach had only been prevented by fear of Critias. Some of the Thirty and a great many of the 3000 were in their hearts opposed to the atrocities which had been committed, and had avoided, as much as they could, taking part in the rapine and bloodshed. They also were aware that the hatred and contempt under which they were labouring were owing mainly to the violence of their colleagues; and for the purpose of maintaining their own power they now resolved to sacrifice their colleagues. An assembly was held, in which the Thirty were deposed, and a college of ten men, one from each tribe, was appointed to conduct the government. Two of these ten had formerly belonged to the Thirty, and the rest of the Thirty withdrew to Eleusis. As regards the army of exiles under Thrasybulus, the new government of Athens was no less determined to put them down than the Thirty had been. Thrasybulus therefore continued to strengthen himself, and to prepare for further operations. His army had gradually become more numerous than that of Athens, for he engaged aliens in his service, and promised them, in case of their success, the same immunities at Athens as those enjoyed by the citizens (ἰσοτέλεια). Arms, of which he was still in want, were generally supplied by the wealthy citizens of Peiræus and other places, and by the ingenuity of his own men. As the danger from the exiles became at last very imminent, the Ten of Athens applied to Sparta for assistance. At the same time the faction at Eleusis also sent envoys to Sparta; but the government of Sparta refused to send an army for an undertaking from which it could reap no advantages. However Lysander, as harmostes, obtained leave to levy an army, and his brother Libys was appointed admiral to blockade Peiræus. Lysander went to Eleusis, and got together a numerous army. Being thus enclosed by land and by sea, Thrasybulus and his army had no prospect except to surrender.

But their deliverance came from a quarter whence it could have least been expected. The power and influence which Lysander had gradually acquired, had excited the envy of the leading men at Sparta, even of the ephors and kings, and they were now bent upon thwarting his plans. King Pausanias was accordingly sent out with an army to Attica, avowedly to assist Lysander in his operations, but in reality for the purpose of preventing the accomplishment of his designs. He encamped near Piræus, as if he designed to besiege the place in conjunction with Lysander. After several sham manœuvres against the exiles, Pausanias gained a victory over them without following it up. He now sent secretly an embassy to them, requesting them to send a deputation to him and the ephors; and he also suggested the language which the deputies should use. At the same time he invited the pacific party at Athens to meet and make a public declaration of their sentiments. Hereupon a truce was concluded with the exiles, and a deputation of them, as well as of the pacific party at Athens, was sent to Sparta to negociate a general settlement of affairs. As soon as the Ten of Athens heard of this, they also sent envoys to Sparta to oppose the other embassy. But this attempt failed, and the ephors appointed fifteen commissioners with full powers, in conjunction with King Pausanias, to settle all the differences between the parties in Attica. In accordance with the wishes of the exiles and the peaceful party of the city, the commissioners proclaimed a general amnesty, from which none were to be excluded except the Thirty, the Eleven, and the Ten who had formed the government of Peiræus. Any one who might not think it safe to return to Athens was permitted to take up his residence at Eleusis. This clause is unintelligible, unless we suppose that the Spartans still wished to see Eleusis in the hands of a party which might check the reviving spirit of independence among the Athenians. Sparta guaranteed the execution of the proclamation. Pausanias withdrew his forces, and Thrasybulus at the head of the exiles entered Athens in triumph, and marched up the Acropolis to offer thanks to Athena: an assembly was then held, in which Thrasybulus impressed upon all parties the necessity of strictly observing the conditions of the peace.

Eleusis was now the seat of the most violent of the oligarchical party, and they still indulged some hope of recovering what was lost. They assembled a body of mercenaries to renew the civil war; but Athens sent out a strong force against them. Xenophon says that the leaders of the Eleusinian party were drawn to a conference and then put to death. This isolated statement is rather surprising, as in all other respects the popular party showed the greatest moderation, and immediately after the quelling of the Eleusinian rebellion Thrasybulus induced the Athenians to proclaim a second amnesty, from which no one was to be excluded. This amnesty was faithfully observed. The first step after the abolition of the oligarchy was the passing of a decree which restored the democratic form of government.

Thrasybulus acquired the esteem of his fellow-citizens by the courage and perseverance which he had shown in the deliverance of his country, and although for many years he does not come forth very prominently in the history of Attica, he was no less active in restoring Athens to her former greatness than he had been in wresting her from the hands of her enemies. His last military undertaking belongs to the year B.C. 389, when the government of Athens placed a fleet of 40 galleys at his command, with which he was to support the democratical party in the island of Rhodes. On his arrival there he found that no protection was needed, and he sailed to the north part of the Ægean. In Thrace he settled a dispute between two princes, and gained them as allies for Athens. At Byzantium and Chalcedon also the influence of Athens was restored, and with it new sources of revenue to the republic were opened. After this he sailed to Mitylene, the only town in the island of Lesbos in which the Spartan party had not gained the ascendancy. Thrasybulus here fought a battle with Therimachus, the Spartan harmostes, who was defeated and slain. Several towns were now reduced, and after he had plundered the lands of those who refused to submit to Athens, he prepared to sail to Rhodes; but before he landed there he sailed along the southern coast of Asia Minor to levy some contributions there. His fleet cast anchor in the mouth of the river Eurymedon in Pamphylia, near Aspendus. In consequence of some outrage committed by his soldiers on land, the Aspendians were exasperated, and during the night they surprised and killed Thrasybulus in his tent, B.C. 389.

(Thucydides, viii.; Xenophon, *Hellen.*, i. 1, 12; i. 6, 36; ii. 3, 42; ii. 4, 2, &c.; iv. 8, 25, &c.; Diodorus Sic., xiv. 32, &c.; 94 and 99; C. Nepos, *Thrasybulus;* compare E. Ph. Hinrichs, *De Theramenis, Critiæ, et Thrasybuli Rebus et Ingenio*, 4to, Hamburg, 1820; Thirlwall; Grote.)

THRASYBU'LUS, of Collytus in Attica, was a contemporary of Thrasybulus the deliverer of Athens, from whom he is usually distinguished by the epithet of the Collytian. He was one of the Athenian exiles who joined his namesake at Phyle, and afterwards at Peiræus. (Demosthenes, in 'Timocrat.,' p. 742.) In the war against Antalcidas he commanded eight Athenian galleys, with which he was taken prisoner by the Spartan admiral. (Xenophon, *Hellen.*, v. 1, 26, &c.; compare Æschines, in *Ctesiphont.*, p. 73, ed. Steph.)

THRASYBU'LUS, a tyrant of Syracuse. He was a son of Gelo,

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and brother of Hiero the Elder, who ruled over Syracuse till the year B.C. 466. Hiero was succeeded by his brother Thrasybulus, who was a bloodthirsty tyrant, and oppressed the people still more than Hiero: great numbers of citizens were put to death and others sent into exile, and their property filled the private coffers of the tyrant. In order to protect himself against the exasperated citizens, he got together a large force of mercenaries, and relying on this new support, he carried his reckless cruelties so far that at last the Syracusans determined to rid themselves of their tyrant. They chose leaders to give them a military organisation, that they might be enabled to resist the mercenaries of Thrasybulus. The tyrant at first endeavoured to stop the insurrection by persuasion, but this attempt failing, he drew reinforcements from Catana and other places, and also engaged new mercenaries. With this army, consisting of about 15,000 men, he occupied that part of the city which was called Achradina, and the fortified island, and harassed by frequent sallies the citizens, who fortified themselves in a quarter of their city called Ityce. The Syracusans sent envoys to several Greek towns in the interior of Sicily, soliciting their aid. The request was readily complied with, and they soon had an army and a fleet at their disposal. Thrasybulus attacked them both by sea and land, but his fleet was compelled to sail back to the island after the loss of several triremes, and his army was obliged to retreat to Achradina. Seeing no possibility of maintaining himself, he sent ambassadors to the Syracusans with offers of terms of peace, which was granted on condition of his quitting Syracuse. Thrasybulus submitted to these terms, after having scarcely reigned one year, and went to Locri in Southern Italy, in B.C. 466, in exile. After the Syracusans bad thus delivered themselves of the tyrant, they granted to his mercenaries free departure, and also assisted other Greek towns in Sicily in recovering their freedom. (Diodorus Sic., xi. 67 and 68.)

THROCMORTON, SIR NICHOLAS, was descended from an ancient family in Warwickshire, and his ancestors had been employed in the higher offices of state for some centuries. His father, Sir George Throcmorton, had been in favour with Henry VIII., but being a zealous papist, he incurred the king's displeasure by refusing to take the oath of supremacy, and about 1538 was imprisoned in the Tower of London, where he remained several years.

Nicholas, who was Sir George's fourth son, was born about the year 1513. Having been appointed page to the Duke of Richmond, the king's natural son, he accompanied his master to France, and remained in his service till the duke's death in 1536. Sir George Throcmorton was released from the Tower in 1543. His son Nicholas was then appointed sewer to the king. In 1544 he headed a troop in the armament against France which Henry VIII. commanded in person; he assisted at the siege of Boulogne, and after his return received a pension from the king as a reward for his services. After the king's death he attached himself to the queen-dowager Catherine Parr, and to the Princess Elizabeth. In 1547 he distinguished himself in the campaign in Scotland under the Protector Somerset; he was present at the battle of Pinkey (or Musselburgh), and Somerset sent him to London with the news of the victory. He was soon afterwards created a knight, appointed to a place in the privy-chamber, and admitted to great intimacy with Edward VI. The king bestowed upon him some valuable manors, and made him under-treasurer of the Mint. He sat in parliament during Edward's reign as member for Northampton.

A short time before the king's death, Sir Nicholas married the daughter of Sir Nicholas Carew, and on taking his wife to visit his father at Coughton in Warwickshire, he was received with coldness by the old knight; partly perhaps on account of his Protestant principles, but chiefly because he had been knighted before his eldest brother. To remove this cause of offence, he took his brother back with him to court, and, at the request of Sir Nicholas, the king raised him to the dignity of a knight.

Sir Nicholas Throcmorton was present when Edward VI. died at Greenwich in 1553. He was aware of the designs of the partisans of Lady Jane Grey, but, though a Protestant, he was too much attached to law and legitimacy to give any sanction to them. He therefore came immediately to London, and despatched Mary's goldsmith to announce to her the king's demise. On the 2nd of February 1554, Sir Nicholas Throcmorton was arrested and committed to the Tower on a charge of being concerned in the rebellion of Sir Thomas Wyatt. On the 17th of April he was brought to trial at Guildhall, London. This trial is the most important and interesting event in his life. It is certain that he was acquainted with Wyatt's intentions, and there is little doubt that he was to some extent implicated in the rebellion. He was tried before commissioners, some of whom were bitterly inimical to him, and who seemed to regard his trial as merely a form necessary to be gone through previous to his execution. Sir Nicholas however conducted his own defence; and this he did with such admirable adroitness, such promptness of reply and coolness of argument, intermixed with retorts spirited, fearless, and reiterated, in answer to the partial remarks of the lord chief justice and other commissioners, and followed up by an impassioned earnestness of appeal to the jury, that, in defiance of the threats of the chief justice and the attorney-general, he obtained a verdict of acquittal. Sir Nicholas was directed to be discharged, but was remanded, and kept in prison till the 18th of January 1555. The jury were made to suffer severely for their independent verdict. Two were fined 2000*l.* each, six were fined 1000 marks each, and four, who expressed contrition, were not fined. All were remanded to prison, where they remained till the 12th of December, when five were discharged on payment of the reduced fine of 220*l.* each, three on payment of 60*l.* each, and four without fine.

Sir Nicholas Throcmorton, after his release, avoided the approaching storm of persecution by going to France, where he remained till 1556. Though he afterwards served in Queen Mary's army under the Earl of Pembroke, he devoted himself chiefly to the Princess Elizabeth, whom he visited privately at Hatfield. When Queen Mary died, he was admitted to see her corpse, and, as Elizabeth had requested, took from her finger the wedding-ring which had been given to her by Philip, and delivered it to Elizabeth. Elizabeth gave him the office of chief butler of England, a situation of some dignity, but inconsiderable emolument, and afterwards made him chamberlain of the exchequer. In 1559 he was sent on an embassy to France, and remained at the French court as resident ambassador till the beginning of 1563. Dr. Forbes has published the greater part of Throcmorton's correspondence with his own government while he was in this confidential situation. It displays great diplomatic skill and management, but perhaps rather too much tendency to intrigue; and he supported the cautious and somewhat doubtful policy of Cecil with zeal and discretion. Indeed he was on the most confidential terms with Cecil during the whole of this period, but after his return a coolness arose between the two statesmen, which increased till it became a strong personal animosity.

In 1565 Throcmorton was sent on a special embassy to Scotland, to remonstrate with Mary Queen of Scots against her intended marriage with Darnley; and when Mary was imprisoned at Lochleven in 1567, Throcmorton was commissioned by Elizabeth to negociate with the rebel lords for her release.

In 1569 Throcmorton was sent to the Tower on a charge, which indeed appears to have been well founded, of having been engaged in the intrigue for a marriage between Mary Queen of Scots and the Duke of Norfolk. Though he was not kept long in confinement, he never afterwards regained the confidence of Elizabeth, and the distress of mind occasioned by the loss of her favour has been thought to have hastened his death, which took place at the house of the Earl of Leicester, February 12, 1571, in his fifty-eighth year.

Sir Francis Walsingham, in a letter to the Earl of Leicester on the occasion of Throcmorton's death, says of him that "for counsel in peace and for conduct in war he hath not left of like sufficiency that I know." Camden says he was "a man of large experience, piercing judgment, and singular prudence; but he died very luckily for himself and his family, his life and estate being in great danger by reason of his turbulent spirit."

THUA'NUS, J. A. [THOU, DE.]

THUCY'DIDES (Θουκυδίδης), the son of Olorus, or Orolus, and Hegesipyle, was a native of the demus of Alimus in Attica. He was connected by his mother's side with the family of the great Miltiades, and the name of his father was a common one among the Thracian princes. If he was forty years old at the commencement of the Peloponnesian war, according to the statement of Pamphila (Gellius, xv. 23), he was born in B.C. 471. In his own work he nowhere mentions his age or the time of his birth, but he says that he lived through the whole of the Peloponnesian war, and that he was of the proper age for observing its progress (v. 26).

Our principal information respecting the life of Thucydides is a biography of him written by Marcellinus, which is however full of contradictions and doubtful stories. There is also an anonymous biography of him prefixed to many editions of his works, which is still worse than that of Marcellinus. Thucydides mentions incidentally a few facts concerning himself, which is almost all that we know with certainty about his life.

There is a well-known story that when a boy he heard Herodotus read his History at Olympia, and was so much moved that he burst into tears. But there is good reason for believing that this recitation of the History of Herodotus never took place at the Olympic games [HERODOTUS]; and if there is any foundation for the story of Thucydides having heard him read it, we would rather refer it to a later recitation at Athens, which is mentioned by Plutarch and Eusebius. Suidas is the only writer who says that Thucydides heard Herodotus at Olympia; Marcellinus and Photius relate the same tale without mentioning where the recitation took place.

There seems nothing improbable in the accounts of the ancient biographers that Thucydides was taught philosophy by Anaxagoras and rhetoric by Antiphon; but their statement that he accompanied the Athenian colony to Thurii is probably a mistake arising from their confounding him with Herodotus, who, we know, was of the colonists. But whether he went to Thurii or not, it is certain that he was in Athens in the second year of the Peloponnesian war, B.C. 430, when he was one of those who had the plague. (Thucyd., ii. 48.) In the eighth year of the war, B.C. 424, he was in command of an Athenian fleet of seven ships, which lay off Thasos. Brasidas, the Lacedæmonian commander, made an attempt to obtain possession of Amphipolis on the Strymon, which then belonged to Athens; and Thucydides, as soon as he heard of it, sailed to protect Amphipolis, but was only in sufficient time to save Eion, a seaport at the mouth of the Strymon. Amphipolis had fallen before he could arrive there. (Thucyd., iv. 102, &c.) For this he was either condemned to death or banished by

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the Athenians in the year following, B.C. 423; and in consequence of the sentence passed upon him he spent twenty years in exile, namely, till B.C. 403. (Thucyd., v. 26.) This year coincides exactly with the restoration of the democracy by Thrasybulus, when a general amnesty was granted, of which Thucydides seems to have availed himself. Where he passed the time of his exile is not mentioned by himself. Marcellinus says that he first went to Ægina, and afterwards to Scapte-Hyle in Thrace, opposite the island of Thasos, where he had some valuable gold-mines. (Compare Plutarch, 'De Exilio,' p. 605.) It appears however not improbable that he visited several places during his exile: the intimate knowledge which he shows respecting the history of the Italiotes and Siceliotes almost inclines one to suppose that he may have visited Italy and Sicily after the failure of the Athenian expedition in the latter island. His property in Thrace would however naturally lead him to pass the greater part of his time in that country. This property, which was very considerable (Thucyd., iv. 105), was probably derived from his family, which came from Thrace, though Marcellinus says that he obtained it by marrying a Thracian heiress.

How long he lived after his return from exile, and whether he continued at Athens till the time of his death, is quite uncertain. According to some accounts he was assassinated at Athens, according to others he died at Thasos, and his bones were carried to Athens. He is said to have been buried in the sepulchre of the family of Miltiades.

The Peloponnesian war forms the subject of the History of Thucydides. He tells us that he foresaw it would be the most important war that Greece had ever known, and that he therefore began collecting materials for its history from its very commencement; that, where he had to rely upon the testimony of others, he carefully weighed and examined the statements that were made to him; and that he spared neither time nor trouble to arrive at the truth, and that in consequence of his exile he was enabled to obtain information from the Peloponnesians as well as his own countrymen (i. 22; v. 26). Though he was engaged in collecting materials during the whole of the war, he does not appear to have reduced them into the form of a regular history till after his return from exile, since he alludes in many parts of it to the conclusion of the war (i. 13; v. 26, &c.). He did not however live to complete it: the eighth book ends abruptly in the middle of the year B.C. 411, seven years before the termination of the war. Even the eighth book itself does not seem to have received the last revision of the author, although there is no reason at all for doubting its genuineness, as it bears on every page indubitable traces of his style and mode of thought. Some ancient writers however attributed it to his daughter, others to Theopompus or Xenophon. As the work of Thucydides is evidently incomplete, it would appear that it was not published in his lifetime; and there is therefore great probability that the statement is correct which attributes the publication of it to Xenophon. Niebuhr has brought forward reasons which seem to render it almost certain that Xenophon's 'Hellenics' consist of two distinct works, and that the last five books were not published till long after the first two. The first two, which seem to have borne the title of the 'Paralipomena' of Thucydides, complete the history of the Peloponnesian war, and were not improbably published by Xenophon, together with the eight books of Thucydides. (Niebuhr, in 'Philological Museum,' i. 485, &c.)

The first book of Thucydides is a kind of introduction to the history. He commences by observing that the Peloponnesian war was more important than any that had been known before; and to prove this, he reviews the state of Greece from the earliest times down to the commencement of the war (c. 1-21). He then proceeds to investigate the causes which led to it, of which the real one was the jealousy which the Peloponnesians entertained of the power of Athens; and interrupts his narrative to give an account of the rise and progress of the Athenian empire down to the commencement of the war (c. 89-118). He had an additional reason for making this digression, since this history had either been passed over by previous writers altogether, or had been treated briefly, without attention to chronology (c. 97). He resumes the thread of his narrative at c. 119, with the negociations of the Peloponnesian confederacy previous to the declaration of the war; but the demand of the Lacedæmonians, that the Athenians should drive out the accused, which was answered by the Athenians requiring the Lacedæmonians to do the same, leads to another digression respecting the treason and death of Pausanias (c. 128-134); and as proofs were found implicating Themistocles in the designs of the Spartan king, he continues the digression in order to give an account of the exile and death of Themistocles (c. 135-138). He then resumes the narrative, and concludes the book with the speech of Pericles which induced the Athenians to refuse compliance with the demands of the Peloponnesians. The history of the war does not therefore begin till the second book; but it would be out of place to give here an abstract of the remainder of the work.

Thucydides had formed a high opinion of the value and importance of the work he had undertaken. It was not his object to afford amusement, like former writers, but to give such a faithful representation of the past as would serve as a guide for the future (i. 22). His observation of human character was profound; he penetrates with extraordinary clearsightedness into the motives and policy of the leading actors of the war; and he draws from the events he relates those lessons of political wisdom which have always made his work a favourite study with thoughtful men of all countries.

He claims for himself the merit of the strictest accuracy, and it is impossible to read his History without being convinced of the trustworthiness of his statements. His impartiality also is conspicuous: although he had been banished from his native city, he does not, like Xenophon, turn renegade, and try to misrepresent the conduct and motives of his own countrymen. Although a contemporary, and one who had taken an active part in public affairs, he writes as free from prejudice and party-feeling as if he had lived at a time long subsequent to the events he narrates.

His History is constructed on entirely different principles from those of his predecessors. He confines himself strictly to his subject, and seldom makes any digressions. He feels deeply the importance of his work, and constantly strives to impress the same feeling upon his readers. He had proposed to himself a noble subject, and writes with the consciousness of the value of his labours, and the presentiment that his work will be read in all future ages. There is consequently a moral elevation in his style and mode of treating a subject, which is scarcely to be found in any other writer except Tacitus.

In narrating the events of the war, Thucydides pays particular attention to chronology. He divides each year into two portions, the summer and the winter, and is careful to relate under each the events that took place respectively during that time. The speeches which he introduces are not mere inventions of his own, but contain the general sense of what the speakers actually delivered, although the style and the arrangement are his (i. 22).

The style of Thucydides is marked by great strength and energy. Not only his expressions, but even single words seem to have been well weighed before they were used; each has its proper force and significance, and none are used merely for the sake of ornament and effect. The style is not easy, and it is probable that Thucydides never intended it should be so, even to his own countrymen: his work was not to be read without thought. Still his style is open to serious objections. He does not sufficiently consult perspicuity, which is the first virtue in all writing. His sentences too are frequently unnecessarily long, and the constructions harsh and involved. These remarks are more especially applicable to the speeches inserted in the History, which Cicero found as difficult as we do. ('Orator,' 9.)

The Greek text was first published by Aldus, Venice, 1502, and the scholia in the following year. The first Latin translation, which was made by Laurentius Valla, appeared at Paris in fol., 1513. The first Greek and Latin edition was that of Henry Stephens, the Latin being the translation of Valla, with corrections by Stephens, fol. 1564. Among the modern editions, those most worthy of notice are Bekker's, 3 vols., 8vo, Berlin, 1821; Poppo's, which contains two volumes of prolegomena, with the scholia and numerous notes, 11 vols. 8vo., Leipzig, 1821-1840; Haack's, with selections from the Greek scholia and short notes, which the student will find very useful, 2 vols. 8vo, Leipzig, 1820, reprinted in London, in 3 vols. 8vo, 1823; Göller's, 2 vols. 8vo, Leipzig, 1836, 2nd edition, reprinted in London; Arnold's, 3 vols. 8vo, Oxford, 1st edition, 1830-1835; and Haase's, Paris, 1845.

There are translations of Thucydides into most of the modern European languages. In English the first translation was made by Thomas Nicolls, from the French version of Seysel, and was published in London, fol., 1550. This was succeeded by the translations of Hobbes and William Smith, which have been frequently reprinted. The most recent are by S. T. Bloomfield, 3 vols. 8vo, London, 1829, and by Dale, published in Bohn's 'Classical Library.' A recent translation in German is by Klein, 8vo, München, 1826: and in French one of the best is said to be by Gail.

Respecting the life of Thucydides, the reader may consult Dodwell, 'Annales Thucydidei et Xenophonteii,' &c., 4to, Oxford, 1702; and Krüger, 'Untersuchungen über das Leben des Thucydides,' Berlin, 1832.

THULDEN, THEODOR VAN, born at Bois-le-Duc in 1607, was one of the most distinguished scholars and assistants of Rubens, with whom he was also a favourite. He was with Rubens in Paris, and is said to have executed the greater part of the celebrated series of the so-called Gallery of the Luxembourg, painted in honour of Mary de' Medici. Van Thulden is distinguished both as a painter and as an etcher. As a painter he excelled in various styles. There are several large pictures, both historical and allegorical, by him, dispersed over Germany and the Netherlands; he painted also small pictures from common life in the manner of Teniers, such as markets, fairs, and the like; and he was frequently employed by architectural and landscape painters to embellish their pictures with small appropriate figures, in which he was excellent; he painted many such in the pictures of Neefs and Steenwyck.

Van Thulden's style in his greater works is altogether that of Rubens, and, although inferior in boldness of design and colouring, his works may easily be mistaken for those of Rubens; the 'Martyrdom of St. Andrew,' in St. Michael's church at Ghent, was long thought to be a work of Rubens. In chiar'oscuro, Van Thulden was nearly if not quite equal to his master. A 'St. Sebastian,' in the church of the Bernardines at Mechlin, and an 'Assumption of the Virgin,' in the

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church of the Jesuits at Bruges, were considered two of his best altar-pieces. While at Paris he painted twenty-four pictures of the Life of St. John of Matha in the church of the Mathurins, which he himself etched on copper in 1633; the pictures have since been painted over. Van Thulden's etchings are numerous, and in a masterly style: he published a set of fifty-eight plates from the paintings of Nicolò Abati at Fontainebleau, after the designs of Primaticcio, which are greatly valued, for as the paintings were destroyed in 1738, they are all that remains of the original designs. They have been copied several times: the original set appeared under the following title: 'Les Travaux d'Ulysse, desseignez par le Sieur de Sainct-Martin, de la façon qu'ils se voyent dans la Maison Royale de Fontainebleau, peint par le Sieur Nicolas, et gravés au cuivre par Theodore van Thulden, avec le suject et l'explication morale de chaque figure.' He etched also forty-two plates after Rubens, of the entrance of Ferdinand the Cardinal-Infant into Antwerp: 'Pompa Introitus Ferdinandi,' &c. The eight plates of the History of the Prodigal Son, to which he put Rubens' name, are considered to be from his own designs; they are entitled, 'De varlooren Soon, door P. P. Rubens. Th. Van Thulden fec.' Van Thulden died in his native place, Bois-le-Duc, in 1676.

THÜMMEL, MORITZ AUGUST VON, a German writer who was greatly admired by his contemporaries, and who still continues to hold a high literary rank with his own countrymen. He was born at Schönfeld, near Leipzig, May 27th 1738, where his father possessed considerable property, but lost much of it by the plundering of the Prussian troops in Saxony, 1745. Moritz, who was the second son of a family of nineteen, was sent to the university of Leipzig in 1756. There he found in Gellert not only an instructor, but a friend; and he also formed an acquaintance with Weisse, Rabener, von Kleist, &c., and, among others, with an old advocate named Baiz, who at his death, in 1776, left him the whole of his fortune, 24,000 dollars. This accession of wealth enabled Moritz to give up the places he held under Duke Ernest of Saxe-Coburg, first as Kammer-junker, and, from 1768, as privy councillor and minister, and to retire in 1783 to Sonneborn, an estate of his wife, at which place and at Gotha he continued chiefly to reside until his death, which happened while he was on a visit at Coburg, October 26th 1817. Thümmel's literary reputation was established by his 'Wilhelmine,' a 'comic poem in prose,' first published in 1764. This short production, for it is in only five cantos or chapters, was received as something altogether new in German literature, and as a masterpiece of polished humour and playful satire. It was translated not only into French, but Dutch, Italian, and Russian; and it has been reprinted entire in Wolff's 'Encyclopädie' (1842). His poetical tale, 'Die Inoculation der Liebe,' 1771, and other pieces in verse, did not add much to his fame; but his last and longest work 'Reise in den Mittaglichen Provinzen von Frankreich' (Travels in the Southern Provinces of France), in 9 vols., 1799-1805, is also his literary chef-d'œuvre. Instead of being, as its title would import, the mere record of his tours in that country, it is, like Sterne's 'Sentimental Journey,' to a great extent, a work of fiction, interspersed with fragments in verse, which breathe more of poetry than his other productions of that kind. It abounds with satiric humour and pleasantry, with witty and shrewd observations, and shows the author to have been an accomplished man of the world, intimately acquainted with human nature. That it is a work of no ordinary merit and pretension may be supposed from the notice it has obtained from Schiller, in his essay 'Ueber Naive und Sentimentalische Dichtung;' who, if he praises it with greater reserve than other critics, admits that, as a work of amusement, it is one of a superior kind, and will as such continue to enjoy the character it has obtained. A portrait of Thümmel, after Oeser, is prefixed to the 6th volume of the 'Neue Bibliothek der Schönen Wissenschaften,' a complete edition of his works, in six volumes.

THUNBERG, CARL PETTER, an eminent Swedish traveller and botanist, and professor of natural history in the University of Upsal, was born on the 11th of November 1743, at Jönkoping in Sweden, where his father was a clergyman. He was early sent to the University of Upsal for the purpose of studying medicine, and became a pupil of the great Linnæus. Under his instruction he acquired that taste for natural history which so remarkably distinguished the school of Linnæus, and which has given to the world so many famous naturalists. Having completed his course of study, he graduated in 1770, and was honoured by having bestowed upon him the Kobrean pension for the space of three years. Although the sum was small, about fifteen pounds per annum, he determined to use it for the purposes of improvement, and accordingly left Upsal for the purpose of visiting Paris and the universities of Holland. Whilst in Amsterdam he became acquainted with the botanists and florists of that city, and they suggested to him the desirableness of some person visiting Japan for the purpose of exploring its vegetable treasures. Thunberg immediately offered his services, and a situation as surgeon to one of the Dutch East India Company's vessels having been obtained for him, he left Amsterdam for Japan in the year 1771. He landed at the Cape of Good Hope for the purpose of learning amongst the Dutch settlers there the Dutch language, which is the only European language spoken extensively in Japan, and also in the hope of adding to his knowledge of natural objects by researches in Africa. Here he made several excursions into the interior, visiting various of the native tribes, and after having remained three winters at the Cape, where he collected much valuable information, he set sail in 1773 for Java and the Japan Isles. He remained in these islands five years, making large collections of the plants of these countries, as well as observations on the habits, manners, and language of their inhabitants. His ability to labour however during his residence both in Africa and Asia, was very much diminished by a frightful accident which he met with on first leaving Holland. The keeper of the stores in the ship, having inadvertently given out white lead instead of flour, it was mixed with flour and used for making pancakes, of which the whole crew partook. All were ill, and many suffered severely at the time, but none was so bad as Thunberg; he only gradually recovered his health, and through his long life always laboured under the debility and derangement his system had thus received. He returned to his native country in 1779, making first a short stay in England. Here he formed the acquaintance of Sir Joseph Banks, Dryander, and Solander, and availed himself of the extensive collection of plants from all parts of the world, and valuable library of Sir Joseph, for the purpose of adding to his botanical knowledge. During his absence he had been made demonstrator of botany at Upsal in 1777, and in 1784 was installed in the chair of the great Linnæus as professor of botany. In 1785 he was made a knight of the order of Wasa, and in 1815 commander of the same order.

On gaining his home, Thunberg immediately commenced arranging the vast mass of materials he had collected in his travels for the purpose of publication. His first important work was a description of the Japanese plants, which was published at Leipzig in 1784, with the title 'Flora Japonica, sistens Plantas Insularum Japonicarum, secundum Systema Sexuale emendatum,' 8vo, and illustrated with thirty nine engravings. In this work a great number of new plants were described and arranged according to the Linnæan system, in which he ventured to dispense with the three classes called Monœcia, Diœcia, and Polygamia. He subsequently published some botanical observations on this 'Flora,' in the second volume of the 'Transactions' of the Linnæan Society.

In 1788 he commenced the publication of an account of his travels, under the title, 'Resa uti Europa, Africa, Asia, forattad ären 1770-79,' 8vo, Upsal. This work was completed in four volumes, and contains a full account of his eventful life, from the time he started from Upsal with his Kobrean pension, till he returned to the same place laden with treasures from a hitherto unexplored region. In these volumes he has taken great pains to collect all possible information on the medicinal and dietetic properties of plants in the countries he visited, as well as their uses in rural and domestic economy. He recommends several new plants for cultivation in Europe as substitutes for those in present use. This work also gives a simple and pleasing account of the original natives of the places in which he sojourned, as well as of the European settlers. It has been translated into German by Groskund, and published at Berlin in 1792. It appeared in English at London in 1793, and in French at Paris in 1796.

His next work was a 'Prodromus Plantarum Capensium, Annis 1772-75 collectarum,' Upsaliæ, 1794-1800: being an account of the plants he had collected at the Cape. From 1794 to 1805 he published in folio, under the title 'Icones Plantarum Japonicarum,' Upsaliæ, a series of plates illustrative of the botany of the Japan Isles. These were followed by the 'Flora Capensis,' 8vo, Upsaliæ, 1807-13. In this work the most complete view of the botany of the Cape of Good Hope is given that has hitherto been published. In 1807, in conjunction with Billberg, he published the 'Plantarum Brasiliensium Decas Prima,' 4to, Upsaliæ. In this work the plants collected by Freireiss and Sauerländer, in the province of Minas Geraës in Brazil, are described; but the subsequent parts were published by other hands.

Besides the above works, on which the reputation of Thunberg as a traveller and a botanist mainly rests, he was the author of almost countless memoirs and academical dissertations. The subjects of these were chiefly those which his long residence in Africa and Asia afforded. The majority of them are upon botanical topics; not a few however are devoted to a consideration of zoological subjects. Although botany was his primary object in his travels, he yet lost no opportunity of obtaining a knowledge of the new animals he met with, and several of his papers are descriptions of these. He published several memoirs in the London 'Philosophical Transactions,' and the 'Transactions' of the Linnæan Society, also in the Transactions of Russian, German, French, and Dutch scientific societies and journals, and a much greater number in those of Sweden. The academical dissertations bearing his name, and presented at the University of Upsal, are nearly 100 in number, and were published between the years 1789 and 1813.

Thunberg was elected an honorary member of sixty-six learned societies. He died at the advanced age of eighty-five, on the 8th of August 1828.

Retzius named a genus of plants in the natural order *Acanthaceæ*, in honour of him, *Thunbergia*. The following genera of plants have species named after him:—*Ixia*, *Asclepis*, *Cyperus*, *Imperata*, *Spatalla*, *Convolvulus*, *Campanula*, *Gardenia*, *Atriplex*, *Hydrocotyle*, *Rhus*, *Crassula*, *Berberis*, *Erica*, *Passerina*, *Thalictrum*, *Cocculus*, *Equisetum*, *Hypnum*, *Fissidens*, *Cystoseira*, *Gyalecta*, and *Endocarpon*. Of insects,

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the genera *Harpalus*, *Lygæus*, *Pyralis*, and *Tinea* have specific names after Thunberg.

Thunberg was an amiable kind man, and highly esteemed by his friends and pupils. The great additions that he has made to our knowledge of the plants of the world, as well as their uses to man, place him amongst the most distinguished botanists of the last and present century. He was not great as a vegetable physiologist, nor did he attempt anything more in systematic botany than a slight emendation of the system of Linnæus. As a traveller, Thunberg is remarkable for the accuracy of his observations on the manners, habits, and domestic economy of the people that he visited.

THURLOE, JOHN, who held the office of secretary of state during the Commonwealth, was born in 1616, at Abbots Roding, in Essex, of which place his father, the Rev. Thomas Thurloe, was rector. He was designed for the profession of the law. Through the interest of Oliver St. John, who was his patron through life, he was appointed, in 1645, one of the secretaries to the parliament commissioners for conducting the treaty of Uxbridge. He was called to the bar after this, in 1647, by the society of Lincoln's Inn; and in March 1648 he received the appointment of receiver or clerk of the cursitor's fines, "worth at least 350*l*. per annum," says Whitelocke; "and in this place was Mr. Thurloe servant to Mr. Solicitor St. John." ('Memorials,' p. 296.)

Thurloe has left behind him a distinct denial of knowledge of or participation in King Charles's death, which took place, as is well known, in January 1649. Writing to Sir Harbottle Grimston for the purpose of contradicting reports that St. John had been Cromwell's counsellor on that and on other occasions, and "that I was the medium or hand between them by which their counsels were communicated to each other," he says, "I was altogether a stranger to that fact and to all the counsels about it, having not had the least communication with any person whatsoever therein." (Thurloe's 'State Papers,' vol. vii., p. 914.) It was very unlikely that a person in Thurloe's subordinate position at that time should have been consulted; and if it were a question of any importance whether he approved of the king's death or not, his subsequent continual identification with the authors of that event is more than sufficient to fix him with responsibility.

On the 11th of February 1650 Thurloe was appointed one of the officers of the treasury of the company of undertakers for draining Bedford Level, a new effort to drain this tract of country having been set on foot the year before. In a letter from St. John to Thurloe, dated April 13, 1652 ('State Papers,' vol. i., p. 205), which is interesting as showing the terms on which Thurloe and St. John were, we find that Thurloe was then on an official tour of inspection: "Now you are upon the place, it would be well to see all the works on the north of Bedford river to be begun. Pray by the next let me know whether Bedford river be finished as to the bottoming." In the same letter are directions from St. John, now lord-chief-justice, for the purchase of a place for him in the neighbourhood of London, from which it would appear that Thurloe was in the habit of managing St. John's private affairs for him. The same letter contains St. John's congratulations to Thurloe on his appointment as secretary to the council of state, which appointment had just taken place: "I hear from Sir Hen. Vayne, and otherwise, of your election into Mr. Frost's place, with the circumstances. God forbid I should in the least repine at any of his works of Providence, much more at those relating to your own good, and the good of many. No, I bless him. As soon as I heard the news, in what concerned you, I rejoiced in it upon those grounds. No, go on and prosper: let not your hands faint: wait upon Him in his ways, and He that hath called you will cause his presence and blessing to go along with you." In the course of the previous year, 1651, Thurloe had been to the Hague, as secretary to St. John and Strickland, ambassadors to the states of the United Provinces.

When Cromwell assumed the Protectorship, in December 1653, Thurloe was appointed his secretary of state. In consequence of his attaining to this distinction, he was, in the February succeeding, elected a bencher of the society of Lincoln's Inn. Thurloe was elected member for the Isle of Ely in Cromwell's second parliament, called in June 1654, and framed on the model prescribed by the Instrument of Government. He was re-elected for the Isle of Ely in the next parliament, called in September 1656. Cromwell obtained from this parliament an act settling the office of post of letters, both inland and foreign, in the state for ever, and granting power to the Protector to let it for eleven years at such rent as he should judge reasonable; and it was let by him to Thurloe, at a rent of 4000*l*. a year, as we learn from a memorandum drawn up by him when the Rump Parliament had cancelled the grant. ('State Papers,' vol. vii., p. 788.) It is to be inferred that he made much profit by this farming of the postage. The salary of his secretaryship of state was 800*l*. a year. He is described in a 'Narrative of the Late Parliament,' reprinted in the 'Harleian Miscellany' (vol. iii., p. 453), as "secretary of state and chief postmaster of England, places of a vast income."

There is the following entry in Whitelocke's 'Memorials,' under the date of April 9, 1657:—"A plot discovered by the vigilancy of Thurloe, of an intended insurrection by Major-General Harrison and many of the Fifth-Monarchy Men" (p. 655). Thurloe afterwards, by Cromwell's desire, reported on the subject of this plot to the parliament, and received in his place the thanks of the house, through the speaker, for his detection of the plot, and "for the great services done by him to the commonwealth and to the parliament, both in this and many other particulars." On the 13th of July 1657 he was sworn one of the privy council to the Protector, appointed in accordance with the 'Humble Petition and Advice.' Honours now came thick upon him. In the year 1658 he was elected one of the governors of the Charter-House and chancellor of the University of Glasgow.

In September 1658 Cromwell died, and his son Richard was proclaimed in his stead. In the parliament that was called in December, Thurloe was solicited to sit for Tewkesbury, in a letter which is worth extracting, as showing his estimation and position at this time, and the spirit of constituencies:—"Noble Sir, We understand that you are pleased so much to honour this poor corporation as to accept of our free and unanimous electing you one of our burgesses in the next parliament, and to sit a member for this place. Sir, we are so sensible of the greatness of the obligation, that we know not by what expressions sufficiently to demonstrate our acknowledgements; only at present we beseech you to accept of this for an earnest, that whomsoever you shall think worthy to be your partner shall have the second election; and our zeal and hearty affections to serve and honour you whilst we are, as we shall ever strive to be, Sir, your most humble and obliged servants," &c.: signed by the bailiffs and justices of Tewksbury. ('State Papers,' vol. vii., p. 572.) He was not after all chosen for Tewksbury. He was elected for Wisbech, Huntingdon, and the University of Cambridge. His election for the last was communicated to him in a letter from the celebrated Dr. Cudworth, who wrote to him in this strain:—"We being all very glad that there was a person of so much worth and so good a friend to the university and learning as yourself, whom we might betrust with the care of our privileges and concernments." ('State Papers,' vol. vii., p. 587.) Thurloe made his election to sit for the University of Cambridge.

The meeting of this parliament was the beginning of discontents and of Richard Cromwell's fall. We find Thurloe, in a letter to Henry Cromwell, viewing the complaints of the army and of the opposition in parliament as pointed principally against himself, and stating that he had asked the Protector's permission to retire from his office. "I trust," he adds, "other honest men will have their opportunity, and may do the same thing with myself with better acceptance, having not been engaged in many particulars, as I have, in your father's lifetime, which must be the true reason of these stirrings; for they were all set on foot before his now highness had done or refused one single thing, or had received any advice from any one person whatsoever." Thurloe remained however secretary of state. It was one of the objects set before themselves by the royalists in this parliament, who, by uniting with the republican party, formed a most troublesome opposition to Richard Cromwell's government, to impeach Thurloe; but this object was yet undeveloped when the parliament was dissolved. Thurloe appears to have given strong counsel against the dissolution, though it is generally stated otherwise, on the authority of the following passage in Whitelocke:—"Richard advised with the Lord Broghill, Fiennes, Thurloe, Wolsey, myself, and some others, whether it were not fit to dissolve the present parliament: most of them were for it; I doubted the success of it" (p. 677). Those mentioned are very few of the council, and, even if there had been no others, it would be quite consistent with the words of this passage that Thurloe should have sided with Whitelocke. That Thurloe strenuously opposed the dissolution is distinctly stated, and with circumstantial mention of the authority, in Calamy's Life of Howe, prefixed to Howe's Works, p. 9, ed. 1724, fol. We know further that the dissolution was urged on Richard Cromwell by the republican and royalist parties, which were united against Thurloe. Whitelocke says, a little afterwards, of the dissolution, that it "caused much trouble in the minds of many honest men; the cavaliers and republicans rejoiced at it." One of the "many honest men" was doubtless Thurloe. (See also Clarendon's 'State Papers,' vol. iii., pp. 420-60.) The immediate consequence of the dissolution was the summoning, by Fleetwood and the council of officers, of the Rump of the Long Parliament, and Richard Cromwell's deposition.

The letters written during Richard Cromwell's short Protectorate, in the third volume of Clarendon's 'State Papers,' are full of acknowledgments of Thurloe's influence with Richard Cromwell, and of the importance attached to him by the intriguing Royalists. Thus, Cooper, one of Hyde's spies, writes to him, February 13, 1659, "Cromwell is governed by Thurloe, whether for fear or love I know not; but sure it is, he hath power to dispose him against the sense of right, or indeed his own interests. Thurloe's malice, I doubt, will never suffer him to do us good" (p. 425). Again Hyde writes to another of his agents, Brodrick, "There is nothing we have thought of more importance, or have given more in charge to our friends since the beginning of the parliament, than that they should advance all charges and accusations against Thurloe and St. John, who will never think of serving the king; and if they two were thoroughly prosecuted, and some of the members of the High Court of Justice, Cromwell's spirits would fall apace" (p. 428). "It is strange," Hyde writes a month after, March 10, 1659, "they have not in all this time fell upon Thurloe and those other persons who advanced Cromwell's tyranny" (p. 436). Then overtures to Thurloe to aid the king are thought of. "I do

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confess to you," Hyde writes, "I cannot comprehend why Thurloe, and even his master St. John, should not be very ready to dispose Cromwell to join with the king, and why they should not reasonably promise themselves more particular advantages from thence than from anything else that is like to fall out" (p. 449). After the dissolution of the parliament, serious thoughts seem to have been entertained of soliciting Thurloe's and St. John's aid (p. 477). But Thurloe afterwards becomes again an object of fear to Hyde. During the government by the army, he writes, "I do less understand how Thurloe shapes, and is in danger to be exempted out of the Act of Oblivion, and at the same time employed in the greatest secrets of the government, for I have some reason to believe that he meddles as much as ever in the foreign intelligence" (p. 532).

On the 14th of January 1660, Thurloe was succeeded in his office of secretary of state by Scot, one of the republican party; but he was reappointed on the 27th of February. His patent as chief postmaster had been cancelled in the interval, on the 2nd of February. ('Commons' Journals,' vol. vii. p. 533.) In the movements that followed for the restoration of Charles II., Thurloe made an offer of his services to those who were bringing about that event. Sir E. Hyde writes to Sir John Grenville, April 23rd, 1660, "We have since I saw you, received very frank overtures from Secretary Thurloe, with many great professions of resolving to serve the king, and not only in his own endeavours, but by the services of his friends, who are easily enough guessed at. This comes through the hands of a person who will not deceive us, nor is easily to be deceived himself, except by such bold dissimulation of the other, which cannot be at first discerned. . . . The king returned such answers as are fit, and desires to see some effects of his good affection, and then he will find his service more acceptable." (Thurloe's 'State Papers,' vol. vii., p. 897.) And Hyde goes on to instruct his correspondent to consult Monk as to Thurloe's character, and as to his power to be of use, supposing he were sincerely willing. On the 15th of May Thurloe was accused by the parliament of high treason, and ordered to be secured; but on the 29th of June a vote was passed "allowing him liberty to attend the secretary of state, at such times as they [the House] shall appoint, and for so long a time as they shall own his attendance for the service of the state, without any trouble or molestation during such attendance, and in his going and returning to and from the secretary of state, any former order of this House notwithstanding."

After his release from imprisonment, he retired to Great Milton in Oxfordshire, where he generally resided except in term-time, when he occupied his chambers in Lincoln's Inn. It is said that he was often solicited by Charles II. to resume public business, and always refused, telling the king that he despaired of serving him as he had served Cromwell, whose rule was to seek out men for places, and not places for men. (Birch's 'Life of Thurloe,' prefixed to 'State Papers,' p. xix.) Thurloe died at Lincoln's-Inn on the 21st of February, 1668.

He had been twice married, and left four sons and two daughters, all by his second wife, a sister of Sir Thomas Overbury. He was possessed, during the days of power, of the manors of Whittlesey St. Mary's and Whittlesey St. Andrew's, and the rectory of Whittlesey St. Mary's, in the Isle of Ely, and of Wisbech Castle which he rebuilt. But after the Restoration they reverted to the Bishop of Ely. There is an entry in the Commons' Journals of the 18th of May 1660: "Mr. Secretary Thurloe put out of the ordinance for assessment of the Isle of Ely" (vol. viii. p. 36). Dr. Birch says he had an estate of about 400*l.* a-year at Astwood in Buckinghamshire. In a monumental inscription to the memory of his son-in-law in St. Paul's Church, Bedford ('Cole's MSS.,' vol. iii., p. 43), Thurloe is described as of Astwood, Bucks.

Thurloe does not appear to have possessed any striking qualities, either moral or intellectual, to impress the minds of his contemporaries; and we know little else of him than that he had great powers of business. Burnet describes him as "a very dexterous man at getting intelligence." ('Hist. of his own Times,' i. 66.) From a story in Burnet relative to Syndercomb's conspiracy against Cromwell, and from what is said by Pepys of Morland, when assistant to Thurloe, who played his master false, and gained a baronetcy from Charles II. for his treachery, it might appear that he was not of a very generous disposition, or much liked by those who were under him. Morland attributed his misconduct to "Thurloe's bad usage of him." (Pepys, 'Diary' under May 13, and August 14, 1660. [MORLAND, SIR SAMUEL.] Burnet's story is, that Thurloe treated lightly information which had been given him of the design on Cromwell's life, and that when, on the subsequent discovery of the design, Cromwell became aware that information had been given to Thurloe, on which he had not acted, and blamed Thurloe for his conduct, Thurloe availed himself of his influence with the Protector to malign his informant; "So he (the informant) found," says Burnet, "how dangerous it was even to preserve a prince (so he called him), when a minister was wounded in the doing of it, and that the minister would be too hard for the prince, even though his own safety was concerned in it" (vol. i., p. 79).

Thurloe's 'State Papers,' 7 vols. folio, 1742, contain a large mass of records of his official transactions, together with a number of private letters and papers. They were edited by Dr. Birch, who gives the following history of Thurloe's papers: "The principal part of this collection consists of a series of papers discovered in the reign of King William, in a false ceiling in the garrets belonging to Secretary Thurloe's chambers, No. xiii., near the chapel in Lincoln's-Inn, by a clergyman who had borrowed those chambers, during the long vacation, of his friend Mr. Tomlinson, the owner of them. This clergyman soon after disposed of the papers to the Right Honourable John Lord Somers, then lord high chancellor of England, who caused them to be bound up in 67 volumes in folio. These afterwards descended to Sir Joseph Jekyll, master of the rolls; upon whose decease they were purchased by the late Mr. Fletcher Gyles, bookseller." They were published by Mr. Gyles's executors. Dr. Birch, the editor, received many other papers from different individuals, especially from Lord Shelburne and the then Archbishop of Canterbury, which he has incorporated in the collection. For historical purposes this is an invaluable collection.

THURLOW, EDWARD, LORD, was born in 1732, at Little Ashfield near Stowmarket, in Suffolk. His father, Thomas Thorlow, was a clergyman, and held successively the livings of Little Ashfield, and of Stratton St. Mary's in Norfolk. After receiving the rudiments of his education from his father, young Thurlow was sent to the grammar-school at Canterbury at the suggestion of Dr. Donne, who sought (as Southey states in his 'Life of Cowper' upon the authority of Sir Egerton Brydges) to gratify a malignant feeling towards the head-master, by placing under his care "a daring, refractory, clever boy, who would be sure to torment him." The motive ascribed to Donne is far-fetched, and seems improbable; but there is no doubt that Thurlow was educated at the Canterbury school, and that he continued there several years, and until he was removed to Caius College, Cambridge. His character and conduct at the university did not promise any meritorious eminence in future life. He gained no academical honours, and was compelled to leave Cambridge abruptly in consequence of turbulent and indecorous behaviour towards the dean of his college. Soon after he quitted Cambridge he was entered as a member of the Society of the Inner Temple. In Michaelmas Term, 1754, he was called to the bar, and joined the Western Circuit in the ensuing spring.

Thurlow immediately applied himself to the practice of his profession with great assiduity; and although he brought with him an indifferent character from the university, he attained unusually early to reputation and employment both in Westminster Hall and on the circuit. His name appears frequently in the Law Reports soon after he was called to the bar; and his success in the profession he had chosen was clearly ascertained in less than seven years from the commencement of his practice. In 1761 he obtained the rank of king's counsel; and it may perhaps be inferred from an anecdote which is related by his early friend and associate Cowper, in one of his letters (Cowper's 'Works,' vol. v., p. 254, Southey's edit.), and which refers to this period, that Thurlow had then acquired a degree of reputation which suggested the prediction that he would eventually rise to the highest office in his profession. A more convincing proof of his position in the law is however recorded in the Reports, from which it appears that immediately after his appointment as king's counsel his practice in the courts rapidly increased, and during ten years preceding his appointment as solicitor-general, was exceeded only by that of Sir Fletcher Norton, and one or two others of the most eminent advocates of his time. To have succeeded so early and to so great an extent, without adventitious aid from influence or connection, and in competition with advocates of unquestioned ability and learning, is a substantial argument of professional merit. His employment in preparing and arranging the documentary evidence for the trial of the appeal in the House of Lords against the decision of the Court of Session in the Great Douglas Cause (which, according to professional tradition, resulted from mere accident) may have had the effect of bringing his talents, industry, and legal acquirements under the immediate notice of persons of power and influence, and of thus opening the way to his subsequent elevation.

In the new parliament called in 1768 he was returned as member for the borough of Tamworth, and became a constant and useful supporter of Lord North's administration. Upon Dunning's resignation of the office of solicitor-general in March 1770, and Blackstone's refusal to accept it ('Life of Sir William Blackstone,' prefixed to Blackstone's 'Reports'), Thurlow received the appointment, and in January 1771, he succeeded Sir William De Grey as attorney-general. Soon after his introduction to office, he attracted the particular notice of George III. by the zeal and energy displayed by him in supporting the policy of Lord North's government respecting America, and in which the king is known to have taken the warmest interest. Thurlow's strenuous and steady support of the minister in the great parliamentary contest which ensued respecting that policy, procured for him a degree of confidence and even of personal regard on the part of the king, which continued unabated for upwards of twenty years, and had unquestionably great influence in the remarkable vicissitudes of party which occurred in that period.

In the summer of 1778 lord chancellor Bathurst resigned his office; and on the 2nd of June in that year Thurlow was appointed his successor, and raised to the peerage with the title of Baron Thurlow of Ashfield in the county of Suffolk. Four years afterwards, in March 1782, when Lord North was removed from power, and the ephemeral Rockingham administration was formed, Thurlow remained in possession of the great seal by the express command of the king, and in

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spite of Mr. Fox's opposition to his continuance in office; thus furnishing an instance without a parallel in the history of English party, of a lord chancellor retaining office under an administration to all the leading features of whose policy he was resolutely opposed. Nor was he content in this inconsistent association to differ from his colleagues in opinion only; on the contrary, he took no pains to conceal his hostility to their principles, and even opposed in the House of Lords with all his characteristic energy the measures which they unanimously supported. Thus, after the bill for preventing government contractors from sitting in the House of Commons had been introduced into the House of Lords, where it was supported by Lord Shelburne and all the ministers in that house, the lord chancellor left the woolsack, and himself moved that "the bill be not committed," denouncing the measure as "an attempt to deceive and betray the people," and designating it "a jumble of contradictions." (Hansard's 'Parl. Hist.' vol. xxii. pp. 1356-1379.) The inconvenience produced by this embarrassing disunion of councils was deeply felt, and was one of the principal reasons for Mr. Fox's retirement from administration, on the death of the Marquis of Rockingham; and when the administration was dissolved in February 1783, upon the coalition formed between Lord North and Mr. Fox, Lord Thurlow was compelled to retire from office, notwithstanding the exertions of the king to retain him. But though no longer chancellor, he still continued to be one of those who were described by Junius as "the king's friends," and was supposed to have been his secret and confidential adviser during the short reign of the Coalition ministry. Upon the dissolution of that ministry at the end of the same year in which it was formed, the great seal was restored to Lord Thurlow by Mr. Pitt, who then became prime minister. He continued to hold the office of lord chancellor for nine years after his reappointment: and until the occurrence of the king's madness in 1788, appeared to act cordially with the rest of the cabinet; but when that event rendered a change of councils by means of a regency probable, he was suspected, with good reason, of some intriguing communications with the Prince of Wales and the Whigs (Moore's 'Life of Sheridan,' vol. ii. chap. xiii.), and was always subsequently regarded with distrust by Pitt and his colleagues. On the other hand, Lord Thurlow took no pains to conceal his dislike of Pitt; and that minister felt himself so embarrassed by the chancellor's personal hostility to him, that in 1789 he complained to the king, who immediately wrote to Thurlow upon the subject, and obtained from him a satisfactory answer. His angry feeling however still continued, until at length, in 1792, probably relying upon his personal influence with the king, he ventured to adopt a similar course to that which he had followed in very different circumstances under the Rockingham administration, and actually opposed several measures brought into parliament by the government. In particular he violently opposed Mr. Pitt's favourite scheme for continuing the Sinking Fund, and voted against it in the House of Lords, though he had never expressed his dissent from the measure in the cabinet. This kind of opposition, though submitted to from necessity by a weak government like that of the Marquis of Rockingham, could not be endured by so powerful a minister as Pitt; and on the next day he informed the king that either the lord chancellor or himself must retire from the administration. The king, without any struggle or even apparent reluctance, at once consented to the removal of Lord Thurlow, who was acquainted by command of his majesty that he must resign the great seal upon the prorogation of parliament. Lord Thurlow is said to have been deeply mortified by this conduct on the part of the king; and he is related to have declared in conversation that "no man had a right to treat another as the king had treated him." Subsequently to his notice of dismissal, and before he quitted office, his ill humour was displayed by his opposition to another measure prepared and supported by Mr. Pitt, the object of which was the encouragement of the growth of timber in the New Forest. On this occasion he reflected severely upon those who advised the king upon this measure, and went so far as to say that his majesty had been imposed upon. (Tomline's 'Life of Pitt,' vol. iii. p. 398-99.) One of his latest acts as lord chancellor was to sign a protest in the House of Lords against Mr. Fox's Libel Act. The opportunity of his retirement from office was taken to grant him a new patent, by which he was created Baron Thurlow, of Thurlow, in the county of Suffolk, with remainder, failing his male issue, to his three nephews, one of whom afterwards succeeded to the title under this limitation.

After his retirement from office in 1792, Lord Thurlow ceased to take any leading part in politics, and having little personal influence with any party, became insignificant as a public character. He occasionally spoke in the House of Lords on the subjects of interest which were discussed at the period of the French revolution; and it is worthy of remark that he frequently opposed the measures adopted by the Tory government at that time for the suppression of popular disturbances. Instances of this occur with respect to the Treasonable Practices Bill and the Seditious Meetings Bill, in 1795; and a comparison of the sentiments expressed by him on these occasions, with his speeches respecting America during Lord North's administration, affords a striking example of political inconsistency. A circumstance is recorded in the 'Memoirs of Sir Samuel Romilly' (vol. ii. p. 124), which proves that within a few months of his death Lord Thurlow was still confidentially consulted by members of the royal family. On occasion of the first communication of the charges made by Lady Douglas against the princess of Wales in 1805, the prince (afterwards George IV.) directed that Thurlow should be consulted, and the particulars of the interview between him and Sir Samuel Romilly are characteristic and interesting. Lord Thurlow died at Brighton on the 12th of September 1806, after an illness of two years.

THURMER, JOSEPH, a German architect of some note, was born at Münich, November 3, 1789, but did not begin to apply himself to architecture professionally until 1817, when he became a pupil of Professor Fischer's, and had for his fellow-students Gaertner, Ziebland, Öhlmuller [GAERTNER; ÖHLMULLER], and many others who have since rendered themselves more or less distinguished. At the end of the following year (after a previous visit to Rome at the commencement of it) he joined Hübsch, Heger (died 1837), and Koch, in a professional excursion to Greece, where he spent five months in studying and drawing the remains of buildings at Athens, some few of which he published on his return, with the title of 'Ansichten von Athen und seine Denkmaler,' 1823-26. He did not however confine himself to the study of the Grecian style, nor was he such a prejudiced admirer of it as to have no relish for any other; on the contrary, he considered the Italian style of the time of Leo X. to be equally worthy of the architect's attention, and to deserve to be far better, more faithfully and tastefully, represented by means of engravings than it had previously been. He accordingly joined with Gutensohn in bringing out a 'Sammlung von Denkmaler,' &c., 'Collection of Architectural Studies, and Decorations from Buildings at Rome, of the fifteenth and sixteenth centuries,' the first number of which appeared in 1826; but, unfortunately, it did not meet with the encouragement it deserved, and was therefore given up, when very little progress had been made with it. The publication however was advantageous to Thurmer, since it recommended him to notice, and led to his receiving (1827) at the same time two different invitations, one from Frankfurt, the other from Dresden, to which last he gave the preference. He was there made professor-extraordinary at the school of architecture, and in 1832 was promoted to be first professor of architecture, in which capacity he did much for the advancement of the art and the improvement of taste. Though he has left very little executed by himself in that city, the only public building in it entirely by him being the post-office (for though the 'Hauptwache,' or guard-house, was erected by him, it was after Schinkel's designs), his opinions had a very beneficial influence. That he should have had so few opportunities for displaying his ability, is not very surprising, nor does it detract from his reputation, since he did not long survive the completion of his first edifice: he died November 13th, 1833, while staying at Münich. What he might have done, had a longer life been granted him, is shown by the number of designs he left, all more or less stamped by originality and artistical feeling. That the grateful regard expressed for his memory and his talents by his friends and pupils was not a mere temporary effusion, is proved by their having erected a bronze bust and monument to him, in 1838, at the Academy of Arts.

THURNEYSSER ZUM THURN, LEONARD, a celebrated alchemist and astrologer, was born in 1531 at Basle, where his father carried on the trade of a goldsmith. He was himself brought up to this employment, but he was obliged to leave his native place when eighteen years of age, on account of having sold to a Jew a piece of gilt lead for pure gold. He first went to England, thence to France, and afterwards to Germany, where he enlisted among the troops of the margrave of Brandenburg. The following year he was taken prisoner; from that time he gave up a military life, and having visited the mines and foundries of Germany and the north of Europe, he came back in 1551 to Nürnberg, Strasburg, and Kostnitz. Here he again carried on the trade of a goldsmith, and made much money by it, till on account of his reputation for skill in the art of mining, he was sent for to the Tyrol to superintend different mineral works. Accordingly in 1558 he went to Tarenz in Upper Innthal, and established on his own account in that place, as well as at St. Leonard, foundries for the purifying of sulphur, the success of which contributed still more to his celebrity. The Archduke Ferdinand had so much confidence in him that he sent him to travel in Scotland, the Orkney Islands, Spain, and Portugal. Thurneysser also visited the coasts of Barbary, Ethiopia, Egypt, Arabia, Syria, and Palestine, and returned to the Tyrol in 1567. Two years afterwards, at the request of the same prince, he again visited the mines of Hungary and Bohemia. The publication of his works made him determine to go to Münster and Frankfurt on the Oder, at which latter place he became acquainted with the elector of Brandenburg, whose wife he cured of a dangerous illness, and who resolved to attach him to his service in the hope that he might discover in his estates some unknown mineral treasures. Thurneysser accepted the office of physician to the prince, and accompanied him to Berlin, where, from his skill in profiting by the prejudices and weaknesses of his contemporaries, and from being acquainted with all the resources of charlatanism, he soon succeeded not only in acquiring considerable wealth, but also in passing himself off for one of the most learned and scientific men of his age. At length however, by the envy of others, and still more by his own imprudence, his deceptions were discovered, and he was, in 1584, obliged to leave Berlin. He went to Prague, Cologne, and Rome; and after having thus led a

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wandering life for some years, he died at last in a convent at Cologne, at the age of sixty-six, in 1596. He was an advocate for the pretended sciences of alchemy and uromancy, and his whole history (like that of most similar characters) is a proof of the influence that may be acquired in an ignorant age by a bold and enterprising man, when he possesses some little information above the generality of his contemporaries. His writings were numerous, but of little worth, and they are now very seldom looked into. The titles of twelve of them are given in the 'Biographie Médicale,' from which work the preceding account is taken.

TIARI'NI, ALESSANDRO, one of the most celebrated painters of the Bolognese school, was born at Bologna in 1577. He first studied under Prospero Fontana, and, after Fontana's death in 1597, under Bartolomeo Cesi; but having in a quarrel discharged a pistol or similar weapon at a fellow-scholar, without however doing him any injury, he was obliged to fly from Bologna. He went to Florence, and there engaged himself with a portrait-painter, for whom he painted hands and draperies, and some of his performances having attracted the notice of Domenico da Passignano, he was admitted by that painter into his studio as a scholar. Tiarini remained with Passignano seven years, and by that time acquired so great a reputation, that he received invitations from Bologna to return to that city. In Bologna his works excited universal admiration for their invention and earnestness of character, and for their boldness of foreshortening, correctness of design, and propriety of colouring: the tone of Tiarini's pictures is sombre; he used little red, and avoided gay colours generally. His works, which are very numerous, consist chiefly in oil-paintings; he executed comparatively little in fresco: those in public places alone, in Bologna and its vicinity, and in Mantua, Modena, Reggio, Parma, Cremona, and Pavia, amount to upwards of two hundred: their subjects are generally of a melancholy or serious nature. The following are the most celebrated:—A Miracle of St. Dominic, in the Capella del Rosario, in the church of San Domenico at Bologna, painted in competition with Lionello Spada, in which the saint restores a dead child to life; the exhumation of a dead monk, in the convent of San Michele in Bosco; and St. Peter repenting his Denial of Christ, standing outside the door of the house of the high priest, with the Mocking of Christ in the background, illuminated by torchlight.

Ludovico Caracci, whose style Tiarini ultimately adopted, was a great admirer of his works: when he first saw Tiarini's picture of the Miracle of San Domenico, he is reported to have exclaimed that he knew no living master that could be compared with Tiarini. Many of Tiarini's pictures, out of Bologna, have been attributed to one or other of the Caracci: such was the case with the celebrated Deposition from the Cross, now in the Gallery of the Academy of Bologna, formerly in the church of the college of Montalto: it is engraved in the work of Rosaspini, 'La Pinacoteca della Ponteficia Accademia delle Belle Arti in Bologna.'

Several of Tiarini's pictures have lost their colour, owing to his practice of glazing; in some the colouring consists entirely of glazed tints, the design being executed in grey. He opened a life academy in Bologna, and had many scholars. Malvasia has preserved the name of a famous model that he used frequently to engage, Valstrago. Tiarini died at Bologna, February 8, 1668, aged ninety-one.

TIBALDEO. [TEBALDEO.]

TIBALDI, PELLEGRI'NO, otherwise called Pelligrino Pellegrini, or sometimes Pellegrino da Bologna, distinguished himself both in painting and in architecture. He was born in 1527, at Bologna, where his father, who originally came from Valsolda in the Milanese territory, was only a common mason. How, so circumstanced, the father was able to bring up his son to a profession requiring means beyond those of his own condition in life, does not appear; neither is it known from whom Tibaldi received his first instruction in painting. In 1547 he visited Rome, with the intention, it is said, of studying under Pierino del Vaga, but as the latter died in that same year, he could hardly have received any lessons from him. Whether he became a pupil of Michael Agnolo is unknown: he certainly studied his works very successfully, for while he caught from them grandeur of style and energy of forms, he so attempered their severity by the freedom and grace of his pencil, that he afterwards acquired from the Caracci the name of 'Michelagnolo Riformato,' and may be considered as the originator of that style which they perfected. We must however conclude that although he was employed there in the church of S. Lodovico di Francesi, he did not display any great ability with his pencil during his residence at Rome, it being related of him that he felt so discouraged as to have determined to starve himself to death, from which desperate resolution he was withheld only by Ottaviano Mascherino, who advised him to give up painting and devote himself entirely to architecture, for which he had shown considerable taste. In all probability this anecdote has been strangely exaggerated, nor are we informed how he set about putting Mascherino's advice into practice. That he partly adopted it, is certain, and equally certain that if he renounced painting for a while, he returned to it: in fact, not very long after the circumstance just spoken of, he was sent to Bologna by Cardinal Poggio to adorn his palace (afterwards occupied by the Academia Clementina), where he painted the history of Ulysses. For the same prelate he also painted the Poggi Chapel, which had been erected after Tibaldi's own designs, and it was those productions which excited the admiration of the Caracci. He was next employed at Loretto and Ancona, where he executed several works in fresco, and among them those with which he adorned the Sala de' Mercanti, or Exchange, in the last-mentioned city.

His reputation as an architect in the meanwhile increased, and after being employed to design, if not to execute, several buildings at Bologna, and the Palazzo della Sapienza, or Collegio Borromeo, at Pavia (which last was begun by Cardinal Carlo Borromeo in 1564), he restored the Archiepiscopal Palace at Milan, and was appointed chief architect of the Duomo, or cathedral, in that city (1570). He suggested the idea or first design of the modern façade attached to that celebrated Gothic structure,—a design which has obtained him both praise and censure in almost equal degree. Among other buildings by him at Milan are the church of San Lorenzo, that of S. Fedele, and that of the Jesuits. But the work which, if less celebrated than some of his others, is considered by one of his critics his chef-d'œuvre, and a masterpiece for the contrivance and ability shown in it, is the 'Casa Professa,' or that of the Jesuits at Genoa, with its church, &c., where he completely mastered all the difficulties arising from the inconvenience of the site. Neither his fame nor his works were confined to Italy, for the former caused him to be invited to Spain in 1586, by Philip II., where he was employed both in his capacity of architect and in that of painter, in which last he executed many admirable frescoes in the Escurial. Liberally rewarded by Philip, who also conferred on him the title of Marquis of Valsolda (his birthplace), Tibaldi returned to Italy after passing about nine years in Spain, and died at Milan in 1598; such at least is the date assigned by Tiraboschi, though some make it much earlier, 1590 or 1591, and others about as much later, viz. 1606.

(Tiraboschi; Lanzi; Milizia; Zanotti; Nagler.)

TIBALDI, DOMENICO, younger brother, not son of the preceding, as he is sometimes called, was born in 1541, and was, if not equally celebrated, like him both a painter and architect, but ranks far higher in the latter than in the other character. He executed many buildings at Bologna, the principal among which are the Palazzo Magnani, the Dogana, or custom-house, the chapel in the cathedral, so greatly admired by Clement VIII. as being superior to anything of the kind at Rome, and the small church of the Madonna del Borgo. Domenico also practised engraving with success, and in that branch of art was the instructor of Agostino Caracci. He died at Bologna in 1583.

TIBE'RIUS CLAU'DIUS NERO was born in Rome, on the 16th November, B.C. 42, according to Suetonius. He belonged to the gens Claudia, an old patrician family of great distinction, which was known for its aristocratical pride. Tiberius belonged to this house by the side of his father, Tiberius Claudius Nero, as well as his mother, Livia Drusilla, who was the niece of her husband, being the daughter of Appius Pulcher. This Appius Pulcher was a brother of Tiberius Claudius Nero the elder, and they were both sons of Appius Cæcus. His father was quæstor to C. Julius Cæsar, and distinguished himself as commander of the fleet in the Alexandrian war. He became successively prætor and pontifex, and in the civil troubles during the triumvirate he followed the party of M. Antonius. Being compelled by Octavianus to fly from Rome, he escaped by sea, and hastened to M. Antonius, who was then in Greece. His wife and his infant son accompanied him in his flight, and they happily escaped. Tiberius the elder soon made his peace with Octavianus; he gave up to him his wife, Livia Drusilla, who was then pregnant with Nero Claudius Drusus, and he died shortly afterwards (B.C. 38). Thus Tiberius the younger and his brother Nero Claudius Drusus became stepsons of Octavianus, who from the year B.C. 27 was Augustus.

The great talents of Tiberius were developed at a very early age. In his ninth year he delivered a public speech in honour of his father; in B.C. 29 he accompanied Octavianus in his triumph after the battle of Actium, and rode on his left side, Marcellus being on the right. After having assumed the toga virilis, he distinguished himself by splendid entertainments which he gave to the people. He married Vipsania Agrippina, the daughter of Agrippa, and the granddaughter of Cicero's friend T. Pomponius Atticus. She brought him a son, Drusus, and she was again with child when Tiberius was obliged to sacrifice her to the policy of Augustus, who compelled him to marry his daughter Julia, the widow of Marcellus and of Agrippa, and the mother of Caius and Lucius Cæsar. (B.C. 12.) Tiberius obeyed reluctantly, but he never ceased to love Vipsania. Such was his affection for her, that whenever he saw his repudiated wife he would follow her with tears; and accordingly an order was given that Agrippina should never appear in sight of Tiberius. For some time Tiberius lived in harmony with Julia, and had a son by her, who died young. But the scandalous conduct of Julia soon disgusted him, and he withdrew from all intimate intercourse with her.

During this time Tiberius took an active part in public affairs. He defended the interests of King Archelaus (of Judæa, or of Cappadocia), of the Tralliani, and of the Thessalians; he was active in obtaining relief for the inhabitants of Laodicea, of Thyatira, and of Chios, who, having suffered from an earthquake, had implored the assistance of the senate: he pleaded against Fannius Cæpio, who had conspired against Augustus, and who was condemned for high treason; and he was twice intrusted with the 'cura annonæ.' Tiberius made his first campaign as Tribunus militum in the Cantabrian war. From Spain

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he went to Asia Minor, and succeeded in restoring Tigranes to the throne of Armenia, and in forcing the Parthians to surrender the eagles which they had taken from M. Crassus. He returned to Rome in B.C. 18. During a year he had the command in Gallia Comata, the peace of which province was troubled by disputes between the princes and by incursions of the barbarians.

In B.C. 15 he and his brother Drusus brought the Alpine nations of Rhætia to obedience. He also put an end to the war in Pannonia, which had lasted since B.C. 18, and which he terminated by subduing the Breuci, the Scordisci, and the Dalmatæ, who were allied with the Pannonians. (B.C. 14.) The Germani having defeated M. Lollius and taken the eagle of the fifth legion in B.C. 16. (Velleius Paterculus, ii. 97), Drusus was sent to the Rhine, and Tiberius returned to Rome, where he celebrated his first triumph. In the Rhætian war Tiberius had shown great military skill, but the Romans carried on the war with unheard-of cruelties against the inhabitants, of whom the majority were killed or carried off as slaves. In memory of his victories, a monument was erected at Torba (now Monaco, in the neighbourhood of Nizza), on which the names of forty-five Rhætian tribes were inscribed. (Plinius, 'Hist. Nat.,' iii. 24.) In B.C. 13 Tiberius was appointed consul, together with P. Quintilius Varus. Meanwhile Drusus carried on the war in Germany with great success; but in B.C. 9, on his retreat from the banks of the Elbe to the Rhine, he had a fall from his horse, which proved fatal. Tiberius was then at Pavia, but as soon as he was informed of this accident, he hastened to Germany, and arrived in the camp of his brother, near the Yssel and the Rhine, just before he died.

Tiberius led the army to Mainz (Moguntiacum). He ordered the body of his brother to be carried to Rome, and he accompanied it on foot. After discharging this pious duty, he returned to Germany. In the new war with the Germani, Tiberius at first defeated them, and transplanted 40,000 Sigambri from the right bank of the lower Rhine to the left bank; but he afterwards employed peaceable measures, and by negociation he obtained more influence over them than his brother Drusus by all his victories. (Velleius Paterculus, ii. 97; Tacitus, 'Annal.,' ii. 26.) He left the command in Germany in B.C. 7, and returned to Rome, where he celebrated his second triumph, and he was consul for the second time in the same year.

Tiberius was now at the height of his fame; he was respected by the army, and admired by the people; and he enjoyed the confidence of the emperor. He nevertheless suddenly abandoned his important functions, left Rome, and, without communicating his motives to anybody, retired to the island of Rhodes. So firm was his resolution to retire from public affairs, that he refused to take any nourishment for four days, in order to show his mother that her prayers and tears could not keep him any longer in Rome. (Suetonius, 'Tiberius,' c. 10.) During eight years he led a private life at Rhodes, renouncing all honours, and living in the Greek style, and on terms of equality with those around him, with whom he kept up a friendly intercourse, especially Greek philosophers and poets. The Romans were surprised to see the step-son of their emperor retire to a distant island; and various hypotheses were raised to explain the motive of his voluntary exile. The disgusting conduct of his wife Julia was supposed to be a sufficient cause for this extraordinary resolution; but Tiberius himself afterwards avowed that he had renounced public business in order to escape all charges of having formed ambitious schemes against his step-sons Caius and Lucius Cæsar, who were created 'principes juventutis,' and appointed successors of Augustus in the very year in which Tiberius went to Rhodes. It seems that he was dissatisfied with the elevation of these two young men, and that there was discord between him and them; for when he afterwards wished to go back to Rome, Augustus would not allow it until Caius Cæsar had consented, and it was also on condition that he should take no part in the government of the state. From all this we may conclude that Tiberius and his mother Livia had perhaps been intriguing to exclude Caius and Lucius Cæsar from the succession, and that he preferred a voluntary exile to a compulsory banishment, such as was inflicted by Augustus upon his own daughter Julia. But this is mere supposition, and there are no facts on which a direct accusation against Tiberius can be sustained. With regard to his banished wife Julia, Tiberius acted with great delicacy, notwithstanding her conduct, and he besought Augustus to leave her all those presents which he had formerly given her. (Suetonius, 'Tiberius,' c. 12, 13.) At last Tiberius returned to Rome (A.D. 2), and was received by the people with demonstrations of great joy. In the same year Lucius Cæsar died at Massilia (Marseille), and his death was followed by that of his brother, who died in A.D. 4, in consequence of a wound which he had received in the Parthian war. Augustus then adopted Tiberius as his future successor, in A.D. 4, and Tiberius in his turn was compelled by Augustus to adopt Drusus Germanicus, the son of his late brother Drusus Nero. Augustus also adopted M. Agrippa, the posthumous son of Agrippa and Julia, but he did not designate him as a successor in the empire. The imperial throne was thus secured to the house of the Claudii. In the same year (A.D. 4) Tiberius was appointed commander-in-chief in Germany, and he was accompanied by the historian Velleius Paterculus, who was præfectus equitum. After having subdued the Bructeri, and renewed the alliance with the Chatti, Tiberius in A.D. 5 made a campaign against the Longobards, who were defeated; and he obliged the whole north-west of Germany to acknowledge the Roman authority. In the following year (A.D. 6) he led 70,000 foot and 4000 horse against Maroboduus, the king of the Marcomanni, who was saved from ruin by a rising of the inhabitants of Pannonia and northern Illyricum, who intercepted the communications of the Roman army with Italy. Tiberius employed fifteen legions and an equal number of auxiliaries, against these nations, and, in spite of difficulties of every description, he quelled the outbreak within three years. This war was especially dangerous because the Germani threatened to join the Pannonians, but Tiberius prevented their junction by negociations and by the success of his arms. After having celebrated his third triumph, he was again sent against the Germani, who had slain Varus and his army (A.D. 9). Tiberius, who was accompanied by Germanicus, succeeded in preventing the Germani from invading the countries on the left bank of the Rhine, and he then celebrated his fourth triumph. Velleius Paterculus, an able judge of military talents, gives us a most favourable idea of him as a general. Suetonius says also that, sharing in all the hardships of the common soldiers, he maintained a severe discipline, but at the same time he carefully watched over the security and the comfort of the soldiers.

Augustus died at Nola on his return from Naples, where he had accompanied Tiberius, who was going to conduct the war in Illyria (29th of August, A.D. 14). Anxious to see her son at that critical moment in Rome, Livia concealed the emperor's death until Tiberius, who was informed of it by messengers, had arrived at Nola. (Dio. Cassius, vi. 30, 31.)

Tiberius became emperor in his fifty-fifth year, at an age when both the virtues and the vices have acquired strength from habit, and when a man's character seldom changes. Until that time he was generally supposed to be a virtuous man; his virtues were imbued with the severe gravity of his character. Among his biographers none has blamed his early life; yet no sooner was he emperor, than he was charged with crimes the most dreadful and disgusting. His former life is represented as dissimulation and hypocrisy. An example of such dissimulation is known in history. Sixtus V. concealed his real intentions for thirty years; however it was not his real character which he thus concealed; but by retiring from affairs, and by simulating disease and infirmity, he made the cardinals believe that by choosing him pope they would make him their instrument, because his infirmities would not allow him to act with energy. Tiberius however, except the eight years that he spent in Rhodes, was constantly employed in matters which, although they would have allowed him to conceal his real disposition, he could never have managed with such success, unless his conduct had been directed by the force of his real character.

Augustus succeeded in making himself master of the republic by accumulating in his person the different high functions of the state. Tiberius, proud and energetic, abolished even the shadow of the sovereignty of a nation which he despised. The Romans being sufficiently disposed to obedience, the only obstacles in his way were the worn-out institutions of the ancient republic. Immediately upon the accession of Tiberius, Agrippa Postumus was put to death, probably by order of Tiberius (Suetonius, 'Tiberius,' c. 22; Tacitus, 'Annal.,' i. 6.) About this time the supreme power was offered by the troops on the Lower Rhine to Germanicus, who however refused it; and the mutiny was quelled by him and by Drusus, the son of Tiberius, who commanded in Pannonia. Tiberius began by some enactments which tended to ameliorate the state of morals; he abolished the comitia for the election of the various officers of the state, and transferred the election to the senate, the members of which were subservient to him. It has been already said that Tiberius intended to destroy the last remnants of the ancient sovereignty of the people, and to supplant the majesty of the Roman nation by the majesty of the emperor. Augustus had already employed the Lex Julia Majestatis to punish the authors of libels against his person (Tacitus, 'Annal.,' i. 72); and his example was followed by Tiberius, who established the Judicia Majestatis, by which all those who were suspected of having impugned the majesty of the emperor either by deeds or words, were prosecuted with the utmost severity. The number of the delatores, or denouncers of such crimes, daily increased, and a secret police was gradually established in Rome, as well organised and as well supported by spies as the secret police of Napoleon. The property, honour, and life of the citizens were exposed to the most unfounded calumnies, and a general feeling of anxiety and moral disease prevailed throughout the empire. The natural severity of Tiberius gradually degenerated into cruelty, and he showed symptoms of that misanthropy and that gloomy state of mind which increased with years. In the meantime Germanicus, the favourite of the army, had avenged the defeat of Varus, but Tiberius recalled him from Germany, and sent him into the East (A.D. 17). Germanicus conquered Cilicia and Commagene, and he renewed the alliance with the Parthians, but he died suddenly at Antioch (A.D. 19.) Public opinion accused Cneius Piso, the commander in Syria, of having poisoned Germanicus by order of the emperor; but before Piso could be sent to trial, he was found dead.

Sejanus, the son of a Præfectus Prætorio, succeeded in obtaining the confidence of the emperor (A.D. 19-22), who henceforth gradually abandoned to him the direction of public affairs, of which Sejanus became the absolute master from the year A.D. 22. [SEJANUS,

LUCIUS Æ.] Drusus, the son of Tiberius, who had governed the Roman part of Germany with great ability, was poisoned by Sejanus (A.D. 23), and this crime was followed by a great many others, with which it is possible that the emperor was very imperfectly acquainted. His practice was to shut himself up within his palace, and to spend his time in the most revolting debauchery. After the death of Drusus, Tiberius recommended to the senate as his successors Nero and Drusus, the sons of the unfortunate Germanicus and of Agrippina, who was still alive. In A.D. 26 Sejanus at last persuaded him to retire from public affairs. Tiberius followed his advice, and went to Capua and Nola, until at last he fixed his residence on the island of Capreæ in the Gulf of Naples. The life which he led at Capreæ was a series of infamous pleasures.

From this time all public affairs were directed by Sejanus: the emperor was inaccessible. T. Sabinus, a friend of Nero, was put to death; statues were erected to Sejanus, and received divine honours. After the death of Livia, in A.D. 29, the authority of Sejanus was at its height; but at last Antonio, the aged mother of Germanicus, penetrated through the barriers of Capreæ, and informed the aged Tiberius that Sejanus had left him only the name of emperor. She was supported by Macro, the commander of the Prætorian guard. In consequence of this information, Tiberius ordered the senate to condemn Sejanus; and the senate obeyed: Sejanus, his family, and his friends, were put to death in A.D. 31. Some time after this event, Tiberius retired from Capreæ, and took up his residence at a villa near Misenum, which had formerly belonged to Lucullus. (Suetonius, 'Tiberius,' c. 73.) On the 16th of March A.D. 37, he fell into a lethargy, and everybody believing him to be dead, Caligula, the third son of Germanicus, the favourite of old Tiberius, was proclaimed emperor. However, Tiberius recovered, and Macro, in order to save himself and the new emperor, ordered him to be suffocated in his bed. Thus died Tiberius, at the age of seventy-eight, after a reign of twenty-three years. (Tacitus, 'Annal.,' vi. 50; Suetonius, 'Tiberius,' c. 73.)

There is little doubt that the crimes said to have been committed during the reign of Tiberius, either by himself or by others in his name, are real facts. But the question is whether they are all to be imputed as crimes to Tiberius. His insanity is a fact which can hardly be doubted; a dark melancholy, disgust of life, and misanthropy, had taken possession of him, and his struggle with the idea of self-destruction often threw him into wild despair. He found consolation in the sufferings of others, and thus gave those bloody orders which he afterwards regretted. The unnatural pleasures to which he was addicted were only another mode of soothing the despair of his soul. It is probable that his insanity was complete when he retired to Capreæ. Sometimes he had lucid intervals, in which he wrote those letters of which Suetonius gives some extracts ('Tiberius,' c. 67), and in which he confesses the wretched state of his soul. His physical health was excellent, until some days before his death. Tiberius loved the arts and literature. According to Suetonius, he wrote a lyric poem, 'Conquestio de L. Cæsaris Morte;' he also wrote poems in Greek, choosing for his models Euphorion, Rhianus, and Parthenius, the author of an erotic poem which has come down to us.

(Suetonius, *Tiberius;* Velleius Paterculus, ii., c. 94, &c.; Tacitus, *Annal.*, lib. i.-vi.; Dion Cassius, lib. xlvi.-xlviii.; Horn, *Tiberius, ein Historisches Gemälde.* The character of Tiberius has been defended by Buchholz, *Philosophische Untersuchungen*, vol. ii., p. 49, &c.)

TIBE'RIUS II., ANI'CIUS THRAX, FLA'VIUS CONSTANTI'NUS, one of the greatest and most virtuous emperors of the east. He was born in Thrace towards the middle of the 6th century, and belonged to a rich and very distinguished family, the history of which is unknown to us. He was educated at the court of Justinian, whose successor, Justin II. (565-78), loved him as his son, and employed him in various civil and military offices. In 573 Tiberius, who was then general of the imperial guards, commanded the army against the Avars, who were powerful north of the Save and the Danube. His lieutenant having neglected to watch the passages of the Danube, Tiberius was surprised by the Avars and lost a battle. However, he recovered this loss, and concluded a peace, by which the possession of the important fortress of Sirmium, now Mitrowicz, on the Save, near its junction with the Danube, was secured to the Romans. This was one of the few advantages obtained by the Greek armies during the unfortunate reign of Justin II. Italy, which had been conquered by Justinian, was overrun by the Longobards; the Berbers ravaged the kingdom of Carthage, which had been taken from the Vandals; and on the Persian frontier Chosroes (Khosrew) made various conquests. Justin, feeling his incompetency, and having lost his son, looked for a regent, and his choice fell upon Tiberius. The great talents of Tiberius, his amiable character, his generosity and love of justice, and his sincere piety, had won him the hearts of the nation, and the esteem of the emperor and his ministers. Justin was confirmed in his choice by the empress Sophia, whose private views on this occasion harmonised with the interest of the state. Tiberius was the handsomest man at the court, and it seems that Sophia intended to marry him on the death of Justin. However this may be, before she declared in his favour she asked him whether he was married. Tiberius immediately guessed the motive of the question, and answered that he was not, although he was secretly married to a lady named Anastasia. He thus gained the protection of the empress, and was proclaimed Cæsar by Justin on the 7th of December 574, in a most solemn assembly of the civil and military officers, and of the clergy under the presidency of the patriarch Eutychius, by whom Tiberius was crowned with the imperial diadem. In this assembly the emperor Justin addressed to his future successor the remarkable speech (Theophylactus, iii. 11), which Gibbon translates thus:—"You behold the ensigns of supreme power. You are about to receive them, not from my hand, but from the hand of God. Honour them, and from them you will derive honour. Respect the empress your mother—you are now her son—before, you were her servant. Delight not in blood, abstain from revenge, avoid those actions by which I have incurred the public hatred, and consult the experience rather than the example of your predecessor. As a man, I have sinned; as a sinner, even in this life I have been severely punished: but these servants (his ministers), who have abused my confidence and inflamed my passion, will appear with me before the tribunal of Christ. I have been dazzled by the splendour of the diadem: be thou wise and modest; remember what you have been, remember what you are." To this speech of a dying sinner, Tiberius answered, "If you consent, I live; if you command, I die: may the God of heaven and earth infuse into your heart whatever I have neglected or forgotten."

The burden of government devolved upon Tiberius, whose authority was never checked by Justin. The war with Persia prevented Tiberius from expelling the Longobards from Italy; but he sent there all the troops he could dispose of, and succeeded in maintaining the imperial authority in the exarchate of Ravenna, on the Ligurian coast, in the fortified places in the Cottian Alps, in Rome, in Naples, and in the greater part of Campania and of Lucania. He saved Rome and Pope Pelagius II. from the Longobards by sending a fleet laden with provisions (775). Some years later he concluded an alliance with the Frankish king Chilperic, who checked the Longobards in the north of Italy, and Tiberius succeeded in bribing several of the thirty Longobardian dukes, who, after the murder of King Clepho (573-74) and during the minority of Autharis, imitated in Italy the Thirty Tyrants of Athens. The daughter of King Alboin and Rosamond, who had fled from Italy, was then living at the court of Constantinople.

The most important event in the reigns of Justin and Tiberius was the war with Persia. Khosrew, the king of Persia, had made extensive conquests in Asia Minor during the reign of Justin. In 575 Tiberius concluded a partial truce for three years with him, on condition that hostilities should cease except on the frontiers of Armenia, where the war was still carried on. These frontiers being easily defended on account of the great number of defiles in the Armenian Mountains, Tiberius levied a strong army while Khosrew lost time in forcing passages or in besieging small fortified places. For several centuries the Eastern empire had not seen such an army as was then raised by Tiberius. A hundred and fifty thousand men, among whom were many Teutonic and Slavonic barbarians, crossed the Bosporus in 576, under the command of Justinian, and advanced to the relief of Theodosiopolis, the key of Armenia. Theodore, the Byzantine general, defended the fortress against the whole army of Khosrew. At the approach of Justinian the Persian king left the siege and advanced to meet the Greeks. The encounter took place near Melitene (in the district of Melitene in Armenia Minor). The Persians were routed, and many of them were drowned in their retreat across the Euphrates; twenty-four elephants, loaded with the treasures of Khosrew and the spoil of his camp, were sent to Constantinople. Justinian then advanced as far as the Persian Gulf, and a peace was about to be concluded in 577; but Khosrew broke off the negociations on account of a victory which his general Tamchosroes (Tam-khosrew) unexpectedly obtained over Justinian by surprising him in Armenia. Tiberius now recalled Justinian, and appointed in his place Mauritius, who was afterwards emperor. Mauritius restored the old Roman precaution of never passing the night except in a fortified camp; he advanced to meet the Persians, who had broken the truce of 575, and attacked the empire on the side of Mesopotamia (577). The Persians retired at the approach of Mauritius, who took up his winter quarters in Mesopotamia (577-78).

On the 26th of September 578 Tiberius became sole emperor by the solemn abdication of Justin, who died on the 5th of October next. After the funeral of Justin, when the new emperor appeared in the Hippodrome, the people became impatient to see the empress. The widow of Justin, who was in the Hippodrome, expected to be presented to the people as empress; but she was soon undeceived by the sight of Anastasia, who suddenly appeared at the side of Tiberius. In revenge, Sophia formed a plot against Tiberius, and persuaded Justinian, the former commander in the Persian war, to put himself at the head of the conspiracy. Tiberius however was informed of this design. Justinian was arrested, and the emperor, by pardoning him, made him for ever his faithful friend. Sophia was deprived of her imperial pension and palaces, and she died in neglect and obscurity.

A quarrel broke out between Eutychius, the patriarch, and Gregorius, the apocrisiarius of Constantinople, who could not agree on the state of the soul after death. The Greeks were then the most disputatious people in the world about religious matters, and their disputes often led to serious trouble. The emperor accordingly undertook to

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settle this dispute. Adhering to the opinion of Gregorius, he convinced the patriarch that he was wrong, and he persuaded him to burn a book which he had written on the corporeal nature of the soul after death.

Khosrew died in 579, after a reign of forty-eight years. He had entered into negociations with the Greeks, but his successor, Hormisdas (Ormuz) broke them off and recommenced the war. Hormisdas was defeated by Mauritius and his lieutenant, Narses, a great captain, who must not be confounded with Narses, the victor of the Ostro-Goths. They overran Persia in one campaign in 579, and in 580 they routed the army of Hormisdas in a bloody battle on the banks of the Euphrates, and took up their winter-quarters in Mesopotamia. At the same time the Greeks obtained great advantages in Africa. Gasmul, king of the Mauritani, or Berbers, had defeated and killed three Greek generals—Theodore, Theoctistes, and Amabilis; but in 580 he was defeated by the exarch Gennadius, and put to death. Tiberius was less fortunate in Europe, the Avars having surprised and taken the town of Sirmium. But in the following year (581) Mauritius destroyed the Persian army in the plain of Constantine, and their general, Tam-Khosrew, lost his life. Mauritius had a triumph in Constantinople, and on the 5th of August he was created Cæsar by Tiberius, who was then worn out by illness, and who had no male issue. After having given his daughter Constantina in marriage to Mauritius, Tiberius died on the 14th of August 582, and since the time of the great Theodosius no emperor's death caused regret so universal. It is a remarkable circumstance in the reign of this emperor, that he was always provided with money without oppressing the people by taxation; and yet his liberality was so great that the people used to say that he had an inexhaustible treasure. But all these resources did not enable him to save Italy, which may be accounted for thus:—During the invasions of Italy and other parts of the Roman empire by the barbarians, many rich men saved great quantities of gold and silver, which they carried to Constantinople, then the only safe place in Europe. This city being the centre of the arts, and the commerce and industry of the East being very extensive, even the money which fell into the hands of the barbarians gradually found its way into the Greek empire, where the barbarians purchased all those articles which they had not skill enough to fabricate themselves. This view is corroborated by the fact, that notwithstanding the immense tribute which the Greek emperors often paid to the barbarians, there was always a want of coin in the barbarian kingdoms. On the other hand, the Greeks having lost their martial habits, the emperors were obliged to recruit their armies among the barbarians. These people however were as ready to fight against the emperors as for them; and it would have endangered the existence of the empire if too large a number had been engaged in its service. Thus Tiberius preferred bribing the Longobardian dukes to raising a large army of barbarians, who would probably have joined the Longobards as soon as they had got their pay.

(Cedrenus; Theophanes; Theophylactus; Zonaras; Gregorius Turonensis; Paulus Diaconus; Gibbon, *Decline and Fall*; Le Beau, *Histoire du Bas Empire*.)

TIBE'RIUS ALEXANDER, prefect of Egypt, was the son of Tiberius Alexander who was alabarcha of Alexandria, and the brother of Philo Judæus, the well-known writer. Tacitus calls him an Egyptian, but this only means that he was a native of Alexandria; for he was a Jew, though he afterwards adopted paganism. Nero appointed him governor of Judæa, where he succeeded Cuspius Fadus, and he made him a Roman eques. In the last campaign of Corbulo against the Parthians, Tiberius Alexander and Vinianus Annius, the son-in-law of Corbulo, were given as hostages to King Tiridates, who came to the Roman camp for the purpose of settling his differences with the Romans (A.D. 63). Tiberius Alexander was afterwards appointed prefect of Egypt, in which capacity he quelled a dangerous insurrection of the Jews of Alexandria, who were jealous of the favour which Nero showed the Greek inhabitants of that town. The resistance of the Jews was so obstinate, that Tiberius was obliged to employ two legions and five thousand Libyan soldiers against them; and it is said that more than fifty thousand Jews perished on this occasion. On the 1st of July, A.D. 69, Tiberius Alexander proclaimed Vespasian emperor, pursuant to a scheme which had been concerted by Vespasian, Titus, and Mucianus, the proconsul of Syria. In consequence of this event, the 1st of July 69 is regarded as the beginning of the reign of Vespasian, who showed great regard for his governor of Egypt. When Titus, the successor of Vespasian, was about to undertake the siege of Jerusalem, which resulted in its capture, he was accompanied by Tiberius Alexander.

(Josephus, *Antiq. Jud.* and *De Bello Jud.*; Suetonius, *Vespasianus*; Tacitus, *Annal.*, xv. 28; *Hist.* i. 11; ii. 74, 79; the notes of Ernesti to Suetonius and Tacitus.)

TIBERIUS, an Alexandrine grammarian, who probably lived in the 4th century of our era. Suidas (*s. v.* Τιβέριος), who calls him a philosopher and a sophist, ascribes to him a long list of rhetorical works, all of which are lost, with the exception of one, which formerly used to be called Περὶ τῶν παρὰ Δημοσθένει σχημάτων, and which is one of the best works of the kind that were produced at the time. The editio princeps of it, which is ascribed to Leo Allatius, appeared at Rome in 1643. The next edition is that of Gale, who incorporated the work of Tiberius in his 'Rhetores Selecti,' 8vo, Oxford, 1676. A reprint of this collection of rhetoricians was edited by J. F. Fischer, 8vo, Leipzig, 1773. In all these editions the work of Tiberius contains only 22 short chapters, which treat on Schemata, that is, those forms of expression which are not the natural forms, but are adopted for ornament or use. In 1815 J. F. Boissonade published at London a new edition, in 8vo, from a Vatican manuscript, in which the work is called Περὶ σχημάτων ῥητορικῶν, and in which there are 26 chapters more than had ever before been published; and this second part of the work treats on the so-called 'figuræ elocutionis,' or the ornamental forms of elocution. This edition of Boissonade also contains a work of Rufus, entitled τέχνη ῥητορική, the author of which has only become known through the Vatican manuscript containing the complete work of Tiberius; in the editions of Gale and Fischer it was called the work of an anonymous writer. A few fragments of other works of Tiberius are preserved in the scholiast on Hermogenes, ii., pp. 385 and 401, edit. Aldus.

(Groddeck, *Initia Historiæ Græcorum Literariæ*, ii. 173; Westermann, *Geschichte der Griech. Beredtsamkeit*, p. 251, &c.)

TIBE'RIUS ABSI'MARUS became emperor of the East, in A.D. 698, under the following circumstances:—Leontius dethroned and banished the tyrant Justinian II., and having assumed the imperial title in 695, continued the war with the Arabs in Africa. Notwithstanding the Greeks were assisted by the Berbers, they lost Carthage in 697; they reconquered it shortly afterwards, but in 698 the Arabs retook the town from the Greeks and entirely destroyed it. A powerful fleet, commanded by the patrician John, was then off Carthage; but although John entered the harbour with a division of his fleet, and landed a body of troops, his measures had only a partial effect, and he was obliged to leave Carthage to her fate. The destruction of this famous town was attributed by the Greek officers to the incompetency of John, and they were afraid to return to Constantinople without having prevented the ruin of Carthage. Absimarus, the commander of the Cibyratæ, or the troops of the province of Cibyra, then the collective name of Caria and Lycia, turned the discontent of the soldiers to his own profit. He persuaded his men that the emperor would punish them severely for not having obtained some advantage over the Arabs, and that they ran the risk of suffering for the faults of their commander-in-chief. When the fleet was off Crete, a mutiny broke out. The Cibyratæ proclaimed Absimarus emperor, the rest of the fleet followed their example, and John was massacred.

Absimarus having arrived at Constantinople, cast anchor in the bay of Ceras (now the Golden Horn), between this city and the suburb of Sycæ. Leontius prepared a vigorous resistance; but the courage of his soldiers and of the inhabitants was weakened by an epidemic disease, and at last Absimarus found his way into the town by bribing some sentinels.

Absimarus assumed the name of Tiberius and was acknowledged emperor: his rival Leontius had his nose and his ears cut off, and was confined in a monastery. Tiberius Absimarus continued the war with the Arabs, and appointed his brother Heraclius commander-in-chief. This experienced general conquered Syria in 699 and 700, and treated the Mohammedan inhabitants most barbarously: it is said that 200,000 of them lost their lives by the sword of the Greeks. This war continued during the years 701, 702, and 703; and, although the Greeks did not recover Carthage, they obtained many signal advantages. Tiberius Absimarus had great influence in Italy, where Popes Sergius and John VI. were continually harassed by John Platys, and afterwards by Theophylact, the Greek exarch of Ravenna.

Tiberius Absimarus lost his crown by a sudden revolution. When Leontius dethroned Justinian II., this prince had his nose cut off, and was banished to the town of Cherson, in the present Crimea. Some years after, he fled to the khaghan, or khan, of the Khazars, who received him respectfully, and assigned for his residence Phanagoria, once an opulent city, on the island of Tamatarcha. The khaghan, whose name was Busirus, gave him in marriage his sister Theodora; but Tiberius Absimarus bribed the khan with a large sum of gold, and Justinian was only saved by the affection of Theodora, who discovered to him the treacherous design of her brother. After strangling with his own hands the two emissaries of the khaghan, Justinian rewarded the love of his wife by repudiating her and sending her back to her brother Busirus; and he fled to Terbelis, or Terbellus, the king of the Bulgarians. He now formed the plan of recovering his throne, and he purchased the aid of Terbelis by promising him his daughter and a part of the imperial treasury. At the head of 15,000 horse, they set out for Constantinople. Tiberius Absimarus was dismayed by the sudden appearance of his rival, whose head had been promised by the khaghan, and of whose escape he was yet ignorant. Justinian had still some adherents in Constantinople, who introduced his troops into the city, by means of an aqueduct. Tiberius escaped from Constantinople, but he was seized at Apollonia on the Pontus Euxinus (705), and Justinian ordered him, his brother Heraclius, and the deposed Leontius, who was still alive, to be dragged into the Hippodrome. Before their execution, the two usurpers were led in chains to the throne, and forced to prostrate themselves before Justinian, who had sworn not to spare one of his enemies. Planting his feet on their necks, the tyrant watched the chariot-race for more than an hour, while the people

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shouted out the words of the Psalmist, "Thou shalt trample on the asp and basilisk, and on the lion and dragon shalt thou set thy foot." He then gave orders to behead Tiberius, Leontius, and Heraclius. Justinian II. reigned till 711. The Greeks gave him the surname of Rhinotmetus, that is, 'he whose nose is cut off.' Tiberius Absimarus had two sons, Theodore and Constantine, who probably perished with their father. It is said however that Theodore, who is also called Theodosius, survived his father, and became bishop of Ephesus, and one of the leaders of the Iconoclasts; but this is doubtful.

(Theophanes; Cedrenus; Zonaras; Gibbon, *Decline and Fall;* Le Beau, *Histoire du Bas Empire*.)

TIBULLUS, A'LBIUS, lived in the time of Augustus, and was a friend and contemporary of Horace. He was of equestrian rank, and originally possessed considerable property, of which he lost the greater part (Tibull., i. 1, 19, &c.; iv. 1, 128, &c.), probably, as it is conjectured, in consequence of the assignments of lands among the veterans of Augustus; and this supposition is rendered still more probable by the circumstance that Tibullus never celebrates the praises of Augustus, like the other poets of his time. He was not however reduced to absolute poverty; the estate on which he resided at Pedum (Horace, 'Ep.,' i. 4), a town between Præneste and Tibur, appears to have been his own, and to have descended to him from his ancestors. (Tibull., i. 10, 15, &c.) Here he passed the greater part of his time in the enjoyment of a quiet country-life, which had for him the greatest charms. He left it however to accompany his patron, Valerius Messalla, into Aquitania, and was present with him through the campaign, either in B.C. 28 or 27. (Tibull., i. 7, 9.) He afterwards set out with him to Asia, but was taken ill at Corcyra; but that he died at Corcyra, as is stated by some modern writers, is only a conjecture, unsupported by any ancient authority, and is directly contradicted by what Ovid says. It appears from an epigram of Domitius Marsus (in Tibull., iv. 15), who lived in the age of Augustus, that Tibullus died soon after Virgil; and as Virgil died in B.C. 19, we may perhaps place the death of Tibullus in the following year, B.C. 18. It has been already mentioned that Tibullus was the friend of Horace; two poems have come down to us addressed to him by the latter ('Carm.,' i. 33; 'Epist.,' i. 4). Ovid too laments his death in a beautiful elegy, from which it appears that his mother and sister were present at his death ('Amor.,' iii. 9).

It is difficult to determine at what time Tibullus was born; and we can but at best make some approximation to it. In the epigram of Domitius Marsus, already referred to, he is called juvenis, and Ovid deplores his untimely death. We must not however be misled by the expression juvenis into supposing that he was quite a young man, in our sense of the word, at the time of his death, since the ancients extended the meaning of juvenis to a time which we consider to be that of mature manhood. Several circumstances tend to show that he could not be much less than forty at his death. Ovid speaks of Tibullus as preceding Propertius, and of Propertius as preceding himself; and as Ovid was born B.C. 43, we must place the birth of Tibullus a few years at least before that time. Again, Horace in the first book of his Odes addressed Tibullus as an intimate friend, which hardly allows us to suppose that Tibullus was a mere youth at the time. If Bentley's supposition is correct, that the first book of the Odes was published about B.C. 30 or 28, Horace was then about 35, and Tibullus may have been a few years younger. Moreover he does not appear to have been a very young man when he accompanied Messalla into Aquitania in B.C. 28 or 27. We may therefore perhaps place his birth at about B.C. 57. There are indeed two lines in Tibullus (iii. 5, 17, 18), which expressly assign his birth to B.C. 43, the same year in which Ovid was born; but these are, without doubt, an interpolation derived from one of Ovid's poems ('Trist.,' iv. 10, 6).

We have thirty-six poems of Tibullus, written, with one exception, in elegiac metre, and divided into four books. The first two books are admitted by all critics to have been written by Tibullus, but of the genuineness of the last two, considerable doubts have been raised. J. H. Voss and others attribute the third book to a poet of the name of Lygdamis, but the style and mode of treating the subjects resemble the other elegies of Tibullus, and there do not appear sufficient reason for doubting that it is his composition. There are however stronger grounds for supposing the first poem in the fourth book, written in hexameters, not to be genuine. It differs considerably in style and expression from the other poems, and is attributed by some writers to Sulpicia, who lived under Domitian, by others to a Sulpicia of the age of Augustus; but we know nothing with certainty respecting its author. Of the other poems in this book, almost all bear traces of being the genuine works of Tibullus.

The elegies of Tibullus are chiefly of an amatory kind. In the earlier period of his life Delia seems to have been his favourite, and afterwards Nemesis, and their names occur most frequently in his poems. Several of his elegies are devoted more or less to celebrating the praises of his patron Messalla, but these are the least pleasing parts of his works, for he does not appear to have excelled in panegyric.

Tibullus is placed by Quinctilian at the head of the Roman elegiac poets ('Inst. Orat.,' x. 1). His poems are distinguished by great tenderness of feeling, which sometimes degenerates into effeminacy, but they at the same time excite our warmest sympathies. He seems to have been of a melancholy temperament, and to have looked at things from a gloomy point of view; hence we find the subject of death frequently introduced, and the enjoyment of the present interrupted by dark forebodings of the future. He constantly describes the pleasures of a country-life and the beauties of nature, for which he had the most exquisite relish; and there is in these descriptions a naturalness and truthfulness which place him above his contemporary Propertius. His style too is not of the artificial character which distinguishes the elegies of Propertius; and his subjects are not, like the latter, mere imitations or translations of the Greek poets, but essentially original works.

Tibullus was formerly edited together with Catullus and Propertius, the earlier editions of which are mentioned under PROPERTIUS. The principal separate editions are by Brockhusius (Amst., 4to, 1708), Vulpius (Padua, 4to, 1749), Heyne (Leipz. 8vo, 1777, often reprinted, of which the fourth edition, containing the notes of Wunderlich and Dissen, appeared in 1817-19, 2 vols. 8vo, Leipz.), J. H. Voss (Heidelberg, 8vo, 1811), Bach, (Leipz., 8vo, 1819), Goldbéry (Paris, 8vo, 1826), Lachmann (Berlin, 8vo, 1829), and Dissen (Göttingen, 2 vols. 8vo, 1835), of which the two last contain the best text.

Tibullus has been translated into English by Dart (1720), and Grainger (1759). There are modern German translations by J. H. Voss (Tübingen, 1810), Günther (Leipz., 1825), and Richter (Magdeburg, 1831). There are also French and Italian translations.

Respecting the life of Tibullus and the Roman elegy in general, the reader may consult with advantage Gruppe's 'Die Römische Elegie,' Leipzig, 1838.

TICKELL, THOMAS, an English poet of unblemished mediocrity, was born in 1686, at Bridekirk in Cumberland. He was sent to Queen's College, Oxford, and he took his degree of Master of Arts in 1708. Two years afterwards he was chosen fellow of his college, and as he did not comply with the statutes by taking orders, he obtained a dispensation from the crown for holding his fellowship, till he vacated it by marrying in 1726. His praises of Addison were so acceptable that they procured him the patronage of that writer, who "initiated him," says Johnson, "into public affairs." When the queen was negociating with France, Tickell published 'The Prospect of Peace,' in which he raised his voice to reclaim the nation from the pride of conquest to the pleasures of tranquillity. This, owing perhaps to Addison's friendly praises of it in 'The Spectator,' had a rapid sale, and six editions were speedily exhausted. On the arrival of King George I. Tickell wrote 'The Royal Progress,' which was printed in the 'Spectator.' Johnson says of it that "it is neither high nor low," a very equivocal criticism, considering Johnson's habitual tastes.

The translation of the first book of the 'Iliad' was the most important thing in Tickell's poetical career, having been published in opposition to Pope's; both appeared at the same time. Addison declared that the rival versions were both excellent, but that Tickell's was the best that was ever made. Strong suspicions of Addison himself being the translator have been thrown out by Pope, Young, and Warburton. Dr. Johnson says, "To compare the two translations would be tedious; the palm is now universally given to Pope. But I think the first lines of Tickell's were rather to be preferred; and Pope seems since to have borrowed something from them in connection with his own."

During the dispute on the Hanoverian succession Tickell assisted the royal cause with his 'Letter to Avignon,' of which five editions were sold. Addison now employed him in important public business, and when, in 1717, Addison himself rose to be secretary of state, he made Tickell under secretary. On Addison's death, Tickell published his works, to which he prefixed an elegy on the author, which Johnson pronounces to be equal for sublimity and elegance to any funeral poem in the English language. Considering that we have the 'Lycidas' of Milton, this sounds oddly: on turning to this elegy, we are forced to admit, with Steele, that it is only "prose in rhyme," and occasionally very bad prose too. In 1725 Tickell was made secretary to the Lords Justices of Ireland, a place of honour in which he continued till his death, on the 23rd April 1740.

*TICKNOR, GEORGE, a distinguished American scholar and writer, was born on the 1st of August 1791, at Boston, Massachusetts, and was educated at Dartmouth College, New Hampshire, where he graduated in 1807. He entered upon the study of the law, and was called to the bar in 1813; but his time and thoughts continued to be mainly given to literature, and in 1815 he finally abandoned the law and proceeded to Europe in order to fit himself for the more congenial occupation to which he now fully devoted himself. After remaining a couple of years in the University of Göttingen he visited successively the cities of Paris, Rome, Madrid (where he spent several months in the year 1818), Lisbon, Edinburgh, and London. During the four years which he stayed in Europe Mr. Ticknor had zealously prosecuted his philological studies, his chief attention being given to the living languages of Europe, and he had made himself intimately acquainted with the literature of the middle ages. Among the many eminent literary men whose friendship he at this time acquired, were Southey and Sir Walter Scott, both of whom were delighted with his stores of old Spanish reading—Scott in writing to Southey in April 1819 (Lockhart's 'Life,' c. xliv.), calls him a "wondrous

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fellow for romantic lore and antiquarian research, considering his country." The fame of his attainments had during his absence secured his election to the chair of modern languages in Harvard University, and on his return to America in 1819 he entered with energy upon the duties of his office. His lectures upon the great writers of Italy, France, Spain, and England excited, as Mr. Prescott has testified, a remarkable amount of interest, and Mr. Ticknor's labours are acknowledged to have been largely instrumental in stimulating among his contemporaries the study of the modern languages and literature of Europe. Mr. Ticknor retained his professorship for fifteen years. He then returned in 1835 with his family to Europe, and spent there some three years in extending and verifying his investigations, and in collecting, with the assistance of Professor Pascual de Gayangos of Madrid, rare and valuable Spanish books, of which he succeeded in forming an almost unrivalled collection. Whilst largely assisting other literary men and students, Mr. Ticknor had himself published nothing more than an occasional essay, but he was now concentrating his attention upon Spanish literature. With a rare amount of industry and intelligence he laboured on for years, and at length in 1849 produced his 'History of Spanish Literature: with Criticisms on the particular Works and Biographical Notices of Prominent Writers,' 3 vols. 8vo. The work is by general consent the most complete history of Spanish literature in any language, full, minute, and precise in information, and eminently fair and candid in spirit. The author appears in his researches almost to have exhausted existing materials whether bibliographical or biographical—overlooking nothing and neglecting nothing. However other students of the poets and imaginative writers of Spain may differ from Mr. Ticknor in his critical estimates of particular authors or books, all willingly admit the immense benefit they derive from his labours, and with entire unanimity his work has been accepted by European as well as American scholars as the standard book of reference on the history of Spanish literature. It has been translated into both the Spanish and German languages.

TICOZZI, STEFANO, was born in 1762, in the Val Sassina, in the province of Como. He studied at Milan, and afterwards at Pavia, took priest's orders, and afterwards was appointed incumbent of a country parish near Lecco, in his native province. When the French invaded Lombardy in 1796, he and his brother Cesare Francesco, who was an advocate, favoured the revolutionary movement; but when the Austrians came back in 1799, Ticozzi was obliged to emigrate into France, and his brother was seized and sent prisoner to Cattaro. Ticozzi returned with the victorious French in the following year, and was appointed to several political offices under the Italian republic, and in 1806 was made sub-prefect of the department of the Piave under Napoleon's administration. In 1810 he published some disquisitions on monastic institutions: 'Degli Istituti Claustrali Dialoghi Tre,' 8vo, Belluno. He lost his situation on the fall of Napoleon, and retired to Milan, where he lived mainly by literary labour. He translated into Italian Sismondi's 'History of the Italian Republics,' Llorente's 'History of the Inquisition,' Agincourt's 'History of the Arts,' and other works. In 1818 he published his 'Dizionario dei Pittori dal Rinnovamento delle Arti fino al 1800,' which he afterwards merged in his larger work, 'Dizionario degli Architetti, Scultori, Pittori, Intagliatori in rame e in pietra, Coniatori di Medaglie, Musaicisti, Niellatori, Intarsiatori d'ogni Età e d'ogni Nazione,' 4 vols. 8vo, Milan. This is a really useful compilation, although not always exact about dates. He also published—1, 'Memorie Storiche,' 12 vols. 8vo, Florence, being a series of historical tales taken from the history of Italy in the Middle Ages; 2, 'Viaggi di Messer Francesco Novello da Carrara, Signore di Padova, e di Taddea d'Este, sua consorte, a diverse parti d'Europa,' 2 vols. 8vo, a work also illustrative of the same period; 3, a continuation of Corniani's biographical work, 'I Secoli della Letteratura Italiana,' down to our own times, and also a continuation of Bottari's collection of letters concerning the arts: 'Raccolta di Lettere sulla Pittura, Scultura, ed Architettura, scritti dai più celebri Personaggi dei Secoli xv., xvi., e xvii., continuata fino ad nostri Giorni,' 8 vols. 8vo; and likewise a continuation of Verri's 'History of Milan:' 'Storia di Milano del Conte Pietro Verri, dai suoi più rimoti Tempi fino al 1525, continuata fino alla presente Età,' 6 vols. 12mo, Milan, besides several dissertations upon various paintings and other minor works. He left inedited and unfinished a Life of Coreggio, and 'A Treatise on the Art of distinguishing Copies from the Originals in Paintings.'

Ticozzi died in 1836. He married a grand-daughter of the historian Giannone, by whom he had several children.

TIDEMAN, PHILIP, was a native of Nürnberg, where he was born in the year 1657. He studied first under a painter named Nicholas Raes, with whom he remained eight years, and was distinguished by his diligent application to his art, in which he attained great proficiency. Desiring however to improve his knowledge and taste, he went to Amsterdam to study the capital works of the great masters in the collections in that city.

Lairesse being at that time in great esteem at Amsterdam, Tideman resolved to place himself under his direction; and so gained the good opinion of his teacher by his pleasing manners and his talents, that Lairesse conceived a great affection for him, and not only gave him the best instruction in the art, but employed him to assist in some important works on which he was engaged. In executing these works Tideman gave such evident proof of his abilities, that he soon obtained sufficient employment independent of Lairesse.

His compositions of fabulous history and allegory indicate a lively fancy, genius, and invention; insomuch that in this respect his designs have been recommended as models to succeeding artists. Two of his capital compositions were Venus complaining to Jupiter of Juno's persecution of Æneas, and Juno applying to Æolus to destroy the Trojan fleet. He died in 1715, at the age of fifty-eight, leaving a very great number of sketches and designs, which afford proofs both of his industry and the fertility of his invention.

TIECK, CHRISTIAN FRIEDRICH, a celebrated sculptor, brother of Ludwig Tieck, was born in Berlin on the 14th of August 1776. Having studied awhile under Schadow, he in 1798 proceeded to Paris, where he became a pupil of David. In 1801 he returned to Berlin, and afterwards went to Weimar, then a great centre of literary and artistic activity. Here he found in Göthe a warm and most valuable friend and adviser, and whilst here he not only assisted in the execution of the sculptural decorations of the new palace, but executed busts of Göthe, Voss, and Wolff, besides many of members of princely and noble families. In 1805 he went with his brother Ludwig to Italy, and carefully studied the great works of art there, maintaining at the same time by his numerous busts, &c., his manual dexterity. Here he found friends and patrons in Madame de Staël, and the crown-prince, afterwards King Ludwig, of Bavaria. For the former he executed a rilievo for the family sepulchre at Coppet, and subsequently a life size statue of Necker, and busts of herself, the Duc de Broglie, Augustus Schlegel, and M. Rocca. For Ludwig of Bavaria he executed at various times busts of Ludwig himself, Jacobi, Schelling, Ludwig Tieck, Lessing, Erasmus, Grotius, Herder, Wallenstein, and several others, chiefly for the Walhalla. On his second visit to Italy (1812) he became acquainted with Rauch, and the two great sculptors ever after remained fast friends. He returned in 1819 to Berlin, where he established his atélier, and was elected a member of the academy. During the remainder of his life he was employed upon many of the public works, and was a prominent actor in the artistic movements in the Prussian capital. Among his productions were the friezes, the sculptures in the pediment, and other external decorations of the Theatre Royal, the gates, and the statue of the angel in the porch of the Cathedral in Berlin; a series of fifteen seated marble statues of classical personages for the royal palace; a bronze equestrian statue of Frederick William at Ruppin, besides several monumental works and numerous busts and rilievi. He was also during many years extensively employed on the restoration of ancient works for the Royal Museum, in which institution he was director of the department of sculpture. He died at Berlin on the 14th of May, 1851. Tieck was not possessed of much imaginative power; he executed some good statues and rilievi, but his chief strength lay in his memorial busts, many of which display great elevation of style and admirable chiselling. In his studio several eminent sculptors have been formed, among whom perhaps the best known is Kiss, the sculptor of the Amazon. There are casts of some of Tieck's works in the Crystal Palace at Sydenham.

TIECK, LUDWIG, one of the most influential actors upon the modern literature of Germany, was born in Berlin, on May 31, 1773. At the universities of Halle, Göttingen, and Erlangen, he studied with great ardour; history and the poetical literature of both the ancients and the moderns being his favourite pursuits. His poetical powers developed themselves early, but they took a direction opposite to the usual classical models, and exercised themselves on the feelings and opinions of what may be termed the Christian chivalry or romance of the Middle Ages, although his first efforts, 'Almansur,' a prose idyll, in 1790, and 'Alla Moddin,' a prose play, in three acts, in 1790-1, assumed an eastern locality. Both displayed great poetical ability, but he did not attempt verse, except in a few short pieces introduced amid the prose. In 1792 he produced the tragedy of 'Der Abschied' (The Parting), also in prose, which, like most of his other dramatic pieces, is more fitted for the closet than the stage. He probably himself began to perceive that his true strength lay in narrative, and in the same year he produced 'Das grüne Band,' a mediæval tale of considerable pathos, with great truth of characterisation and much interest; and 'Abdallah,' an oriental tale, with little of oriental colouring, and of a ghastly terror-inspiring character. He had made much progress in the study of English literature, particularly the drama, and the result was, in 1793, a compressed translation, or rather paraphrase, of Ben Jonson's 'Volpone,' in three acts, in which it is remarkable how carefully he has omitted all the more poetical passages which ornament the original, and in which, for the scene where Volpone plays the mountebank, he substitutes a satirical one between an Englishman and a German author come to England for a few weeks to write volumes on the character of the country and its inhabitants. To the same period belongs also his novel of 'William Lovell,' of which the characters and scenery are intended to be English, but they have a very foreign air, and the tone of the whole is more gloomy than most of Tieck's productions.

The six years, from 1795 to 1800, both inclusive, was a period of incessant activity. During it he travelled; visited Jena, where he formed an intimate friendship with the two Schlegels, Novalis, and

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Schelling; Weimar, where he became acquainted with Herder; and Hamburg, where he married the daughter of a clergyman named Alberti. The intercourse with the above-named literary celebrities had much influence on his future course. While still adhering to the romantic school, his productions embraced a wider field. He continued to write tales, novels, tragedies, and comedies; but in embodying nursery tales, as in his 'Blaubart,' a play in five acts, 'Die Sieben Weiber des Blaubarts' (Seven Wives of Bluebeard), a tale, and the 'Leben und Tod des kleinen Rothkäppchen' (Life and Death of Little Red Riding Hood), a tragedy in three acts, he united much of the simplicity of the old traditions, with the added interest of poetical conception, a close adherence to the story, and occasional passages of pathos or of humour. Occasionally he took for his subject legends of a higher character, as in his 'Leben und Tod der heiligen Genoveva;' and in 1804, in 'Kaiser Octavianus,' a work which had been long expected, and which his countrymen consider as one of the most successful of his romantic productions. To this he has prefixed a long prologue, in which various characters are introduced to display the prosaic element, and a poet, to whom comes Romance, a female, who describes herself as infusing joy throughout the world, and says that her father is Faith, and Love her mother. In this prologue, and in the following play, which is partly in prose, is found the most favourable specimen of Tieck's versification. It is not of the most careful construction; and it is singular that though his conceptions were highly poetical, the best examples of them are found in his prose. This line was followed out in subsequent works, as in 'Fortunät,' which however embodies a considerable amount of good-humoured satire on the various conditions of the existing state of society. Another class comprises, what are styled by the Germans Art-Novels, to which belong 'Franz Sternbald's Wanderungen,' 'Phantasien über die Kunst,' and 'Herzensergiessungen eines Kunstliebenden Klosterbruders' (Heart-outpourings of an Art-loving Monk), written in conjunction with his friend Wackenroder, in all of which he displays a love and knowledge of the beautiful and elevated in art, a contempt for the self-complacency of affected connoisseurship, and a manifestation of Roman Catholic feeling, to which faith he for some time adhered about this period. Perhaps less distinctive as a class, as his previous tales had much of a similar character, were his 'Volksmährchen' (Popular Legends), such as the history of Heymon's Children, the Fair Magelone, Melusina, &c., legends which are European, and the 'Denkwürdige Geschichtschronik der Schildbürger' (Memorable History of the Simpletons), a sort of German version of our Men of Gotham; tales in prose, abounding in pleasant fancy, interspersed with picturesque descriptions or strokes of broad humour, and told with a simplicity and an apparent childish belief in the wonders related that give an indescribable charm to the whole. Upon yet another class he evidently bestowed more thought and labour. In the dramas, for they assume that form, 'Der gestiefelter Kater' (Puss in Boots); in 'Prinz Zerbino, oder die Reise nach dem guten Geschmack' (Travels in search of Good Taste); 'Die verkehrte Welt' (The World turned upside down); and 'Leben und Thaten des Kleinen Thomas, genannt Däumchen' (Tom Thumb); in all of which he attacked with keen irony the low, material, anti-poetical notions of poetry advocated by learned pedants, and defended by implication, by example, and by occasional parodies on the classicists, the theory of the romantic school. A key to 'Zerbino,' by one thoroughly acquainted with the peculiarities of all the authors alluded to in that drama, would possess much interest for the English student. These pieces, independent of their critical merits, have an interest of their own from the wit and humour of the dialogue. Many of the productions of this period, including most of those above-mentioned, were subsequently published together, under the title of 'Phantasus,' in a frame-work of a conversational party, to whom or by whom they are related. An excellent translation of 'Don Quixote,' a very good one of Ben Jonson's 'Epicœne, or the Silent Woman,' and a remarkably successful one of Shakspere's 'Tempest,' also belong to this period.

In 1801-2, while residing in Dresden, he assisted F. Schlegel in bringing out the 'Musen-Almanach,' to which he contributed some of his tales. He then lived for a time at Berlin, and next at Ziebingen near Frankfurt-on-the-Oder, seeming to enjoy a poetical leisure, during which he produced nothing but 'Kaiser Octavianus' of which we have already spoken, in 1804; and in the same year he made a journey to Italy, returning from thence in 1806 to Munich, where he had the first attack of gout, from which he was ever after an extreme sufferer. This attack was so violent, that he produced little for several years. He occupied himself, when able, in revising and adding to his previous works, publishing the 'Phantasus' as above stated, and a collection of his poems; in studying and collecting the early poetry of his own country, of which in 1803 he had published 'Minnelieder aus dem Schwäbischen Zeitalter' (Love Songs of the Swabian period), and in 1815 'Ulrich's von Lichtenstein Frauendienst' (Worth of Woman); and in extending his acquaintance with the English drama. In 1812 he published the 'Alt-englisches Theater,' containing translations of the old King John, the Pindar of Wakefield, Pericles, Locrine, the Merry Devil of Edmonton, and the old Lear, all of which he contends are the genuine, though chiefly early, productions of Shakspere. In 1817 he published two volumes of specimens of the early German drama, and in the same year visited England for the purpose of acquainting himself with the literature connected with the drama which he could not procure in Germany. He laboured diligently; the treasures of the British Museum as well as those of many private collections were opened to him; and it is probable that no foreigner ever attained so wide and so exact an acquaintance as Tieck with the English literature of the great Elizabethan period, or so just an appreciation of Shakspere, although his enthusiasm has led him to the discovery of beauties hidden from Englishmen in the apocryphal or rejected works attributed to Shakspere, in the genuineness of nearly all of which he is a stedfast believer, but of which his countryman and follower Ulrici has formed a more sober judgment. On his return to Germany he settled at Dresden, and for some time his literary publications were chiefly novels and tales for the pocket-books and similar annuals. In 1823 he published the first volume of 'Shakspeare's Vorschule' containing translations of Green's 'Friar Bacon,' 'Arden of Feversham,' of which he has doubts whether it is a production of Green's or an early work of Skakspere, and Heywood's 'Lancashire Witches;' this was followed by a second volume in 1829 containing 'Fair Em,' 'The second Maid's Tragedy,' by Massingen, translated from one of the three manuscript plays saved from the fire by Warburton the herald, and 'The Birth of Merlin:' the first he considers to be more probably an early effort of Shakspere's than of any of the other names to which it has been assigned, grounding his opinion of this and other of the doubtful plays on the belief that Shakspere commenced writing for the stage many years earlier than had at that time been admitted; a belief which the investigations of Mr. C. Knight in his 'Pictorial Shakspere' has shown to be very probable, though not leading always to the conclusions at which Tieck has arrived regarding the particular plays. In 1828 he published his 'Dramaturgische Blätter,' chiefly written in 1817, a collection of reviews or criticisms of modern German plays, including notices of Schiller's 'Piccolomini,' and 'Wallenstein's Tod;' Göthe's 'Jery und Batelei,' and 'Clavigo;' and Shakspere's 'Romeo and Juliet,' 'Lear,' 'Henry VIII.,' 'Macbeth,' and 'Hamlet;' all containing much genial criticism, with a delicate and true apprehension of their poetical feeling and harmony; with notices of the acting of Kemble and Kean; and Appendices on the German and English stage. About the same time he took an active part in the continuation and completion of the translation of Shakspere's acknowledged plays, which had been begun by Schlegel, and of which the first volume appeared in 1825. The merits of this translation, of which many were entirely from his own hands, and all were subjected to his revision, are universally acknowledged. Less literal, but more spirited and equally true to the sense of the author, than the previous translation by the Vosses, they are illustrated by a number of notes which display a vast amount of reading, and many ingenious conjectures as to various disputed readings, and they now form the recognised text of Shakspere's plays in Germany. The work was completed in 1829. But his labours were not confined to this work, he continued to write tales for periodical publications, and in 1828 he produced his novel of 'Dichtersleben,' (Life of a Poet) in which Shakspere and several of his contemporaries are introduced, and in which the death of Marlow is vividly described. In 1829 he published 'Der Tod des Dichters,' (the Poet's Death) in which the unhappy fate of Camoens is pathetically related. In 1826 he also produced one of his most picturesque narratives, 'Der Aufruhr in den Cevennes,' in which the insurrection in the Cevennes is graphically told, but unfortunately was left incomplete. While residing at Dresden his evening circles became celebrated, at which his readings and the relation of his tales formed a principal charm, and which were attended by all the literary celebrities who were in the vicinity and could gain admission. In 1836 and 1840 he published his two latest novels—'Der Tischlermeister' (The Cabinet-maker) and 'Victoria Accorombona,' both of which are very inferior to most of his previous works of a similar character. He also took an active part in the management of the Dresden theatres. In 1840, on the accession of Friedrich Wilhelm IV. to the throne of Prussia, Tieck was invited to Berlin, an invitation which he accepted. He was then created a privy-councillor, and passed the remainder of his life partly in Berlin and partly at Potsdam, occupied chiefly with some theatrical productions, and in revising and correcting his works, which were published in 20 volumes at Berlin between 1828 and 1846. At various times he also edited 'Novalis's Schriften,' in conjunction with Friedrich Schlegel, 1802; Heinrich von Kleist's 'Nachgelassenen Schriften' (Posthumous Works, 1826; Solger's 'Nachlass und Briefwechsel' (Remains and Correspondence) with Friedrich von Raumer, 1826; and Reinhard Lenz's 'Gesammelte Schriften,' (Collected Works) in 1828. After suffering for some years from continued illness, borne with wonderful patience and cheerfulness, he died at Berlin, April 28, 1853, leaving a name which may rank with the highest in his native country, and which Englishmen may reverence as that which in Germany is most connected with the popularising of the fame of the great dramatic poet of England.

TIEDEMANN, DIETRICH, a German philosopher, was born on the 3rd of April 1748, at Bremervörde, near Bremen, where his father was burgomaster. He received his earliest education at home, and as he was scarcely allowed to have any intercourse with other children, his leisure hours were spent in reading. His father sent him in 1763 to Verden, where he was chiefly engaged in acquiring a knowledge of

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the ancient and some modern languages. After a stay of two years he entered the Athenæum of Bremen. The system of education and the distinguished masters of this institution had great influence on young Tiedemann. It was here that he first conceived a love for philosophy and its history, and he began his philosophical studies by reading the works of Descartes, Locke, Helvetius, and Malebranche. After spending eighteen months at Bremen, he entered the University of Göttingen, with the intention of studying theology pursuant to his father's wish; but he continued the study of classical literature, mathematics, and philosophy. The study of philosophy raised in his mind strong doubts respecting certain main points of the Christian religion, which he was unable to overcome, and this led him to abandon the study of theology. He now tried jurisprudence, but notwithstanding the entreaties of his father to devote himself to some profession, he abandoned the study of the law also, and at last determined to follow his own inclinations, and to give himself up entirely to philosophy and its history. His father, dissatisfied with his son's conduct, refused to send him further means of subsistence. After having spent two years and a half at Göttingen, Professor Eyring proposed to him to take the place of tutor in a nobleman's family in Livonia, which Tiedemann accepted very reluctantly. In 1769 he entered his new situation, in which he remained four years, although he was shut out from all means of prosecuting his own studies, and had to devote almost all his time to his pupils. Nevertheless, he found time to write a little work on the origin of language, a favourite topic with the philosophers of that time. It was published under the title, 'Versuch einer Erklärung des Ursprunges der Sprache,' 8vo, Riga, 1772. In the year following he returned to his native place, and after having spent a year there in studying various subjects which he had neglected in Livonia, he again went to Göttingen. His friend Meiners, who was now a professor in the university, introduced him to Heyne, who immediately made him a member of the philological seminary. The small income derived from this institution, and from private instruction, together with what he got by writing, enabled him to live in independence. His work on the Stoic philosophy appeared under the title of 'System der Stoischen Philosophie,' 8vo, Leipzig, 1776, with a preface by Heyne, who had recommended the publication. In this year Heyne was applied to in order to recommend a competent person for the professorship of ancient literature at the Carolinum in Cassel. Heyne recommended Tiedemann, and accepted the place for him without telling him of it. Tiedemann was delighted with the place, as it did not occupy too much of his time, and put him in connection with some of the most distinguished men in Germany. The study of philosophy and its history was now prosecuted with fresh zeal and vigour. The philosophical views which he had imbibed from the authors whom he had most studied tended towards materialism; but his friend Tetens vigorously counteracted them, and at length succeeded in turning his mind in a different direction. In the year 1786, when the Carolinum was broken up, Tiedemann was transferred with the other professors to Marburg. Here he lectured at different times on logic, metaphysics, the law of nature, on moral philosophy, psychology, universal history, history of philosophy, and sometimes also on some classical Greek writer. His lectures were very popular, and his kind disposition made his hearers look upon him more as a friend than as a master. Sometimes, especially during the last period of his life, he did not conduct himself with the calmness and dignity of a philosopher in combating the philosophy of Kant, to which he was opposed. He died in the midst of literary undertakings, after a short illness, on the 24th of May 1803.

Tiedemann was beloved and esteemed by all who knew him. His life was spent in intellectual occupations and bodily exercise, of which he was very fond. His striking qualities were great self-control, cheerfulness, and a total absence of all pretension to literary superiority, although his works were extremely popular. Besides the works already mentioned, the following deserve notice:—'Untersuchungen über den Menschen,' 3 vols. 8vo, Leipzig. 1777, &c.; 'Griechenlands erste Philosophen, oder Leben und Systeme des Orpheus, Pherecydes, Thales, und Pythagoras,' 8vo, Leipzig, 1780; 'Hermes Trismegists Poemander, oder von der göttlichen Macht und Weisheit,' 8vo, Berlin and Stettin, 1781. This work is a translation from the Greek of Hermes Trismegistus. 'Geist der Speculativen Philosophie,' 6 vols. 8vo, Marburg, 1791-97. This work is a history of philosophy from the time of Thales down to Leibnitz and Christian Wolff, and is still useful for the materials which it contains. In style and arrangement it is deficient, and the author did not possess that critical and profound knowledge of philosophy which would have enabled him to perceive the organic connection and the necessary succession of the various philosophical systems. 'Theaetet, oder über das menschliche Wissen,' 8vo, Frankfurt, 1794; 'Handbuch der Psychologie.' This work was edited after the author's death (8vo, Leipzig, 1804) by L. Wachler, who has prefixed to it a biographical memoir of Tiedemann. Besides these greater works, Tiedemann wrote numerous smaller treatises and made many translations from the French: he also contributed papers to several periodicals. He is the author of some Latin dissertations, among which we may mention three programs: 'De Antiquis quibusdam Musei Fridericiani Simulacris,' 4to, Cassel, 1778-80; 'Dialogorum Platonis Argumenta exposita et illustrata,' 8vo, Bipont, 1786; 'Dissertatio de Quæstione: quæ fuerit artium magicarum origo, quomodo illæ ab Asiæ populis ad Græcos atque Romanos et ab his ad cæteras gentes sint propagatæ,' &c., 4to, Marburg, 1787.

(L. Wachler's Memoir of Tiedemann, in his *Handbuch der Psychologie;* Creuzer, *Memoria Diterici Tiedemanni*, 4to, Marburg, 1803; and Jörden, *Lexikon Deutscher Dichter und Prosaisten*, vol. v., pp. 76-86.)

TIEDEMANN, FRIEDRICH, a celebrated German anatomist, was the son of the celebrated philosophical writer, Dietrich Tiedemann, and was born at Cassel on the 23rd of August 1781. He received his early education at the gymnasium at Marburg, where he also commenced the study of anatomy and physiology. He subsequently studied in the hospitals of Bamberg and Würzburg, and took his degree in 1804. At this time he took up the study of phrenology, and pursued it with great earnestness. He visited Frankfurt, and made the friendship of the celebrated Sömmering. He also attended a course of Schelling's lectures on natural philosophy at Würzburg, and afterwards repaired to Paris. In 1805 he was appointed professor of anatomy and physiology at Landshut. Here he published his first work on 'Zoology,' the first volume of which appeared in 1808 and the third in 1810. In 1809 he also published a work on the 'Anatomy of the Heart of Fishes,' which was the result of a journey in Italy and the Tyrol. In 1811 he published his 'Anatomy of the Flying Lizard or Dragon.' In 1813 appeared an essay on the 'Anatomy of Headless Monsters.' He obtained the prize offered by the Institute of France in 1811 for the best essay on the 'Structure and Relations of the Radiate Animals.' In order to qualify himself for this work he made a journey to the coast of the Adriatic. This essay was published in 1820. In 1816 he was called to the chair of comparative anatomy and zoology at Heidelberg. In this position he not only gained a great reputation as a teacher, but published a large number of works upon human anatomy and zoology, which have contributed greatly to the advancement of those sciences during the present century. Amongst these the best known are his two great illustrated anatomical works on the 'Nerves of the Uterus' and the 'Arteries of the Human Body. These were published in folio in 1822. In the same year he also published 'Plates of the Brain of Monkeys.' In 1830 he commenced the publication of a 'Physiology of Man,' which was finished in 1836. As a physiologist he devoted great attention to the physiology of digestion, and in conjunction with Leopold Gmelin, professor of chemistry in Heidelberg, he made many original researches and observations on this subject. In conjunction with L. C. Treviranus he edited five volumes of the 'Zeitschrift für Physiologie.' He has also published numerous papers in journals, &c., both on anatomy and zoology, of great value. In 1849 he retired from his chair at Heidelberg on the occasion of the death of his eldest son, who was commander of the castle of Rastadt, and who was condemned to death for having aided with the revolutionary party. [See SUPPLEMENT.]

TIEDGE, CHRISTOPH AUGUST, 'The Nestor of German Poetry,' and one who has now taken his place among the German classics, was born at Gardelegen in Altmark, December 14th 1752. His early prospects in life were by no means flattering, for the death of his father (Conrector at the Magdeburg gymnasium), in 1772, left him and a family of young children in a very destitute situation. He completed however his legal studies at Halle; but notwithstanding the favourable opinion his talents had acquired for him, he soon abandoned the profession for which he had prepared himself, and in 1776, accepted the situation of private teacher in the Arnstadt family at Elrich in Hohenstein. The choice he had made proved a fortunate one, since it eventually led to connections and friendships that proved very advantageous. The immediate result of the course he had adopted was an intimacy with Gökingk, Gleim, and other literary persons of that day, including the Baroness von der Recke. The friendships thus formed, laid the foundation of the prosperous and unruffled tenour of his after-life. On quitting Elrich he was invited by Gleim to reside with him at Halberstadt, which he continued to do until 1792, when he became private secretary to Domherr von Stedern; and though he died in the following year, Tiedge remained in the family upon the same footing during the life of Madame von Stedern, who, at her death, in 1799, secured to him a handsome competency. Being thus placed perfectly at ease in his circumstances, he travelled through the north of Germany, and visited Berlin, where it was his good fortune again to meet with Madame von der Recke, and the intimacy thus resumed continued for life. Though not in accordance with the ordinary usages of society, it was as entirely free from the slightest suspicion of impropriety, as was the similar domestication of Cowper with Mrs. Unwin. This union, of a kind so exceedingly rare that no name has been invented for it, was that of two noble and pure minds, congenial in their tastes, and equally inspired with a feeling for poetry and those pursuits which, while they refine, also elevate our nature. The author of 'Urania' was as well shielded from scandal as was the author of the 'Task;' for although very different in form, the first-mentioned poem is, like the other, deeply tinged by religious sentiment; and its merits were more immediately recognised, for it went through several editions within a very short time from its first appearance in 1801.

In 1804 Tiedge and his female friend visited Italy, where they remained about two years; and of this journey we have an account from the pen of Madame von der Recke herself 'Tagebuch einer

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Reise,' &c., 4 vols. 8vo, with a preface and notes by Böttiger, which, besides being very superior to the general class of tour-books, affords evidence of her being a zealous though candid Protestant, and a woman of strict piety. On their return to Germany, Madame von der Recke made Berlin, and afterwards (1819) Dresden, her chief place of residence, passing the summer months at Teplitz or Carlsbad. The only change Tiedge henceforth experienced was that occasioned by the loss of his companion and benefactress, for she had taken care that her death (1833) should cause no change whatever in his outward circumstances, not even that of his residence; as she directed that her establishment should be kept up for him precisely as before, and that he should continue to enjoy the luxuries and comforts he had so long been accustomed to. Nor was her anxious solicitude for her friend's welfare useless; for so pre-eminently was Tiedge favoured beyond the ordinary lot, that he not only attained an unusual age, but remained nearly free from all infirmities of either body or mind. In his eighty-ninth year, says one who appears to have known him personally, he did not seem to be much more than sixty: the only alteration in him was, that for some years he could not take exercise on foot, or stir out except in a carriage or a wheel-chair. Even but a week before his death (March 8th 1841) he was at the birth-day fête of one of his friends.

Soon after his death, his 'Life and Literary Remains' were given to the world by Dr. K. Falkenstein, in 4 vols.; and a complete edition of his works has been published in 10 vols. 8vo. After his 'Urania,' his most original production is perhaps his 'Wanderungen durch den Markt des Lebens,' 1836, which, like the other, may be said to be lyric-didactic, and similar in tendency, though of a less decidedly religious character, the seriousness of its moral precepts being relieved by the tone of playful irony which pervades many parts of the poem. His principal other productions are his 'Poetical Epistles,' his 'Elegies,' and his 'Frauenspiegel,' all of which have contributed to his reputation. The esteem in which the poet of 'Urania' is held is proved by the fact that, in honour of his memory, a 'Tiedge Verein,' or Tiedge Institution, was after his death established at Dresden, one object of which is to give a literary prize every five years, and another to make some provision in their declining years for meritorious writers who may have fallen into adversity in consequence of age and infirmities.

TIEPOLO, GIOVANNI BATTISTA, a celebrated Italian painter of the 18th century, was born of a good family at Venice in 1693. Tiepolo, says Lanzi, was the last of the Venetians who acquired a European fame; celebrated in Italy, in Germany, and in Spain. He studied as a boy under Gregorio Lazzarini, painted at first in his manner, then imitated the style of Piazzetta, but attached himself eventually to that of Paul Veronese. Already at the age of sixteen he was known even out of Venice, and when still young he received invitations from various Italian cities to decorate their churches and their public buildings. His works in the north of Italy, both in oil and in fresco, are numerous: one of his first works of note was the Shipwreck of San Satiro, in the church of St. Ambrose, at Milan: he excelled chiefly in fresco, and his colouring and the folds of his draperies bear great resemblance to those of Paul Veronese. In Germany also Tiepolo executed several works: at Würzburg he painted the staircase and the saloon of the bishop's palace and two altar-pieces. He was afterwards invited by Charles III. to Spain, where, in Madrid, he painted the ceiling of the saloon in the new palace of the king, and the hall of the royal guard, by which he is said to have excited the jealousy of Mengs: he executed also the chief altar-piece in oil for the convent church of St. Paschal, at Aranjuez. He died in Madrid on March 25th, 1769.

Tiepolo's style was slight and brilliant, yet his colouring was not glaring: the effect of his paintings was not produced by a recourse to bright colours, but by a judicious contrast of tints: his drawing was however feeble, though this weakness was nearly concealed by the gracefulness of his attitudes. One of his best pictures in oil is the Martyrdom of St. Agatha, in the church of St. Antonio, at Padua. He etched several plates in a very free and spirited manner. He left two sons, Giovanni Domenico and Lorenzo, who were both painters: the elder etched some of his father's designs.

TIGHE, MRS. MARY, was born in 1773, the daughter of the Rev. William Blachford, by Theodosia, the daughter of William Tighe of Rosanna, in Wicklow county, Ireland. She married in 1793 her relative Henry Tighe of Woodstock, in the county of Wicklow. In 1805 she printed for private circulation her poem of 'Psyche,' a work founded on the story of Cupid and Psyche, as told in the 'Golden Ass' of Apuleius. The poem is remarkable for the beauty of its descriptions, the tenderness and purity of its sentiments, the ingenious manner in which the writer has completed the story, the poetical imagery, and the musical flow of the versification, which is in the Spenserian stanza, managed with great skill. After six years of continued ill-health she died on March 24, 1810, and in 1811 'Psyche' was published with a collection of miscellaneous poems, many of them written during her illness, and breathing a deep religious feeling. All of them show the same virtuous tendencies as are developed in her principal work, but they do not on the whole display the same amount of poetic power.

TIGRA'NES, king of Armenia, the ally of Mithridates the Great, who gave him his daughter Cleopatra in marriage. He was master of the large tract between Egypt in the south-west, and the Caspian Sea in the north-east, which was bounded by Assyria and Media on the east, and by the kingdoms of Pontus and Cappadocia on the west and north-west. The earlier history of Tigranes is little known; Strabo (p. 532, Cas.) and Justin (xxxviii. 3) state that he was sent in his youth as a hostage to the king of the Parthians, who afterwards restored him to liberty. He conquered Gordyene and Mesopotamia, and the Syrians chose him for their king in B.C. 84, or, according to Appian ('De Reb. Syr.,' 70), in B.C. 80. Before B.C. 74 he concluded an alliance with Mithridates, who was then about to begin his third war with the Romans. The conditions of this alliance were, that Mithridates should be master of the countries which they hoped to conquer, and that Tigranes should have the inhabitants and all the moveable property that he could carry off. Plutarch states ('Lucullus,' p. 509, Xyland.) that the army of Tigranes was composed of 260,000 men,—20,000 archers, 55,000 horse, 150,000 foot, and 35,000 pioneers and train,—and that Arabs and warlike Albani from the Caucasus abounded in the Armenian camp. The campaign was opened in B.C. 74. Cappadocia and Bithynia were conquered, and Mithridates laid siege to Cyzicus in Bithynia, but Lucullus came to relieve it, and after various reverses Mithridates was compelled to fly to Tigranes (B.C. 69). The conduct of the Armenian king had been insincere during these events, and the Romans being now victorious, he not only refused to receive his father-in-law, but set a prize of a hundred talents on his head, on the pretext that the king had persuaded his son, who was likewise called Tigranes, to rebel against his father and to join the Romans. Mithridates nevertheless succeeded in pacifying his son-in-law, and they joined their armies to meet Lucullus, who had crossed the Euphrates and the Tigris, and had laid siege to Tigranocerta, the new capital of the Armenian kingdom. A battle ensued near this town, in which Tigranes was completely defeated (6th October, B.C. 69), and his capital fell into the hands of the Romans. Tigranes and Mithridates having entered into negociation with Phraates III., king of the Parthians, for the purpose of drawing him into their alliance, Lucullus, who had now carried his conquest in Armenia as far as Artaxata on the upper part of the Araxes, marched to Mesopotamia to attack the Parthians. But a mutiny of his soldiers compelled him to retreat to Cappadocia, where they dispersed, as it seems, by the instigation of Pompey, who aimed at the supreme command in the war (B.C. 67). The Romans lost Cappadocia, and Tigranes carried off a great number of the inhabitants of this province, as well as of Cilicia and Galatia. Pompey entered Asia Minor in B.C. 66, and in the same year he defeated Mithridates in a great battle on the Euphrates. Mithridates, having experienced the faithless character of his son-in-law, fled to Phanagoria in the island of Taman, while Tigranes humiliated himself before the Romans, then encamped in the neighbourhood of Artaxata. He went to the tent of Pompey, and, kneeling before his victorious enemy, took off his royal diadem, which Pompey however would not accept. The policy of the Romans required an independent kingdom between their dominions and the dangerous power of the Parthians. Tigranes therefore was reinstated in Armenia, except the districts of Gordyene and that of Sophene, or the westernmost part of Armenia Magna, which he was obliged to cede to his rebellious son Tigranes, then an ally of the Romans. Besides these districts, he ceded to the Romans his kingdom of Syria, including Phœnicia and all his conquests in Cilicia, Galatia, and Cappadocia; he paid six thousand talents, and he gave half a mina to each Roman soldier, ten minæ to each centurion, and sixty minæ, or one talent, to each tribune. (Plutarch, 'Lucullus,' p. 637, Xyland.; comp. Appian, 'De Bello Mithrid.,' c. 104.) It seems that after this humiliation Tigranes led an obscure and tranquil life, for his name disappears from history. He appears to have died about B.C. 55. His successor was Artavasdes. [MITHRIDATES; POMPEIUS; LUCULLUS.]

(Valerius Maximus, v. 1, 9; Velleius Paterculus, ii. 33, 1, and c. 37; Cicero, *Pro Lege Manilia*; Woltersdorf, *Commentatio Vitam Mithridatis M. per annos digestam sistens*, Goettingæ, 1812.)

Coin of Tigranes.
British Museum. Actual size. Silver. Weight 245½ grains.

TIGRA'NES, prince of Armenia and lord of Sophene, was the son of Tigranes, king of Armenia. During the last war between the Romans and Mithridates aided by his ally king Tigranes, prince Tigranes forsook his father and went over to the Romans. When his father humiliated himself before Pompey, he sat by the side of the Roman general, but he did not rise before his father, nor did he show

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him the slightest degree of filial respect. Having been created lord of Sophene and Gordyene, he refused to surrender the treasures of Sophene to Pompey, who suspected him of being in secret communication with Phraates, the king of the Parthians, whose daughter he had married. Tigranes also became suspected of having formed a plan for seizing or putting to death his father, and accordingly he was arrested by order of Pompey, who sent him to Rome. He figured in the triumph of Pompey.

Appian ('De Bello Mithrid.,' c. 105 and 117) states that Tigranes was afterwards put to death in his prison. [TIGRANES.]

TILLEMONT, SEBASTIEN-LENAIN-DE, an historical writer of considerable note, was born at Paris on the 30th of November 1637. He was the son of Jean Lenain, master of the requests, and his wife Marie le Ragois. His excellence of character was manifested very early; and even as a child he always abstained from those mischievous pranks in which children commonly indulge. When between nine and ten years of age he was placed under the charge of the members of the religious society then established in the vacant abbey of Port Royal, and under these instructors he devoted himself to the exercises of learning and piety. His favourite author, while at school, was Livy; a preference indicative of the bias of his mind to historical studies. He studied logic and ecclesiastical history under Nicole; and his questions on the latter subject at once evinced the earnestness with which he pursued it, and put the knowledge of his instructor to a severe test. He studied the theology of Estius, from which, when about eighteen years of age, he turned with much satisfaction to the study of the Scriptures themselves, and of the Fathers; and while thus engaged he began to collect the historical notices of the Apostles and Apostolical Fathers, and to arrange them after the plan of Usher's 'Annales.'

The tenderness of his conscience, and the strictness of his notions of duty, kept him for some time undetermined as to the choice of a profession. At the age of twenty-three he entered the Episcopal seminary of Beauvais, where he was received with such respect from his reputation for historical knowledge, that fearing it might be a snare to his humility, he contemplated leaving it, but was persuaded to remain by Isaac de Sacy, one of the members of the Society of Port Royal, whom he had chosen for his spiritual guide. He remained three or four years in the seminary of Beauvais, and then spent five or six with Godefroi Hermant, canon of that city. He was much respected and beloved by the bishop of Beauvais, Choart de Buzanval, and fearing still that this estimation would make him vain, he suddenly left the place and returned to Paris, where he remained two years with his intimate friend and school-fellow at Port Royal, Thomas du Fossé; but not finding in Paris that retirement which he desired, he withdrew to St. Lambert, a country parish in the neighbourhood of that city.

In September 1672, at the mature age of thirty-five, he became subdeacon, and fifteen months after deacon. The following extract from a letter addressed to his brother (Pierre Lenain, then or afterwards subprior of La Trappe) evinces at once his piety and his humility. After stating that it was at the desire of Isaac de Sacy, his friend and guide, that he had become subdeacon and was about to take on him the deaconship, he goes on, "I assure you, my dearest brother, that it is with great agitation and fear that I have resolved to comply with his wish, for I feel that I am far from those dispositions which I myself see to be necessary for entering upon this office; and above all, I am obliged to confess that I have profited little from the grace which I might have received from the order and duties of the subdeaconship. But on the other hand I could not resist one whom I believe I ought to obey in everything, and who, I am well aware, has the greatest love for me. I beg of you then, my dearest brother, to pray to God for me, and to ask him either to cause M. de Sacy to see things in a different light, or to give to me such dispositions that the advice of my friend may be for my salvation, and not for my condemnation."

In 1676 he received priest's orders, at the further persuasion of De Sacy, who contemplated making him his successor in the office of spiritual director of the Bernardine nuns, now re-established in their original seat, the abbey of Port Royal, to the immediate neighbourhood of which establishment Tillemont removed. He was however, in 1679, obliged to remove, and he took up his residence at the estate of Tillemont, a short distance from Paris, near Vincennes, which belonged to his family, and from which he took his name. In 1681 he visited Flanders and Holland; and in 1682 undertook the charge of the parish of St. Lambert, where he had formerly resided, but soon gave it up at the desire of his father, to whom he ever paid the greatest respect and obedience.

Having prepared the first volume of his great work on ecclesiastical history, he was about to publish it when it was stopped by the censor, under whose notice, as a work connected with theology, it had to pass, and who raised some objections of the most frivolous character. Tillemont refused to alter the parts specified, deeming them not justly within the censor's province; and chose rather to suppress the work, upon which however he continued to labour diligently, though without any immediate intention of publishing it.

This exercise of the censorship led to an alteration of his plan: he determined to separate from the rest of his work the history of the Roman emperors and other princes whose actions were interwoven with the affairs of the Christian church, and to publish it separately: the first volume of this work, which, as not being theological, was exempt from the censorship, appeared in 1690, and was received with general approbation. It excited a desire for the appearance of his Church history, and the chancellor Boucherat, in order to remove the obstacle to its publication, appointed a new censor. Thus encouraged, he brought out the first volume in 1693, under the title of 'Mémoires pour servir à l'Histoire Ecclesiastique des Six Premiers Siècles.' A note to this volume, on the question whether Jesus Christ celebrated the Passover the evening before his death, in which he examined the views of Bernard Lami, a learned priest of the Oratory, on that question, involved him in a controversy with that writer, who read Tillemont's note before publication, and examined the arguments contained in it in a subsequent work of his own. Tillemont in consequence addressed to Lami a letter, which is printed at the close of the second volume of his 'Mémoires,' and is remarkable for its spirit of modesty and meekness. Lami replied, but Tillemont declined to continue the discussion, thinking he had said enough to enable those interested in the question to form a judgment. Faydit de Riom, an ecclesiastic whom the Congregation of the Oratory had expelled from their body, a man of considerable talent, but of jealous disposition, published at Bâle, in 1695, the first number (28 pp. 4to.) of a work, to be continued every fortnight, entitled 'Mémoires contre les Mémoires de M. Tillemont.' It contained several violent and unjust strictures on the work, to which Tillemont did not reply, though some of his friends with needless apprehension procured the stopping of Faydit's work, which never proceeded beyond the first number. Faydit repeated his attack in a subsequent work, but it produced little effect.

The remainder of Tillemont's life was passed in the quiet pursuit of his studies. He was attacked by a slight cough at the end of Lent, 1697, and in the course of the summer was seized with fainting, owing to a sudden chill while hearing mass in the chapel of Notre Dame des Anges: toward the end of September his illness increased so as to excite the anxiety of his friends. He consequently removed to Paris for the sake of medical advice; and there, after an illness which rendered his piety and submissiveness to the divine will more conspicuous, he breathed his last, on Wednesday, 10th January 1698, aged sixty years. He was buried in the abbey of Port Royal, in which the Bernardine or Cistertian nuns, to whom the abbey had originally belonged, were now again established.

The works by which Tillemont is known are, his 'Histoire des Empereurs,' and his 'Mémoires pour servir à l'Histoire Ecclésiastique.' The first was published in 6 vols. 4to; the first four during the author's life, at intervals from 1690 to 1697: the remaining two after his death, in 1701 and 1738. The earlier volumes were reprinted at Brussels in 12mo, in 1707, et seq., and a new edition appeared at Paris, in 4to, in 1720-23, with the author's latest corrections. He explains his plan in the 'Avertissement' to the first volume: his intention was to illustrate the history of the Church for the first six centuries; but instead of commencing with the first persecutor, Nero, he goes back to Augustus, whose edict occasioned the journey of Joseph and Mary to Bethlehem, and thus determined the place of our Lord's nativity. The history ends with the Byzantine emperor Anastasius (A.D. 518). The style is unpretending, and consists for the most part of a translation of the original writers with slight modifications, and with such additions (marked by brackets) as were needed to form the whole into one continuous narrative, or such reflections as the author deemed requisite to correct the false morality of heathen writers. To each volume are appended notes relating to difficulties of history or chronology which require discussion of a kind or extent unsuited for insertion in the body of the work. "There is nothing," says Dupin, "which has escaped the exactness of M. Tillemont; and there is nothing obscure or intricate which his criticism has not cleared up or disentangled."

The 'Mémoires,' &c., extend to 16 vols. 4to, of which the first appeared in 1693; three volumes more during the author's lifetime, in 1694-5-6; and the fifth was in the press at the time of his death. These five volumes came to a second edition in 1701-2, and were followed in 1702-11 by the remaining eleven, which the author had left in manuscript. This great work is on the same plan as the former, being composed of translations from the original writers, connected by paragraphs or sentences in brackets. Dupin characterises it as being not a continuous and general history of the Church, but an assemblage of particular histories of saints, persecutions, and heresies, a description accordant with the modest title of the work, 'Mémoires pour servir à l'Histoire,' &c. The author concerns himself chiefly with facts, without entering into questions of doctrine and discipline; and notices not all the saints in the calendar, but only those of whom there are some ancient and authentic records. Each volume has notes of similar character to those given in 'L'Histoire des Empereurs.'

Tillemont supplied materials for several works published by others, as for the Life of St. Louis, begun by De Sacy and finished and published by La Chaise; for the lives of St. Athanasius and St. Basil, by Godefroi Hermant; of Tertullian and Origen, by Du Fossé, under the name of La Mothe, &c.

(*Vie de M. Lenain de Tillemont*, by his friend Trouchay, afterwards

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canon of Laval, Cologne, 1711; Dupin, *Bibliothèque des Auteurs Ecclésiastiques du Dixseptième Siècle; Biographie Universelle.*)

TILLOCH, ALEXANDER, LL.D., was born at Glasgow, on the 28th of February 1759, and was educated with a view to following the business of his father, who was a tobacconist, and for many years filled the office of magistrate in that city. He was however more inclined to the pursuit of scientific knowledge than to the routine of business. His biographer states that in early life his attention was greatly attracted by the occult sciences, and that although he was not long subject to their delusions, he never was inclined to treat judicial astrology with contempt. One of the earliest subjects to which Tilloch applied himself was the improvement of the art of printing; his experiments enabled him, in connection with Foulis, the celebrated printer of Glasgow, to carry farther the process invented by Ged of Edinburgh, of printing from casts of whole pages of type; but he stopped short of arriving at a practical application of stereotype printing, though to his communications to Earl Stanhope, nearly thirty years later, may be ascribed its eventual application. After carrying on the tobacco business for a time in his native city in connection with his brother and brother-in-law, Tilloch abandoned it, and for several years exercised that of printing, either singly or in partnership with others.

In 1787 he removed to London, where he subsequently resided; and in 1789 he, in connection with other parties, purchased the 'Star,' a daily evening newspaper, of which he became editor. This office he continued to hold until within a few years of his death, when bodily infirmities and the pressure of other engagements compelled him to relinquish it. The political opinions of Tilloch were temperate. For many years he devoted attention to means for the prevention of the forgery of bank-notes, and in 1790 he made a proposal to the British ministry on the subject, which met with an unfavourable reception. He then offered his invention to the French government, who were anxious to apply it to the printing of assignats; but, after some experiments had been made, and negociations had been urgently sought by the French authorities, all communication on the subject was cut short by the passing of the Treasonable Correspondence Bill. In 1797 he presented to the Bank of England a specimen note, produced by block or relief printing, which was certified by the most eminent engravers to be impossible of imitation; yet nothing was done towards the adoption of his or of any similar plan.

Considering that there was room for a new scientific journal, in addition to that published by Nicholson, Tilloch published, in June 1797, the first number of the 'Philosophical Magazine,' a periodical which has ever since maintained a high reputation as a record of the progress of science, and a digest of the proceedings of learned societies at home and abroad. Of this work he was sole proprietor and editor until a few years before his death, when Mr. Richard Taylor, who succeeded him in its management, became associated with him. In the earlier numbers of the 'Star,' Tilloch published several essays on theological subjects, some of which, relating to the prophecies, were subsequently collected into a volume by another person, and published with the name 'Biblicus;' and in 1823 he issued an octavo volume entitled 'Dissertations introductory to the study and right understanding of the language, structure, and contents of the Apocalypse,' in which he endeavours to prove that that portion of Scripture was written much earlier than is usually supposed, and before most of the apostolical epistles. His views on this and other points are discussed at length in a notice of this work, published soon after his death, in the 'Eclectic Review.' The last work undertaken by Tilloch was a weekly periodical entitled the 'Mechanic's Oracle,' devoted principally to the instruction and improvement of the working classes. The first number appeared in July 1824, and it was discontinued soon after his death, which took place at his residence at Islington, on the 26th of January 1825.

Tilloch married early in life. His wife died in 1783, leaving a daughter, who became wife of Mr. John Galt. His religious opinions were peculiar, and he was one of the elders who acted as ministers of a small body who took the name of Christian Dissenters, and met for worship in a private house in Goswell Street Road. He was a member of many learned societies in Great Britain and elsewhere, and was proposed, about twenty years before his death, as a Fellow of the Royal Society of London; but his name was withdrawn before coming to the ballot, in consequence of an intimation that he would be objected to, not on account of any deficiency in talent or character, but solely because he was the proprietor of a newspaper. A memoir of Dr. Tilloch appeared in the 'Imperial Magazine' for March 1825, from which, with the assistance of other obituary notices, the above account is condensed. This was reprinted in the last number of the 'Mechanic's Oracle,' with a portrait.

TILLOTSON, JOHN, Archbishop of Canterbury, and one of the most celebrated divines of the Church of England, was born in 1630 at Sowerby in Yorkshire, a member of the great parish of Halifax, of a Puritan family. His father, who was engaged in the clothing trade, belonged to that extreme section of the Puritans who were for establishing a general system of Independency, and he belonged himself to an Independent church, of which Mr. Root was the pastor. After having been a pupil in the grammar-schools in the country, the writers of his Life not having told us what schools they mean, but doubtless the grammar-school at Halifax was one, he became a pensioner of Clare Hall, Cambridge, in 1647, and a Fellow of the college in 1651. It appears that he remained in the University till 1657. Puritanism was at that period in the ascendancy at Cambridge; but Tillotson very early freed himself from his educational prejudices, became a great admirer of the writings of Chillingworth, and soon showed himself one of a class of persons who were then beginning to be considerable in England, who, taking their stand on the Scriptures, opposed themselves at once to Romanism on the one hand and to Calvinism on the other. This position he ever after maintained, and his celebrity arises principally from the ability with which he illustrated and defended, both from the pulpit and the press, the principles of Protestantism, and of a rational and moderate orthodoxy. It may be added also, that so much of the effects of his original Puritan education remained with him, that he was in politics a Whig, although it must be owned that he entertained and occasionally expressed notions of the duty of submission, which, if acted upon, would have maintained the House of Stuart on the throne.

Before he entered holy orders, he was tutor in the family of Prideaux, the attorney-general to Cromwell. This led to his residence in London, and brought him into acquaintance with several eminent persons. He was thirty years of age before he received ordination, and the service appears to have been performed with some degree of privacy, as it is, we believe, not known when or where it was performed, and only that the bishop from whose hands he received it was not a bishop of the English Church, but the bishop of Galloway in Scotland, Dr. Thomas Sydserf. All the supposed irregularities and imperfections of his early religious history—for amongst other things it was even asserted that he had never been baptised—were brought before the public by the non-juring party, when they saw him elevated to the primacy from which Sancroft had retired.

It is said by his biographer, Dr. Thomas Birch, that he was not perfectly satisfied with the terms of ministerial conformity required by the Act of 1662, which restored the Episcopal Church of England; yet on the whole he judged it proper to accept of the terms, and to become a regular and conformable minister of that Church.

He was for a short time curate at Cheshunt, and also for a short time rector at Ketton in Suffolk, a living to which he was presented by Sir Thomas Barnardiston, one of his Puritan friends. But he was soon called to a wider sphere of duty, being appointed in 1664 the preacher at Lincoln's Inn, and lecturer at St. Lawrence's church in the Jewry. Here it was that those sermons were preached which attracted crowds of the most accomplished and the learned of the time, and which have been since read and studied by many succeeding divines of eminence, and are at this day the basis of his fame.

The course of his preferment in the Church during the reign of Charles II. was—1669, a prebendary in the church of Canterbury; 1672, dean of Canterbury; 1675, a prebendary in the church of St. Paul; and 1677, a canon residentiary in the same cathedral. But as soon as King William was established on the throne he was made dean of St. Paul's and clerk of the closet; and in April 1691, he was nominated by the king to the archbishopric of Canterbury, an appointment which appears to have been really received by him with reluctance, and which exposed him to no small share of envy from very different parties. The truth is, that besides his eminent merits as having been the ablest opposer both of popery and irreligion, in a reign when the tendencies of too many persons in exalted stations were in one or other of these directions, he had a strong personal interest in the new king's affections, who is said, on credible authority, to have declared that there was no honester man than Dr. Tillotson, nor had he ever a better friend. He was archbishop only three years and a half, dying November 22, 1694. He was interred in the church of St. Lawrence Jewry, which had been the chief scene of his high popularity.

Tillotson died poor. He had survived both his children; but he left a widow, who was a niece of Cromwell and the stepdaughter of Bishop Wilkins, without any provision except the copyright of his works, which it is said produced 2500*l.* The king granted her a pension, first of 400*l.*, and afterwards of 200*l.* more, which she enjoyed till her death in 1702.

An account of the Life of Dr. Tillotson was published in 8vo, 1717. There is a much larger Life of him by Dr. Birch, prefixed to an edition of the works of Tillotson, and published also in an 8vo volume, the second edition of which was printed in 1753, containing additional matter. There is also an account of him in Le Neve's 'Lives of the Protestant Archbishops of England.' Birch's edition of the Works is in 3 vols. folio, 1752.

TILLY, or TILLI, JOHN TSERCLAS, COUNT OF, was the son of Martin Tserclas, of Tilly. The Tserclas, whose name is also written T'Serclaes, were an old patrician family of Brussels; John, a member of this family, acquired, in 1448, the lordship of Tilly, in South Brabant. John Tilly was born in 1559, at the castle of Tilly, and he early entered the order of Jesuits, from whom he acquired that spirit of fanaticism, of blind obedience, and of absolute command, which distinguished him during his whole life. He soon abandoned his ecclesiastical profession, and entered the army of Philip II., king of Spain and lord of the Netherlands, and he learned the principles of war under Alba, Requesens, the governor of the Netherlands, Don

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Juan of Austria, and Alexander Farnese. In the war of the Spaniards against the Protestant inhabitants of the northern Netherlands he acquired that hatred of heretics and that warlike enthusiasm for the Roman Catholic religion, which became one of the most prominent features of his character. Towards the end of the 16th century he entered the service of the Emperor Rudolph II., and distinguished himself, first as lieutenant-colonel, and afterwards as colonel and commander of a regiment of Walloons, in the wars against the Hungarian insurgents and the Sultans Murad III. and Ahmed I. After the peace of Sitvatorok in 1606, between Rudolph II. and Ahmed I., he was appointed commander-in-chief of the army of Maximilian, duke of Bavaria, which was in a very disorganised state. In 1609 Tilly commanded the expedition against Donauwerth, an imperial town which had been put under the ban for having persecuted the Roman Catholics, and which surrendered to Tilly without defence. The Liga, or the union of the Roman Catholic states in Germany, appointed him commander-in-chief of their troops, and he held this high office until his death. Tilly gained the first great victory in the Thirty Years' War, which broke out in 1618. After having conquered the Upper Palatinate with the troops of the Liga and those of the Duke of Bavaria, he proposed to the Imperial generals to pursue the army of Frederick, king of Bohemia, instead of taking winter-quarters and thus losing all the fruits of their conquests. Warfare in winter was, in the 17th century, a very uncommon thing, and Tilly met with much opposition to his plan; but at last the Imperial generals consented to continue the war. Tilly attacked the Bohemians, who had taken up a fortified position on the Weisse Berg, near Prague, and in a few hours the Bohemian army was nearly destroyed (8th of November 1620), while only some hundreds of the Bavarians were killed. Several of the Bohemian nobles, who lived at Prague or resided in their castles, were warned by Tilly to fly if they would avoid the vengeance of the emperor; but they paid no attention to this generous advice, and were surprised: twenty-seven of them were beheaded.

After the brilliant victory on the Weisse Berg, Tilly hastened to the Rhine for the purpose of preventing the Count of Mansfield from joining the margrave of Baden. He succeeded in his object by his skilful manœuvres. The margrave of Baden-Durlach was attacked in the defiles of Wimpfen, and defeated, after an heroic resistance (1622). On the 2nd of June 1622, he defeated Christian of Halberstadt at Höchst; he pursued Christian and Mansfield to Westphalia; defeated them at Stadt-Loo, near Münster, in a battle which lasted three days (4th to the 6th of August 1623), and forced them both to disband their troops and to take refuge in England. For this victory at Stadt-Loo, Tilly was created a count of the empire. With extraordinary skill Tilly first weakened and then destroyed the army of King Christian IV. of Denmark; but the principal glory of this campaign was earned by Waldstein, who after having joined Tilly on the banks of the Lower Elbe, persuaded Tilly to turn his arms against Holland, and to leave him the conquest of Denmark. After Waldstein had been deprived of his command in 1630, and Gustavus Adolphus, king of Sweden had landed in Germany, Tilly was appointed field-marshal and commander-in-chief of the imperial army. He appreciated so justly the military talents of his new opponent, that in the assembly of the electors of Ratisbon he declared Gustavus Adolphus to be so great a commander, that not to be beaten by him was as honourable as to gain victories over other generals.

The first great event of the new campaign was the capture of Magdeburg, on the 10th of May 1631. The Croats and the Walloons in the imperial army committed unheard-of cruelties against the unhappy inhabitants; 30,000 of them were killed, and the town was entirely destroyed after three days' plunder. It has generally been believed that some imperial officers besought Tilly to stop the atrocities of the soldiers, and that he coolly answered, "Let them alone, and come back in an hour." But this appears to be a mere invention, and however severe Tilly was, he cannot be charged with having urged the commission of cruelty, although he considered the plunder of a conquered town as the fair reward of the soldier. On the 14th of May Tilly made his entrance into the smoking ruins of Magdeburg. In a letter to the emperor he said that since the destruction of Troy and Jerusalem there had been no such spectacle as that which Magdeburg presented. Six months later Tilly, who was in a fortified camp at Breitenfield near Leipzig, was forced, by the impetuosity of his lieutenant, Pappenheim, to engage in battle with Gustavus Adolphus before his reinforcements had arrived. Tilly himself was successful in his attack on the left wing of the Swedes, which was broken, and the elector of Saxony, who commanded it, fled as far as Eilenburg. But Gustavus Adolphus, who had beaten the left wing of the Imperialists, under the command of Pappenheim, stopped the progress of Tilly, and after a long and bloody struggle the imperial army was routed. When Tilly saw the flight of his soldiers, he swore that he would not survive the day on which he, the victor in thirty-six battles, was to fly for the first time in his life. Alone on the field the old field-marshal, bleeding from three wounds, shed tears of despair, and looked for death as his only consolation. However Duke Rudolph of Saxe-Lauenburg persuaded him to withdraw; and Tilly, putting himself at the head of four regiments of veterans, fought his way through the main body of the Swedish army. He narrowly escaped from the bold attack of a Swedish captain, called 'Long-Fritz,' who was killed by a pistol-shot at the moment when he was seizing the field-marshal (17th of September 1631). After the loss of the battle of Leipzig, fortune abandoned Tilly for ever. Although he afterwards succeeded in driving the Swedes from Franconia, Gustavus Adolphus compelled him to retire beyond the Lech. In order to prevent the Swedes from penetrating into Bavaria, Tilly took up a very strong position near Rain, on the right bank of that river. Gustavus Adolphus, having arrived on the left bank opposite Rain, opened a fire from all his batteries upon the Bavarian camp, while his pontooniers endeavoured to construct a bridge over the river (5th of April 1632). Tilly made a most active resistance, but a ball broke his thigh, and he was removed from the field and carried to Ingolstadt. After the fall of Tilly, the elector of Bavaria abandoned his invincible position, and the Swedes crossed the river. Tilly died a few days after the battle, in his seventy-third year, without leaving any issue.

Tilly was a little ugly man, with red hair, large whiskers, a pale face, and piercing eyes. He continued to lead a monastic life in the midst of the noise and the licence of his camp; he boasted that he had never touched wine nor women; he spoke little, but thought much; he despised honours and money; the emperor wished to confer the duchy of Brunswick-Calenberg upon him, but Tilly refused it, and he died poor.

(Julius Bellus, *Laurea Austriaca*; Breyer, *Geschichte des Dreissigjährigen Krieges*; Schiller, *Geschichte des Dreissigjahrigen Krieges*; Leo, *Universal-Geschichte*.)

TIMÆUS (Τίμαιος), the son of Andromachus, was born at Tauromenium in Sicily, whence he is sometimes called a Tauromenian, and sometimes a Sicilian, to distinguish him from other persons of the same name. The year of his birth was B.C. 352. He was a disciple of Philiscus of Miletus, who had himself been instructed by Isocrates. He was driven from his native country by Agathocles, the tyrant of Syracuse, whereupon he went to Athens. This seems to have happened in B.C. 310, when Agathocles, after the battle of Himera, and before taking his army over to Africa, confiscated under various pretexts the property of his wealthy subjects, and endeavoured to secure his possessions in Sicily by putting to death or sending into exile such as he thought ill-disposed towards him. (Diodorus Siculus, xx. 4.) Timæus spent fifty years at Athens in reading and studying. (Polybius, xii. 25.) About B.C. 260, when Athens was taken by Antigonus, Timæus returned to his native country, either to Tauromenium or to Syracuse, where he spent the remainder of his life, and died (B.C. 256) at the advanced age of ninety-six.

Timæus wrote a great historical work, the main subject of which was a history of Sicily. It began at the earliest times, and brought the events down to Olympiad 129 (B.C. 264), where the work of Polybius begins. (Polybius, i. 5.) How many books the history contained is uncertain, though we know that there were more than forty. It appears to have been divided into large sections, each of which formed in itself a separate work, whence they are spoken of by several writers as so many independent works. Thus one section bore the title of Σικελικὰ καὶ Ἰταλικά, and contained the early history of Sicily in connection with that of Italy; another was called Σικελικὰ καὶ Ἑλληνικά, and contained the history of Sicily and Greece during the time of the Athenian expeditions to Sicily. Another part again contained the history of Agathocles; and the last the history of Pyrrhus, especially his campaigns in Italy and Sicily. This last section was, according to the testimony of Cicero ('Ad. Fam.,' v. 12), a separate work, though, as regards the period which it comprehended, it may be viewed as a continuation of the great historical work.

The history of Timæus, which, with the exception of a considerable number of fragments, is now lost, was commenced by him during his exile at Athens, and at a very advanced age, but he did not complete it till after his return to his own country; and it was here that he added the history of the last years of the reign of Agathocles, and wrote the history of Pyrrhus. As regards the character and value of the work the ancients do not agree. Polybius is a vehement opponent of Timæus, and complains of his ignorance of political as well as military affairs; he further states that Timæus made blunders in the geography even of places and countries which he himself had visited. His knowledge, he says, was altogether derived from books; his judgment was puerile; and the whole work bore strong marks of credulity and superstition. But this is not all that Polybius blames: he even charges him with wilfully perverting the truth. The fondness which Timæus himself had for censuring others is said to have drawn upon him the nickname of Epitimæus ('fault-finder'). (Athenæus, vi. 272.) Most parts of this severe criticism of Polybius may be perfectly just; but in regard to others we should remember that these two historians wrote their works with such totally different views, that the work of Timæus, who knew the world only from his books, must in many respects have appeared absurd to the author of a 'pragmatical' history, and to a statesman and general like Polybius. But the loss of the work of Timæus, even if he did no more than make an uncritical compilation of what others had told before him, is one of the greatest in ancient history. Other ancient writers, such as Diodorus, Agatharchides, Cicero, and others judge far more favourably of Timæus. The style of the work, as far as we can judge from the fragments, is justly censured by some ancient critics for its rhetorical and declamatory character; although others, like Cicero ('De Orat.,' ii. 14; 'Brutus,' 95),

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speak of it with praise. Timæus is the first Greek historian who introduced a regular system of chronology—that is, he regularly recorded events according to Olympiads and the archons of Athens; and although in the early period of his history his want of criticism led him into gross chronological errors, he set the example which others found very useful and convenient. It must have been with a view to an accurate study of chronology that he wrote a work on the victors in the Olympian Games, of which we still possess a few fragments.

The fragments of Timæus are collected in Göller's work, 'De Situ et Origine Syracusarum,' p. 207, &c., which also contains (pp. 179-206) an elaborate dissertation on the life and writings of Timæus. The fragments are also contained in C. and T. Müller, 'Fragmenta Historicorum Græcorum,' Paris, 1841, pp. 193-233. Compare Vossius, *De Historicis Græcis*, p. 117, edit. Westermann; Clinton, *Fast. Hellen.*, iii., p. 489, &c.

TIMÆUS (Τίμαιος), of Locri, a Pythagorean philosopher, was a contemporary of Plato, who is mentioned among his pupils, and is said to have been connected with him by friendship. (Cicero, 'De Finibus,' v. 29; 'De Re Publ.,' i. 10.) There exists a work, Περὶ τῆς τοῦ κόσμου ψυχῆς ('De Anima Mundi,' or on the Soul of the Universe), written in the Doric dialect, which is usually ascribed to Timæus the Locrian. It contains a brief exposition of the same ideas which are developed in the 'Dialogue' of Plato, which is called after him Timæus. (Tennemann, 'System der Platonischen Philosophie,' i. 93, &c.) Separate editions of it have been published by D'Argens, 8vo, Berlin, 1762, with a French translation; and by J. J. de Gelder, 8vo, Leyden, 1836.

This Timæus of Locri is said by Suidas to have also written the Life of Pythagoras; but the usual carelessness of Suidas renders this a doubtful point, as he may possibly have confounded the Locrian with the Sicilian Timæus, who in his great historical work must have treated of the History of Pythagoras at considerable length.

(Fabricius, *Biblioth. Græc.*, iii. 94, &c.; Göller, *De Situ et Origine Syracusarum*, p. 200, &c.)

TIMÆUS, a Greek sophist, who, according to the supposition of Ruhnken, lived in the 3rd century of the Christian era. Concerning his life nothing is known; his name has only come down to us in connection with a vocabulary containing the explanation of words and phrases which occur in the writings of Plato. It bears the title ἐκ τῶν τοῦ Πλάτωνος λέξεων, and is dedicated to one Gentianus, of whom likewise nothing is known. Whether we possess the genuine and complete Vocabulary of Timæus is doubtful; and from the title, as well as from certain articles in it which have no reference to Plato, and must undoubtedly be regarded as interpolations, one might feel inclined to consider the work as it now stands as an abridgment of the Glossary of Timæus, if Photius, who must have had the genuine work before him, did not describe it as a very little work (βραχὺ ποιημάτιον ἐν ἑνὶ λόγῳ). But notwithstanding its brevity, the work is very valuable; and Ruhnken owns that he has not discovered in it a single instance of a word or a phrase being explained incorrectly. There is only one manuscript of this Glossary, which appears to have been made in the 10th century of our era, and which was unknown until Montfaucon drew attention to it. It was first edited, with an excellent commentary, by Ruhnken, at Leyden, 8vo, 1754; a second and much improved edition appeared in the same place, 8vo, 1789. Two other editions have since been published in Germany, with additional notes by G. A. Koch (8vo, Leipzig, 1828 and 1833).

Suidas (*s. v.* Τίμαιος) ascribes to Timæus, the Sicilian historian, a rhetorical work, called Συλλογὴ ῥητορικῶν ἀφορμῶν, in 68 books, which Ruhnken, with great probability, ascribes to Timæus the Sophist, who wrote the Glossary to Plato.

(Ruhnken, *Præfatio ad Timæi Glossarium Platonicum*.)

TIMANTHES, a native of Sicyon or of Cythnos, was one of the most celebrated painters of Greece; he was contemporary with Zeuxis and Parrhasius, and lived about B.C. 400. The works of Timanthes were distinguished particularly for their invention and expression, and one of the chief merits of his invention was, that he left much to be supplied by the imagination of the spectator. There is a remark in Pliny ('Hist. Nat.,' xxxv. 36), probably a quotation, which bestows the highest praise upon Timanthes: it says, though in execution always excellent, the execution is invariably surpassed by the conception. As an instance of the ingenuity of Timanthes' invention, the same writer tells us of a picture of a sleeping Cyclops, painted upon a small panel, but in which the painter had conveyed a perfect idea of the giant's huge size, by adding a few satyrs measuring his thumb with a thyrsus.

Though Timanthes was evidently one of the greatest painters of antiquity, ancient authors have mentioned only five of his works: Pausanias makes no mention of him at all, and Cicero classes him among the painters who used only four colours. He painted a celebrated picture of the stoning to death of the unfortunate Palamedes, the victim of the ignoble revenge of Ulysses for having proclaimed his apparent insanity to be feigned—a subject worthy of the pencil of a great master. This picture is said to have made Alexander shudder when he saw it at Ephesus. (Tzetzes, 'Chil.,' viii. 198; Junius, 'Cat. Artif.,' v. 'Timanthes.') Timanthes entered into competition with Parrhasius at Samos, and gained the victory; the subject of the paintings was the contest of Ajax and Ulysses for the arms of Achilles [PARRHASIUS.] His most celebrated work however was that with which he bore away the palm from Colotes of Teos; the subject was the Sacrifice of Iphigenia; and perhaps no other work of ancient art has been the object of so much criticism, for and against, as this painting, on account of the concealment of the face of Agamemnon in his mantle. The ancients have all given the incident their unqualified approbation, but its propriety has been questioned by several modern critics, especially by Falconet and Sir Joshua Reynolds; Fuseli, however, in an elaborate and excellent criticism in his first lecture, has amply justified the conception of the painter. The Sacrifice of Iphigenia was given as the subject of a prize-picture to the students of the Royal Academy in 1778, and all the candidates imitated the 'trick' of Timanthes, as Sir Joshua Reynolds terms it, which was the origin of his criticism upon the subject in his eighth lecture: he says, "Supposing this method of leaving the expression of grief to the imagination to be, as it was thought to be, the invention of the painter, and that it deserves all the praise that has been given it, still it is a trick that will serve but once; whoever does it a second time will not only want novelty, but be justly suspected of using artifice to evade difficulties."

The shallow remark of Falconet about Timanthes' exposing his own ignorance by concealing Agamemnon's face, is scarcely worthy of an allusion. It may be questioned whether Agamemnon, under such circumstances as he was placed, could have been well or even naturally represented in any other way: although many things might combine to render his presence at the sacrifice absolutely necessary, still it is not to be supposed that he could calmly stand by and be an eye-witness of his own daughter's immolation; notwithstanding his firm conviction that his attendance was necessary to sanction the deed, he could not look upon it, it would be unnatural. The criticism of Quintilian, Cicero, and others, that the painter, having represented Calchas sorrowful, Ulysses much more so, and having expressed extreme sorrow in the countenance of Menelaus, was in consequence compelled to conceal the face of the father, is not more pertinent than that of the modern critics. "They were not aware," says Fuseli, "that by making Timanthes waste expression on inferior actors at the expense of a principal one, they call him an improvident spendthrift, and not a wise economist." Falconet observes that Timanthes had not even the merit of inventing the incident, but that he copied it from Euripides: upon this point Fuseli remarks, "It is observed by an ingenious critic that in the tragedy of Euripides the procession is described; and upon Iphigenia's looking back upon her father, he groans and hides his face to conceal his tears; whilst the picture gives the moment that precedes the sacrifice, and the hiding has a different object, and arises from another impression" (v. 1550).

"I am not prepared with chronologic proofs to decide whether Euripides or Timanthes, who were contemporaries about the period of the Peloponnesian war, fell first on this expedient; though the silence of Pliny and Quintilian on that head seems to be in favour of the painter, neither of whom could be ignorant of the celebrated drama of Euripides, and would not willingly have suffered the honour of this master-stroke of an art they were so much better acquainted with than painting, to be transferred to another from its real author, had the poet's claim been prior." As far as regards priority, the 'expedient' was made use of by Polygnotus long before either Timanthes or Euripides; in the Destruction of Troy, in the Lesche at Delphi, an infant is holding his hands over his eyes, to avoid the horrors of the scene. (Pausanias, 'Phoc.,' x. 26.)

The fifth work of Timanthes mentioned by the ancients was the picture of a hero, preserved in the time of Pliny in the Temple of Peace at Rome, an admirable performance.

There was another ancient painter of the name of Timanthes; he was contemporary with Aratus, and distinguished himself for a painting of the battle of Pellene, in Arcadia, in which Aratus gained a victory over the Ætolians, Olym. 135.1 (B.C. 240). Plutarch praises the picture; he terms it an exact and animate representation. ('Aratus,' 32.)

*TIMBS, JOHN, was born in 1801, at Clerkenwell, London. He was educated under the Rev. Joseph Hamilton, D.D., and his brother, Mr. Jeremiah Hamilton, at New Mariows, Hemel Hempstead, where he issued a manuscript newspaper for the edification of his schoolfellows. At the age of fourteen he was articled to a druggist and printer at Dorking, in Surrey, where, at his master's table, he first met Sir Richard Phillips, the publisher, who kindly encouraged him to contribute to his 'Monthly Magazine,' and he furnished to that work 'A Picturesque Promenade round Dorking,' in 1822. In 1821 John Timbs came to London, and for some years served as amanuensis to Sir Richard Phillips, in Blackfriars. About this time Mr. Timbs became acquainted with Mr. Britton, F.S.A., with whom he long maintained an unbroken friendship. In 1825-26 Mr. Timbs published anonymously 'Laconics,' an excellent selection of moral passages, the result of a course of ethical reading. In 1827 he became editor of 'The Mirror,' and so continued until 1838; compiling also an annual volume of records of Discoveries in Science and Art. This design he improved as 'The Year-Book of Facts' in 1839, fitly characterised as "a laborious production of patient industry." Besides contributing to periodicals, Mr. Timbs has written, compiled, and edited at least a hundred volumes. Among his recent and most successful works are—

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'Curiosities of London,' 800 pp., 1855; 'Things not generally known familiarly Explained,' and 'Curiosities of History,' 1856: of the two latter works, more than 20,000 copies were sold within twenty months. His 'Arcana of Science' was published yearly from 1828 to 1839 inclusive, and his 'Year-Book of Facts' from 1839 to 1857. Soon after the establishment of the 'Illustrated London News,' in 1842, Mr. Timbs became one of its editors, in which position he continued till 1858. In 1854 he was elected Fellow of the Society of Antiquaries.

TIMO'LEON, a Greek general and statesman. He was a native of Corinth, and the son of Timodemus and Timariste. Respecting his youth we know nothing, except that he was no less distinguished by his noble character and his love of freedom than by his illustrious descent. When he had grown up to manhood, his elder brother Timophanes, who had been elected general by the Corinthians, assumed the tyrannis in his native city by the help of his friends and his mercenaries. Timoleon at first only remonstrated with his brother, but when this was useless, he formed a plot against him, and Timophanes was killed. Soon after this event, which threw all Corinth into a state of violent agitation, some extolling the conduct of Timoleon as magnanimous and worthy of a real patriot, others cursing and condemning him as a fratricide, there arrived at Corinth ambassadors from Syracuse soliciting the aid of the Corinthians against its oppressors. This was a favourable opportunity for the party hostile to Timoleon to get rid of his followers, while at the same time it opened to Timoleon a field of action in Sicily, where he might act according to his principles and deliver the island from its oppressors. Timoleon was accordingly sent to Syracuse with a small band of mercenaries, which he himself had raised, B.C. 344. Syracuse was then divided into three parties: the popular party, which had engaged the service of Timoleon; a Carthaginian party; and the party of Dionysius, the tyrant, who had returned from Italy in B.C. 346. Dionysius had already been driven out of a part of the city by Hicetas, the tyrant of Leontini, who supported the Carthaginian party. On the arrival of Timoleon, Hicetas was compelled to withdraw to Leontini, and Dionysius, who was reduced to surrender himself and the citadel to Timoleon, was allowed to quit the island in safety, and he withdrew to Corinth, in B.C. 343. [DIONYSIUS.] Syracuse had almost become desolate by the successive revolutions and party warfare. During the winter and the spring following his victory over Dionysius, Timoleon endeavoured as much as was in his power to restore the prosperity of the city by recalling those who had been exiled, and by inviting colonists from other parts of Sicily and assigning lands to them. After this he continued to carry on petty warfare partly against the Carthaginians and partly against Hicetas. The Carthaginians in the meantime collected a new army, which is said to have consisted of 70,000 foot and 10,000 horse, and which was conveyed to Sicily by a large fleet. Timoleon could muster no more than 3000 Syracusans and 9000 mercenaries, but in order to strengthen himself he concluded a peace with Hicetas, some of whose troops now joined his army. He marched out against the enemy, and by his superior generalship he succeeded in gaining a brilliant victory over the Carthaginians on the banks of the river Crimessus, and confined them to the part of Sicily between the river Halycus and the western coast, B.C. 339. After this victory and the conclusion of a peace with Carthage he directed his arms against the tyrants in other towns of Sicily, whom he compelled to surrender or withdraw, partly by the terror of his name and partly by force of arms. Hicetas was made prisoner, and condemned to death by the Syracusans, with his wife and family.

After freedom and the ascendancy of Syracuse were thus restored in the greater part of Sicily, Timoleon directed his attention to the restoration of the prosperity of the towns and the country. The former, especially Syracuse, were still thinly peopled, and he invited colonists from Corinth and other parts to settle there, and distributed lands among them. He himself, with the consent of the Syracusans, undertook to revise and amend their constitution and laws, and to adapt them to the altered wants and circumstances of the state. Although it would have been easy for him to establish himself as tyrant and to secure to his descendants the kingly power at Syracuse, he fulfilled the duties of the office entrusted to him with a fidelity which has rarely been equalled. He had no other end in view but the establishment of popular liberty, for which he prepared and trained the people. Some acts of cruelty and apparent injustice with which he is charged, find their excuse in the character of those whom he had to deal with, for the Syracusans at that time were a motley and demoralised people, who could not be managed without Timoleon's assuming at times the very power which it was his wish to destroy. But Syracuse and Sicily felt the benefits of his institutions for many years after his death, and continued to enjoy increasing prosperity.

During the latter part of his life Timoleon was blind and lived in retirement, respected and beloved by the Sicilians as their liberator and benefactor. He died in the year B.C. 337, and was buried in the Agora of Syracuse, where subsequently his grave was surrounded by porticoes and adorned with a gymnasium called the Timoleonteum.

(Plutarch, and C. Nepos, *Life of Timoleon;* and Diodorus Siculus, lib. xvi.)

TIMO'MACHUS, a celebrated ancient painter, a native of Byzantium, and said to have been the contemporary of Julius Cæsar. Pliny ('Nat. Hist.,' xxxv. 40) informs us that Cæsar purchased two pictures in encaustic by Timomachus, for eighty Attic talents, about 17,280*l.*; one representing Ajax the son of Telamon brooding over his misfortunes; the other, Medea about to destroy her children: he dedicated them in the temple of Venus Genetrix. These pictures have been much celebrated by the poets; there are several epigrams upon them in the Greek anthology, and they are alluded to by Ovid in the two following lines:—

> "Utque sedet vultu fassus Telamonius iram,
> Inque oculis facinus barbara mater habet." ('Trist.,' ii. 525.)

(Ajax, the son of Telamon, is seated, showing his anger by his countenance; and the barbarous mother betrays by her eyes her intended crime.)

We learn from Pliny also that the picture of Medea was not finished; its completion was interrupted apparently by the death of the painter, yet it was admired, he says, more than any of the finished works of Timomachus, as was the case likewise with the Iris of Aristides, the Tyndaridæ of Nicomachus, and a Venus by Apelles, which were more admired than any of the finished works of their respective masters. This picture is noticed also by Plutarch ('De Aud. Poet.,' 3) in a passage where he speaks of the representation of improper subjects, but which we admire on account of the excellence of the execution.

In the common text of Pliny, Timomachus is said to be the contemporary of Cæsar ('Julii Cæsaris ætate'), but Durand, in his 'Histoire de la Peinture Ancienne,' &c., expresses an opinion that the word 'ætate' is an addition of the copyist, for which he assigns several reasons. The conjecture has much in its favour; the price of these pictures (17,280*l.*) is enormous, if we suppose it to have been paid to a living painter; but on the contrary it is a case with many parallels if we suppose the money to have been paid for two of the reputed masterpieces of ancient painting. The fact of the Medea being unfinished puts it beyond a doubt that the picture was not purchased of the painter himself; and from a passage in Cicero ('In Verr.,' l. iv., c. 60) it seems equally clear that both pictures were purchased of the city of Cyzicus; and from the manner in which they are mentioned with many of the most celebrated productions of the ancient Greek artists, it would appear that they were works of similar renown, and were likewise the productions of an artist long since deceased. Timomachus was therefore most probably a contemporary of Pausias, Nicias, and other encaustic painters, about B.C. 300. Pliny himself, elsewhere speaking of Timomachus, mentions him together with the more ancient and most celebrated painters of Greece, with Nicomachus, Apelles, and Aristides, as in the passage above quoted.

Pliny mentions also the following works of Timomachus: an Orestes; and Iphigenia in Tauris; Lecythion, a gymnasiast; a 'cognatio nobilium;' two philosophers or others, with the pallium, about to speak, one standing, the other sitting; and a very celebrated picture of a Gorgon.

TIMON (Τίμων), a Greek poet and philosopher who lived in the reign of Ptolemæus Philadelphus, about B.C. 270. He was the son of Timarchus, and a native of Phlius in the territory of Sicyon. He studied philosophy under Stilpo, at Megara, and under Pyrrho, in Elis. He subsequently spent some time in the countries north of the Ægean, and thence went to Athens, where he passed the remainder of his life, and died in the ninetieth year of his age.

Diogenes Laertius, who has written an account of Timon (ix., c. 12), ascribes to him epic poems, sixty tragedies, satyric dramas, thirty comedies, silli (σίλλοι), and cinædi (κίναιδοι) or licentious songs. The silli however appear to have been the kind of poetry in which he excelled. They were satires directed against the arrogance and pedantry of the learned. Timon wrote three books of silli (Athenæus, vi., p. 251; vii., p. 279), in which he parodied all the dogmatic philosophers of Greece: he himself was a Sceptic. The metre of these poems was the hexameter, and it appears that sometimes he took whole passages from Homer which he applied as parodies. In the first book Timon spoke in his own person; in the second and third the form of the poems was that of a dialogue, in which he conversed with Xenophanes of Colophon, who was supposed to have been the inventor of the silli. (Diogenes Laert., ix. 111.) We now only possess a few fragments of these poems, which show that in their way they must have been admirable productions. They are collected in H. Stephanus, 'Poesis Philosophica;' and by Wölke in 'De Græcorum Syllis,' Warsaw, 1820; in F. Paul, 'De Sillis Græcorum,' Berlin, 1821, p. 41, &c.; in Brunck's 'Analecta,' ii. 67; and iv. 139. Respecting the other works ascribed to him we possess no information.

(J. F. Langheinrich, *De Timone Sillographo*, in 3 parts, Lipsiæ, 1720-23.)

TIMON, surnamed the Misanthrope, was a son of Echecratides, and a native of Colyttus, a demos in Attica. (Lucian, 'Timon,' c. 7; Tzetzes, 'Chil.,' vii. 273.) He lived during the Peloponnesian war, and is said to have been disappointed in the friendships he had formed, in consequence of which he conceived a bitter hatred of all mankind. His conduct during the period that his mind was in this state was very extraordinary. He lived almost entirely secluded from society, and his eccentricities gave rise to numerous anecdotes, which were current in antiquity. The sea is said to have separated even his grave, which was on the sea-coast, from the mainland, by forming it into an island and thus rendering it inaccessible. (Plutarch, 'Anton.,' 70; Suidas, *s. v.* ἀπορρῶγας.) The comic poets, such as Phrynichus

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(Bekker. 'Anecdota,' p. 344), Aristophanes ('Lysistr., 809, &c.; 'Aves,' 1548), Plato, and Antiphanes, ridiculed him in their comedies. Antiphanes wrote a comedy called 'Timon,' which perhaps furnished Lucian with the groundwork for his dialogue in which this misanthrope acts the most prominent part. His name has remained proverbial to designate a misanthrope down to the present day, and is immortalised by the genius of Shakspere.

TIMOTE'O DA URBI'NO, or DELLA VITE, a celebrated Italian painter of the Roman school, was born at Urbino in 1470, or rather 1480. In about his 20th year, by the advice of a brother living in Bologna, he repaired to that city to learn the business of a jeweller, &c.; but displaying a power of design worthy of a greater purpose, he devoted himself to painting, and according to Malvasia attended the school of Francia in Bologna for about five years: Vasari however says that Timoteo was his own master. At the age of twenty-six he returned to Urbino, where in a short time he so far distinguished himself, says Vasari, as to recive an invitation from his cousin Raffaelle in Rome to repair thither and assist him in some of his extensive works. This statement creates a difficulty not easy to be cleared up: Vasari says that Timoteo died in 1524, aged fifty-four; yet we find him in his twenty-seventh or twenth-eighth year, consequently in 1497 or 1498, going to Rome to assist Raffaelle, who however did not go to Rome himself until 1508: 1524 was very probably therefore a misprint for 1534 in the original edition of Vasari, and the error has found its way into all the later works. By this supposition and by allowing a year or two to have elapsed between his return to Urbino and his visit to Rome, the various dates may be easily reconciled, and what Vasari says about Timoteo's assisting Raffaelle to paint the Sibyls in the Chiesa della Pace, which were painted in 1511, becomes quite consistent. He did not remain long in Rome, but returned to his native place at the solicitation of his mother, much to the displeasure of Raffaelle. He remained however long enough to learn to appreciate and to imitate the beauties of Raffaelle's style, and to become one of the most distinguished painters of the Roman school; yet there are in all his works traces of the style of Francia, a certain timidity of design, a delicacy of execution, and a richness of colouring. His chief works are at Urbino, at Forli, and in the neighbourhood; he executed many of them in company with Girolamo Genga, as a chapel at Forli and part of the paintings in the chapel of San Martino in the Cathedral of Urbino; the altar-piece was painted entirely by Timoteo: he executed also some excellent works in fresco at Castel Durante. Further, in Urbino there are—in the Cathedral, a Magdalen; in San Bernardino, outside the city, a celebrated picture of the Annunciation of the Virgin; and another fine picture with several figures in Santa Agata; also in the residence of the Dukes of Urbino, an Apollo and two of the Muses, extremely beautiful; besides many other works. Vasari remarks that he left some works unfinished at his death, which were afterwards completed by others, and he adds that there could not be a more satisfactory evidence of the general superiority of Timoteo. He was of a cheerful disposition, and used to play every kind of instrument, but especially the lyre, which he accompanied with his voice, with extraordinary grace and feeling. Lanzi says that the Conception at the Observantines at Urbino, and a 'Noli me tangere' in the church of Sant' Angelo at Cagli, are perhaps the best of his works that remain. The same writer observes that Pietro della Vite, the brother of Timoteo, also a painter, was probably the priest of Urbino mentioned by Baldinucci (vol. v.) as Raffaelle's cousin and heir.

TIMO'THEUS (Τιμόθεος) of Miletus, a Greek musician and lyric poet. The time when his reputation had reached its height was about the year B.C. 398. (Diodorus Sic., xiv. 46.) He was a contemporary of Euripides, and spent the last year of his life at the court of Macedonia, where he died in B.C. 357, at the advanced age of 97. He increased the number of the strings of the lyre to eleven, an innovation which was considered by the Spartans, who would not go beyond the number of seven strings, to be a corruption of music, and a decree was passed at Sparta, which is still extant in Boëthius, condemnatory of his innovation. (Plutarch, 'De Mus.,' p. 1141, ed. Frankf.; Athenæus, xiv. p. 636.) Suidas mentions a great number of poetical compositions of Timotheus, which were in their time very popular in Greece; among them are nineteen nomes, thirty-six prooemia, eighteen dithyrambs, and twenty-one hymns. All these works are now lost, with the exception of a few fragments which are preserved in Athenæus and the grammarians.

(Vossius, *De Poetis Græcis*, p. 46; Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, vol. ii. p. 305, &c.)

TIMO'THEUS (Τιμόθεος), an Athenian poet of the so-called middle comedy. Suidas mentions the titles of several of his plays, and Athenæus (vi. p. 243) has preserved a fragment of one which bore the title 'The Little Dog.' (Compare A. Meineke, *Historia Critica Comicorum Græcorum*, p. 428.)

TIMO'THEUS, son of Conon of Athens. He inherited from his father a considerable fortune, and if we may judge from his intimacy with Isocrates, Plato, and other men of talent, and from the manner in which others speak of him, he received a most excellent education; but no important particulars are known respecting his earlier life. The first time that he comes prominently forward in the history of his country, was during the war between Thebes and Sparta. In the year B.C. 375, after the battle of Naxos, the Thebans, who were threatened with an invasion by the Lacedæmonians, requested the Athenians to avert this danger by sending a fleet round Peloponnesus, as they had done at the beginning of the Peloponnesian war. The request was readily complied with, and Timotheus was appointed commander of a fleet of sixty ships, with which he was to sail round Peloponnesus and along the western coast of Greece. In this expedition he first took Corcyra, which he treated with the utmost mildness and without making any use of his right as conqueror. The consequence was, that he had very easy work with Cephalonia and Acarnania, and that even Alcetas, king of the Molossians, was induced to join the Athenian alliance. But while Timotheus was thus reviving the power of Athens in that part of Greece, the Lacedæmonians sent out a fleet against him, under the command of Nicolochus. A battle was fought near the bay of Alyzia, in which the Spartans were defeated. Soon after Nicolochus offered another battle, but as the fleet of Timotheus had suffered too much to allow him to accept it, Nicolochus raised a trophy. But Timotheus soon restored his fleet, which was increased by reinforcements of the allies to seventy ships, against which Nicolochus could not venture anything. The original object of the expedition however was now accomplished, as the Spartans had not been able to make their projected invasion of Bœotia, and Thebes was thus enabled to direct her forces against the Bœotian towns which asserted their independence. Timotheus at the head of his large fleet had no means of maintaining it, for Thebes herself had contributed nothing towards it, and Athens, which was not in a very prosperous condition, had been obliged to bear all the expenses of the fleet, with the exception of what Timotheus himself had furnished from his private purse. Athens therefore concluded a separate peace with Sparta, and sent orders to Timotheus to return home. On his way thither he landed at Zacynthus a body of exiles who probably belonged to the democratical party of the place, and who had sought his protection. He provided them with the means of opposing and annoying their enemies, the oligarchical party of Zacynthus, which was in alliance with Sparta. The oligarchs sent envoys to Sparta to complain, and Sparta sent envoys to Athens to remonstrate against the conduct of her admiral. But no satisfaction was given, as the Athenians would not sacrifice the Zacynthian exiles for the purpose of maintaining the peace. The Spartans therefore looked upon the peace as broken, and prepared for new hostilities.

Soon after these occurrences Corcyra was hard pressed by the Peloponnesian fleet, and implored the Athenians for protection. Timotheus, who, on his former expedition, had given such great proofs of skill and talent, was again entrusted with the command of sixty ships. But Athens, which was itself in great financial difficulties, had not the means to equip them, and Timotheus in the spring of B.C. 373 sailed to the coasts and islands of the Ægean to request the Athenian allies to provide him with the means of assisting the Corcyræans. He appears to have received some support from Bœotia (Demosth. 'in Timoth.,' p. 1188), and in Macedonia he formed friendly relations with King Amyntas. His proceedings however went on very slowly, and apparently without much success, for he was of too gentle a disposition to force the allies to furnish what they could not give conveniently. At last however he had sailed as far as the island of Calaurea, where his men began to murmur because they were not paid. The state of affairs in Corcyra had grown worse every day. His enemies at Athens seized upon the slowness of his progress as a favourable opportunity for aiming a blow at him. Iphicrates and Callistratus came forward to accuse him, whereupon he was recalled, and the command of his fleet given to his accusers and Chabrias. His trial was deferred till late in the autumn; but he was acquitted, not indeed on account of his innocence, though it was well attested, but on account of the interference of Alcetas, the Molossian, and Jason of Pheræ, who had come to Athens to protect him.

In B.C. 361, after the removal of his rival Iphicrates, Timotheus received the command of the fleet on the coast of Macedonia. He took Potidæa and Torone from Olynthus, and these conquests were followed by the reduction of all the Chalcidian towns. From thence he proceeded to the Hellespont, where, with the assistance of Ariobarzanes, he again gained possession of several towns. In the year following he commenced his operations against Amphipolis, in which however he had no success at all, probably on account of the interference of the Macedonians, who supported the town, and Timotheus was nearly compelled to take to flight.

In the year B.C. 357 Timotheus and Iphicrates, who had for some time been reconciled to each other through the marriage between a daughter of the former and a son of the latter, obtained the command of a fleet of 60 sail against the rebellious allies of Athens, especially against Samos. But the Athenian arms were unsuccessful, and a treaty was concluded between the belligerents, which put an end to the Social War. The Athenian generals however, Timotheus, Iphicrates, and Menestheus, were charged with having caused the ill-luck of the Athenians, and brought to trial. Timotheus in particular was accused of having received bribes from the Chians and Rhodians. His colleagues, who were themselves in the greatest danger, were so convinced of his innocence, that they declared they were willing to take all the responsibility upon themselves. But he was nevertheless condemned to pay a fine of 100 talents. As he was unable to pay the

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sum, he withdrew to Chalcis in Eubœa, where he died soon after, in B.C. 254. The injustice of this sentence was tacitly acknowledged by the Athenians after the death of Timotheus, by the manner in which his son Conon was allowed to settle the debt of his father: nine-tenths of the penalty were remitted, and the other tenth Conon was permitted to expend in repairing the city walls.

Timotheus was no less distinguished as a man than as a general. He was of a very humane and disinterested character. He sacrificed all his property in the service of his country, while other men of his age used public offices only as a means of enriching themselves. When Alcetas and Jason came to Athens to protect him, they lodged in his house, at which time he was so poor, that he was obliged to borrow furniture to receive his illustrious friends in a manner worthy of their station. Even his enemies, when they came to know him, could not help feeling attachment and esteem for him.

(Xenophon, *Hellen.*, v. 4, 63, &c., vi. 2, 11, &c.; Isocrates, *De Permutatione;* C. Nepos, *Timotheus;* Diodorus Sic., xv. and xvi.; compare Thirlwall and Grote, *Histories of Greece.*)

TIMOTHY, to whom the Epistles of St. Paul, known by his name, are addressed, was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Greek, or Gentile, but his mother, Eunice, was a Jewess. Both his mother and grandmother Lois were Christian believers (2 Timoth., i. 5), who were probably converted to the faith by the preaching of Paul and Barnabas on the occasion of their first apostolical journey among the Gentiles. Whether Timothy was himself converted by St. Paul or by the teaching of his mother does not appear; but it is certain that she had taken great pains with her son's education, for from a child, as St. Paul says, "he had known the Holy Scriptures." (2 Timoth., iii. 15.) His devotion to his new faith was so ardent, and the progress he made in the knowledge of the gospel so great, that he gained the esteem and good word of all his Christian acquaintance. Accordingly when St. Paul paid his second visit to Lystra, the believers both of that city and Iconium commended him so highly to Paul, that he "would have Timothy go forth with him" as the companion of his travels. Previously to commencing them however St. Paul circumcised Timothy, "because of the Jews," who were numerous and powerful in those parts and likely to take offence at the preaching and ministration of an uncircumcised teacher. (Acts, xvi. 1-3.) He was then solemnly admitted and set apart to the office of an evangelist, or preacher of the gospel, by the elders of Lystra and St. Paul himself laying their hands upon him (1 Tim., iv. 14; 2 Tim. i. 6), though he was probably not more than twenty years of age at the time. From this period (A.D. 46) mention is frequently made of Timothy as the companion of St. Paul in his journeys, as assisting him in preaching the gospel, and in conveying his instructions to the different Christian churches. His first mission was in company with St. Paul and Silas, when they visited the churches of Phrygia and delivered to them the decrees of the council of elders at Jerusalem, by which the Gentiles were released from the obedience to the law of Moses as a requisite for salvation. From Phrygia he proceeded in the same company to Troas, and thence to Macedonia, where he assisted in founding the churches of Philippi, Thessalonica, and Berœa, at the last of which cities he and Silas were left when St. Paul was driven from Macedonia by the persecution of the Jews in that country and retired to Athens. In this city St. Paul was subsequently joined by Timothy (1 Thess., iii. 1), who gave him such an account of the afflicted state of the Thessalonian Christians as induced him to send Timothy back to "establish and comfort them, concerning their faith:" a charge both of difficulty and danger. From Athens St. Paul went to Corinth, where he was joined by Timothy and Silvanus, who both assisted him in converting the Corinthians and establishing the Corinthian church, for a period of a year and a half. (2 Cor., i.) When St. Paul left Corinth, Timothy appears to have accompanied him on his return to Asia, where they resided nearly three years, without interruption, except during the visit of St. Paul to Jerusalem, to keep the feast there, in which however it does not appear that he was accompanied by Timothy. Towards the expiration of their residence at Ephesus, St. Paul despatched Timothy and Erastus together to precede himself on a journey to Macedonia. (Acts, xix. 22.) It would also seem (1 Cor., iv. 17) that St. Paul at the same time charged Timothy to visit the church of Corinth. On returning from Corinth to Macedonia, Timothy was joined by St. Paul from Ephesus, and henceforward they were frequently together, till Timothy was appointed by St. Paul to govern the Church of Ephesus. In the interval between St. Paul's joining Timothy in Macedonia and the appointment of the latter to the superintendence of the Church at Ephesus, Timothy appears either to have accompanied St. Paul on his first journey to Rome, or to have visited him there. St. Paul, as is well known, was a prisoner at Rome, though under but little restraint, and from Hebrews (xiii. 23) we may conclude that Timothy also suffered imprisonment either at Rome or elsewhere in Italy; and that he was released before St. Paul left that city. The subsequent history of St. Paul and Timothy is not clearly given either in the Acts of the Apostles or the Epistles of the New Testament; but it is reasonable to suppose that when they were both set at liberty, they renewed the journeys made for founding new churches and revisiting old. (See Hebrews, xiii. 23; Philipp., i. 1; ii. 19; 1 Tim., i. 3.)

Timothy was eventually left with the charge of the Church at Ephesus, where St. Paul had made his headquarters in Asia. How long Timothy exercised this office is not known, nor can we determine the time of his death. An ecclesiastical tradition relates that he suffered martyrdom, being killed with stones and clubs (A.D. 97) while he was preaching against idolatry in the neighbourhood of the temple of Diana at Ephesus. His supposed relics were removed to Constantinople, with great pomp, in 356, in the reign of the Emperor Constantine. Shortly after Timothy's appointment to the superintendence of the Church of Ephesus, St. Paul wrote to him his first Epistle; the date of which was probably about A.D. 64, after St. Paul's first imprisonment at Rome. Some critics indeed assign to it as early a date as 56, supporting their opinion by 1 Tim. i. 3, from which it appears (1.) that Timothy was in Ephesus when the Apostle wrote his first letter to him; (2.), that he had been left there when Paul was going from Ephesus into Macedonia. A careful examination however of the narrative in the Acts will convince the reader that the contemplated journey into Macedonia, of which the Apostle speaks (1 Tim. i. 3), is some journey not mentioned in the Acts, and therefore subsequent to St. Paul's release from his first confinement at Rome. But whatever doubt there may be as to the date of the first, there is none about the genuineness of either of the two Epistles to Timothy. They have always been acknowledged to be the undisputed production of the Apostle Paul. The object and design of the First Epistle to Timothy were such as we might have expected from the relation between St. Paul the writer, and Timothy, to whom it was addressed. It was written with the view of guiding and directing Timothy in his responsible and difficult ministry as the head of the Church at Ephesus, to instruct in the choice and ordination of proper officers, and to warn him against the false teachers (Michaelis thinks they were Essenes) who had "turned aside" from the simplicity of the gospel, to idle controversies and "endless genealogies," and who, setting themselves up as teachers of the Law of Moses, had insisted upon the necessity of obedience to it as a requisite for salvation.

The Epistle was written from Nicopolis in Macedonia ('Titus,' iii. 12), and not from Laodicea, as the subscription informs us. The undesigned coincidences between it and the Acts of the Apostles are given in Paley's 'Horæ Paulinæ,' p. 323-338.

The Second Epistle of Paul to Timothy appears from chap. i., vers. 8, 12, 17, to have been written by St. Paul while he was a prisoner at Rome; but whether he wrote it during his first imprisonment, recorded in Acts, xxviii., or during a second imprisonment, has been much questioned. According to the uniform tradition of the ancient church, it was written during the second confinement. The modern critics, who refer it to the time of the first, are for the most part anti-episcopalians or Romanists: the former being concerned to deny the permanency of Timothy's charge at Ephesus; the latter not knowing how to account for the omission of Peter's name in the salutations from Rome. The arguments adduced by Macknight (Preface to 2 Timothy) in support of the opinion of the ancient church are, we think, conclusive. St. Paul, it is generally agreed, returned to Rome after his first imprisonment, early in 65; where, after being kept in bonds as an 'evil-doer' for more than a year, he is believed to have suffered martyrdom, in 66. As therefore the Apostle requests Timothy (iv. 21) to come to him at Rome before winter, it was probably written in July or August, A.D. 65; and it is generally supposed that Timothy was at Ephesus when St. Paul addressed it to him.

The immediate design of St. Paul in writing this Epistle was, it would seem, to apprise Timothy of the circumstances that had recently happened to himself at Rome, and to request his immediate presence there. Accordingly we gather from the last chapter of this Epistle, that St. Paul was closely confined as a malefactor for some crime laid to his charge; that when he was brought before the Roman magistrates to make his first answer, "no man stood by him, but all men forsook him;" that only Luke was with him: that being thus deserted by almost all, he was greatly desirous of seeing Timothy, "his dearly beloved son in the gospel," before the "time of his departure," which he knew "was at hand." He therefore requested him to come to Rome immediately, but being uncertain whether he should live to see Timothy again, he gave him in this Epistle a variety of admonitions, charges, and encouragements. This Epistle in fact is an appropriate and affecting sequel to the first, the principal injunctions and warnings of which it repeats, but with additional earnestness and fervour. St. Paul, as if for the last time (chap. i.), conjures Timothy to apply himself with all his gifts of grace to his holy work, to hold fast the doctrine which he had received from him, and not to be ashamed either of the testimony of the Lord or of St. Paul's own sufferings. In chap. iii. St. Paul gives a description of the "perilous times which should come," and which were to be anticipated by every possible exertion in performing the duties of a Christian minister. To this work, in chap. iv., he exhorted him by a solemn charge before "God and the Lord Jesus Christ, the judge of the quick and the dead." He then depicted his own present state, and his presentiment of an approaching martyrdom; and after requesting the immediate presence of Timothy, concluded by sending to him the greeting of some of the brethren of the Church at Rome. Whether Timothy arrived at Rome in time to find St. Paul alive, does not anywhere appear: the latest authentic information we have concerning him being given in this letter.

The Epistles to Timothy, in conjunction with those to the Thessa-

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lonians and Titus, are extremely valuable, as furnishing very strong evidence to the truth of many of the facts related in the Acts of the Apostles. The undesigned coincidences between the Second Epistle to Timothy and the Acts are given by Paley, in his 'Horæ Paulinæ,' pp. 339-356. Their value in another respect is thus described by Macknight, Preface to 1 Timothy—"These Epistles are likewise of great use in the church, as they exhibit to Christian bishops and deacons in every age the most perfect idea of the duties of their functions: teach the manner in which these duties should be performed: describe the qualifications necessary in those who aspire to such offices, and explain the ends for which they were instituted, and are still continued in the church."

TI'MUR, SULTAN, KIAMRAM KOTB-ED-DI'N GURGAN SA'HEB-KIRA'N JIHA'NGIR, that is "Sultan Timur, the fortunate, the axis of the faith, the great wolf, the master of time, the conqueror of the world." Timur, a name which frequently occurs among the princes of the Eastern Turks, signifies 'iron' in the Jagataï dialect, and corresponds to the Osmanli 'demur.' Timur was born on the 5th or 25th of Sha'bán, 736 A.H. (A.D. 1335), at Sebz, a suburb of Kesh, a town south-east of Samarkand. He was the son of Tárághaï-Nowian, who was chief of the Turkish tribe of the Berlas, which inhabited the district of Kesh. Timur was descended from a younger son of Bardam-Khan Behadir, or Baghatur, whose eldest son, Yessugeï, was the father of Genghis-Khan, and he was a direct descendant of Genghis-Khan on the female side. He was consequently of Mongol origin, and, being of royal blood, he held a high rank among that Mongol nobility which was founded by Genghis-Khan among the Eastern Turks. This rank is expressed by the title Nowian, which was added to the name of his father. Yet the power of his family was not great. Timur was a soldier at the age of twelve years, and he spent his youth in the continental feuds between the nobles of those different kingdoms and principalities into which the empire of Genghis-Khan was divided by his successors. After the death of his father, his uncle Seif-ed-dín became chief of the Berlas, being the eldest of the family; but a war having broken out between Husein, khan of Northern Khorásán, and Mewerainnehr (Mawar-el-nahr), or Jagataï, and Timur-Togluk, khan of the Getes (Getæ), in Northern Turkistan, young Timur actively supported Husein, and was appointed chief of the tribe of the Berlas in A.H. 763 (A.D. 1361). In this war Timur received a wound in the thigh, in consequence of which he became lame. From this he was called Timur-lenk, or the lame Timur, which has been corrupted by Europeans into Tamerlane, by which name Timur is as well known in Europe as by his real name. Husein rewarded him also with the hand of his sister Turkau, A.H. 765 (A.D. 1363). Notwithstanding these favours Timur intrigued against his protector; and after the death of his wife he openly rebelled against him, A.H. 767 (A.D. 1365). With a body of only 250 horsemen he surprised and took Nakhshab, a town which was defended by a garrison of 12,000 men, among whom there were most probably a great number of traitors. In A.H. 768 (A.D. 1366) he defeated Husein near his capital, Balkh, and this prince was murdered by some emirs, who, seeing their former master forsaken by fortune, endeavoured to obtain the favour of Timur by putting his rival to death. Balkh, which was defended by the adherents of Husein, was taken by storm and destroyed by fire after a siege of three years, A.H. 771 (A.D. 1369), and Timur was proclaimed khan of Jagataï in the same year by the Kurultaï, or the general assembly of the people. He chose Samarkand for his capital. Husein-Sofi, khan of Kowaresm (Khiwa), having imprisoned Timur's embassadors, was attacked by Timur, who, after five campaigns, at last succeeded in taking the town of Kowaresm, in A.H. 781 (A.D. 1379). The town was destroyed, and the principal inhabitants, especially artists and scholars, were transplanted to Kesh, which became the second capital of Timur's empire. Previously to this the khan of the Getes, who was master of the country between the Sihun, or Jaxartes, and the Irtish, had likewise been compelled to pay homage to Timur, who thus became master of a part of Siberia and of the whole country which we now call Turkistan, and which was formerly known by the name of Great Tartary. After these conquests Timur thought himself strong enough to carry into effect the plan of making himself master of all those countries which had once obeyed his ancestor Genghis-Khan. He first attacked Khorásán, on the north-eastern part of Persia, which was then divided between Gaiyáth-ed-dín-Pir-'Ali, who resided at Herat, and Kojah-'Ali-Murjid, whose capital was Sebsewár. Kojah-'Ali Murjid, whose dominions were on the boundaries of Jagataï, paid homage to Timur as soon as he was summoned, but the master of Herat prepared a vigorous resistance. Timur took Herat by storm, but did not destroy it. He carried off as his only trophy the iron gates of this town, which were noted for their beautiful workmanship, and which he ordered to be transported to his birthplace, Kesh. The larger towns of Khorásán surrendered without resistance, and Timur was only checked by several strong fortresses, such as Shaburkán, Kabushán, and especially Káhkáha, between Balkh and Kelat, in the mountains of the Hindu-Kush. When these fortresses fell, all Khorásán was under his yoke. The inhabitants of Sebsewár having revolted, Timur took the town by storm: two thousand of the inhabitants were placed alive one upon the other, till they formed a mass like a tower, and each layer of human beings was fastened to the rest by mortar, as if they were so many bricks.

Beginning his career at an age when other conquerors are satisfied with their laurels, Timur had employed twenty years in reflecting on the principles of warfare. He led his armies with the prudent boldness of an experienced general, but not with the superiority of genius. The differences between the numerous successors of Genghis-Khan enabled Timur to attack them one after another, and each was pleased with the fall of his rivals. He employed the same policy in his war against Persia. This country was governed by several princes. Shah-Sheja, of the dynasty of Mozaffer, who reigned in Fars and Southern Irák, or in that part of Persia which was most exposed to any army from the east, submitted to Timur without resistance. The Sultan Ahmed, of the house of the Ilkhans, the master of Northern Irák and Azerbiján, or Western Persia, had alone to sustain the attacks of the Tatars, A.H. 788 (A.D. 1386). Timur entered the dominions of Ahmed by following the coast of the Caspian Sea. In one campaign he conquered the provinces of Mazanderán, Rei, and Rustemdar, and took the towns of Sultania, Tebris, and Nakhshiwán. He crossed the Araxes at Julfa on a magnificent bridge, which was strongly fortified on both sides, but which is now destroyed. Kars, now the key of Eastern Turkey, fell into his hands; Tiflis surrendered, and the Prince of Georgia purchased his protection by adopting the Mohammedan faith. The prince of Shirwán sent tribute to the camp of Timur, nine pieces of each thing sent (nine was a holy number among the Mongol princes), but only eight slaves; the ninth was himself. On these terms he was allowed to remain in possession of his dominions. Taherten, king of Armenia, submitted to Timur without any resistance; but Kárá-Yúsuf, prince of Diyarbekir, and master of the country round Lake Wan, prepared to defend himself. A body of Timur's army marched against him, and took the fortresses of Akhlat and Adiljuwáz by storm; and Timur himself conducted the siege of Wan. This famous fortress fell after a siege of twenty days, the garrison was cast from the steep rock on which this town is situated, and the fortifications were razed by ten thousand miners and pioneers. Ready to cross the Carduchian Mountains and to descend into the valley of the Upper Tigris, Timur was obliged, by a revolt of the inhabitants of Ispahan, to march suddenly to Southern Persia. He took Ispahan by a general assault: he spared the lives and the houses of artists and scholars, but the remainder of the city was destroyed, and the inhabitants were massacred. More than 70,000 heads were laid at the feet of the conqueror, who ordered his soldiers to pile them up on the public places of the town, A.H. 789 (A.D. 1387).

Satisfied with having conquered the greater part of Persia, Timur turned his arms towards the north, and overran the kingdom of Kiptshak, which was then governed by Toktamish-Khan. This war lasted from A.H. 789 to 799 (A.D. 1387 to 1396). We shall here only mention the march of Timur in the campaign of A.H. 793 (A.D. 1391). According to Sheref-ed-dín, Timur started from Tashkend, on the Jaxartes, on the 13th of Safer, A.H. 793 (19th of January 1391). He marched in a northern direction, and passed by Kárá-suma, Yázi, Kárá-chuk, and Sabrán, until he reached Sárik-Uzen, on the river Arch: thence he proceeded as far as Mount Kuchuk-dagh, and subsequently crossed Mount Ulu-dagh, or the range of the Altai. He then took a north-western direction until he reached the upper part of the river Tobol in Siberia, and thence proceeded westward, crossing the Ural Mountains, and the upper part of the river Ural, or Yaik, where he drew up his army on the banks of the Bielaya, a southern tributary of the Kama, which flows into the Wolga. Toktamish, who awaited Timur in the environs of Orenburg, was not a little astonished to find him so far advanced towards the north; but being informed of his having taken that direction, he hastened to the country of the Bielaya (Bashkiria), and fought that dreadful battle which took place on the 15th of Rejeb, A.H. 793 (18th of June 1391), in which his whole army was slaughtered.

In the following year (A.H. 794; A.D. 1392) Timur returned to his residence at Samarkand, and he left the war with Kiptshak to his lieutenants; he only appeared in the field in A.H. 797 (A.D. 1315) in order to stop the progress of Toktamish in the Caucasian countries. Meanwhile troubles broke out in northern Persia, which were put down by Timur's generals, who committed unheard-of cruelties, especially in the town of Amul, where the whole tribe of the Fedayis was massacred. Timur himself attacked Southern Persia after his first return from Kiptshak. The country of Fars was governed by several princes of the dynasty of Mozaffer, vassals of Timur, who aimed at independence. After having occupied Loristán, Timur entered Fars by the mountain-passes east of Shiraz, which were defended by the stronghold of Kalaï-zefid; but this fortress and the capital Shiraz were taken, the princes were put to death or fell in battle, and Timur's son Mirán-Shah was invested with the government of Fars and Khuzistán. From Shiraz Timur marched westwards to attack the King of Baghdad, Ahmed Jelair, of the house of Ilkhan. Baghdad surrendered without resistance, and Sultan Ahmed and his family fled towards the Euphrates, accompanied by a small body of cavalry. Timur and forty-five emirs mounted on the swiftest Arabian horses pursued the Sultan, and came up with him before he had reached the Euphrates. In the engagement which ensued Ahmed was again defeated and compelled to fly, leaving his harem and one of his sons in the hands of the victor. The scholars and artists of Baghdad were transplanted to Samarkand; Timur remained at Baghdad for two months, allowing so little licence to his

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soldiers that he ordered all the wine which was found in the town to be thrown into the Tigris.

During this time Kárá-Yúsuf, prince of Diyarbekir, had recovered part of those districts round Lake Wan which Timur had taken from him in a former campaign; and several princes in Armenia and Georgia were still independent. Timur resolved to bring them to submission, and after having succeeded in this, to attack the kingdom of Kiptshak on its boundaries in the Caucasus. Starting from Baghdad in A.H. 797 (A.D. 1394), he marched to the Upper Tigris by Tekrit, Roha or Edessa, Ho-su, and Keif, all situated in Mesopotamia. He laid siege to Mardin, a strong place in the mountain-passes southeast of Diyarbekir, but not being able to take it, he contented himself with the promise of an annual tribute which Sultan Iza, the master of Merdin, engaged to pay, and he marched to Diyarbekir. This town was taken and plundered. From Diyarbekir Timur marched to Akhlat, north of Lake Wan, crossing the mountains, as it seems, by the passes of the Bedlis, or Centrites. After having subdued all Armenia and Georgia, Timur reached the river Terek in the Caucasus, and there fought another bloody battle with the Khan of Kiptshak. In A.D. 1395 and 1396 Timur conquered all Kiptshak, and penetrated as far as Moscow, whereupon he left the command of these countries to his lieutenants, and returned to Samarkand, in order to prepare for a campaign against India.

After the death of Firus-Shah, the master of India between the Indus and the Ganges, several pretenders made claim to the vacant throne. At last Mahmud succeeded in making himself master of Delhi, and in establishing his authority over all the empire of Firus-Shah. Under the pretext of supporting the rivals of Mahmud, Timur declared war against India; and such was the renown of his name, that ambassadors from all the countries of the East arrived at Samarkand and congratulated him on his new conquests before he had obtained any triumph. Timur left his capital in A.H. 801 (A.D. 1398). He took his way through the passes in the Ghur Mountains, or the western part of the Hindu-Kush; and on the 8th of Moharrem, A.H. 801 (19th of September 1398), he crossed the Indus at Attock, where Alexander had entered India, and where Genghis Khan had been compelled to give up his plan of advancing farther. Timur traversed the Punjab in a direction from north-west to south-east, crossing the rivers Behut, Chunab, Ravee, the Beeah, the Hyphasis of the ancients, where Alexander terminated his conquests, and the Sutlej, the easternmost of the five great rivers of the Punjab. Although no great battle had been fought, the Tatars had already made more than 100,000 prisoners; and as their number daily increased, Timur ordered them all to be massacred, to prevent any mutiny, which might have become fatal to him in case of a defeat. At last the Indian army was defeated in a battle near Delhi, and this town, with all its immense treasures, fell into the hands of the conqueror. Delhi was plundered, and a part of it was destroyed, the inhabitants having set fire to their houses, and thrown themselves and their wives and children into the flames. Several thousands of artists and skilful workmen were transplanted to Samarkand. Timur pursued the army of Mahmud as far as the sources of the Ganges, and after having established his authority in the conquered countries, returned to Samarkand in the same year in which he had set out for the conquest of India.

Meanwhile troubles had broken out between the vassal princes in Persia and the countries west of it; and Timur's own sons, who were governors of this part of the empire, had attacked each other, and one of them was accused of having made an attempt to poison his brother. These events became as many occasions of new conquests for Timur, who overran the whole country between Persia and Syria. Siwas (Sebaste), one of the strongest towns of Asia Minor, which belonged to the Osmanlis, was taken after a siege of eighteen days. The Mohammedan inhabitants were spared; the Christians, among whom were more than 4000 Armenian horsemen, were interred alive. (A.H. 803; A.D. 1400.) Among the prisoners was Ertoghrul, the son of Bayazid, sultan of the Osmanlis, who defended the town for his father, and who was put to death after a short captivity. The fall of Siwas and the murder of Ertoghrul were the signals for war between Timur and Bayazid, who had filled Europe with the terror of his name, and who was then besieging Constantinople. The rapidity of his marches and the impetuosity of his charges had procured him the surname of 'Ilderim,' or the 'Lightning;' and accustomed to victories over the knights of Hungary, Poland, France, and Germany, he did not dread the Tatars of Timur. Previously to the siege of Siwas, he had negociated with Timur about some Turkish emirs in Asia Minor, and especially about Taherten, king of Armenia, a vassal of Timur, who had been deprived by Bayazid of several of their best towns, and whom Timur protected. To humble his pride, Bayazid imprisoned the Tatarian ambassadors, and Timur in revenge carried devastation into the dominions of the Osmanlis.

Before Bayazid had crossed the Bosporus, Timur, offended by Ferruj, sultan of Egypt, overran Syria, then a dependence of Egypt. The army of Ferruj was routed with dreadful slaughter at Haleb, and this populous town was taken by the Tatars, who entered it with the flying Egyptians. Plunder, bloodshed, and cruelties signalised this new conquest (11th to 14th of Rebiul-awwel, A.H. 803; 30th of October to 2nd November, A.D. 1400), which was followed by the fall of Damascus (9th of Sha'bán, A.H. 803; 25th of March 1401). Artists and workmen were as usual carried off to Samarkand and other towns of Turkistan. Ferruj became a vassal of the Tatars. Baghdad having revolted, Timur took it by storm on the 27th of Zilkide, A.H. 803 (9th of July A.D. 1401), and 90,000 human heads were piled up on the public places of the town.

Hitherto negociations had still been carried on between Timur and Bayazid, who had advanced into Asia Minor with a well-disciplined although not very numerous army. But Bayazid having discovered that Timur had bribed several regiments of Turkomans that were in the army of the Osmanlis, the negociations were broken off, and the two greatest conquerors of their time advanced to meet each other in the field.

After the fate of Haleb, Damascus, and Baghdad, Timur had assembled his army near Haleb, and, crossing the range of the Taurus, he had proceeded north-westward, to the northern part of Anatolia. At Angora he met with Bayazid. The battle, one of the most eventful which have ever been fought, took place on the 19th of Zilhije, A.H. 804 (20th of July, A.D. 1402). After an obstinate resistance the Osmanlis, who were much less numerous than the Tatars, were routed. Old Bayazid, to whom flight was unknown, despised every opportunity of saving himself, and so strong was the habit of victory in him, that he could not conceive his defeat even when he saw the general rout of his warriors. At the head of his janissaries, Bayazid maintained himself on the top of a hill; his soldiers died of thirst or fell by the sword and the arrows of the Tatars; at last he was almost alone. When the night came he tried to escape; his horse fell, and Bayazid was made a prisoner by the hand of Mahmud Khan, a descendant of Genghis Khan, and who was under-khan of Jagataï. One of his sons, Muza, was likewise made prisoner; another, Mustafa, fell most probably in the battle, for he was never more heard of; three others, Soliman, Mohammed, and Iza, escaped with part of their troops. Timur received his royal prisoner with kindness and generosity. Afterwards, when some faithful Osmanlis tried to save their master, he was put into chains, but only at night. Accompanying Timur on his march, he sat in a 'kafes,' that is, in a sedan hanging between two horses, and this was probably the origin of the story that Timur had put Bayazid in an iron 'cage' like a wild beast, a story which has chiefly been propagated by Arabshah and the Byzantine Phranzes (i., c. 26). Bayazid died in his captivity at Akshehr, about a year after the battle of Angora (14th of Sha'ban, A.H. 805 (8th of March, A.D. 1403), and Timur allowed Prince Muza to carry the body of his father to Brusa.

The sons of Timur pursued the sons of Bayazid as far as the Bosporus, but having no fleet, they did not cross this channel. They ravaged the country, and afterwards joined their father Timur, who with the main body of his army took Ephesus and laid siege to Smyrna. This town, which belonged to the Knights of St. John at Rhodes, fell after a gallant resistance, in the month of December 1402. However, the conquest of Asia Minor from the Osmanlis was only a temporary triumph, for a short time afterwards it was recovered by Mohammed I., the son and successor of Bayazid. After having thus carried his arms as far as the shore of the Ionian Sea, Timur withdrew to Persia to quell an insurrection, and then retired to Samarkand. He was preparing for the conquest of China, but he died on his march to that country, at Otrar on the Jaxartes, on the 17th of Sha'bán, A.H. 807 (19th of February 1405), in his seventy-first year, after a reign of thirty-six years, leaving thirty-six sons and grandsons, and seventeen grand-daughters. A considerable part of Timur's western and northern conquests, Asia Minor, Baghdad, Syria, Georgia, Armenia, and the whole kingdom of Kiptshak, were lost by his successors almost immediately after his death. In Persia and Jagataï his descendants reigned for a century; and for three centuries they ruled over Northern India under the name of the Great Moguls.

Timur has been compared with Alexander, but he is far below him. It is true, that except in India, Alexander found only effeminate nations on his way, while Timur fought with the most warlike nations of the world; but the enemies of Alexander formed great political bodies which were governed by one absolute master, while the warlike nations which were subdued by Timur were divided into a multitude of tribes and governed by numerous princes, each of whom was jealous of his neighbour. Timur overran the territory of two mighty nations, the Turks-Osmanlis, and the Tatars of Kiptshak, but he was not able to subdue them. Both Alexander and Timur protected the arts and sciences, but Timur could only transplant them by force from one place to another, while poets and scholars flocked to Alexander because he could appreciate their talents. Timur's cruelty was the consequence of his savage and barbarous temper; Alexander only forgot the laws of humanity when he was overpowered by wine or by passion. Timur was a man of extraordinary talents, who accomplished great things after long experience and severe struggles; Alexander, a true genius, came, saw, and vanquished. The greatness of Timur inspires awe, and we shrink from it with horror; the greatness of Alexander attracts us because it is adorned with the amiable qualities of his character.

The life of Timur is the subject of many valuable works. Sheref-ed-din-'Ali wrote the history of Timur in Persian, which has been translated into French by Pétis de la Croix, under the title 'Histoire de Timur-Bec, connu sous le nom du Grand Tamerlan,' &c., Paris,

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1722. This is the best work concerning Timur, although the author often flatters. Arabshah, a Syrian, on the contrary, depreciates the character of Timur; his history, or rather his epic, has been translated under the title 'Ahmedis Arabsiadæ Vitæ et Rerum Gestarum Timuri qui vulgo Tamerlanes dicitur, Historia,' Lugduni-Batavorum, 1636. Longdit, Argote de Molina, Petrus Perondinus Pratensis, Boekler, Richerius, &c. have also written the life of Timur. Among the Byzantines, Ducas, Chalcondylas, and Phranzes contain many valuable accounts, though Phranzes is less critical than the others. A very interesting book is 'Schildtberger eine Wunderberliche und Kurzweilige Histoire,' &c., 4to. The same book was translated into modern German by Penzel, München, 1813. Schildtberger, a German soldier, was made prisoner by the Turks in the battle of Nicopolis (1396), when he was only sixteen years old. In the battle of Angora he was taken by the Tatars, and became a kind of secretary to Shahrokh and Miran-Shah, the sons of Timur. He finally returned to Germany in 1427, after a captivity of thirty years, and then wrote the history of his adventures.

Gibbon gives a splendid view of Timur's conquests in the 'Decline and Fall,' chap. lxv. Another most valuable work is Clavijo, 'Historia del gran Tamerlan, e Itinerario,' &c. Clavijo, ambassador of King Henry III. of Castile at the court of Timur, was present at the battle of Angora. (Desguignes, 'Histoire des Huns,' vol. ii.) Timur may be considered as the author of the 'Tufukat, or the Code of Laws.' This work was originally written in the East-Turkish language, and was translated into Persian. The Persian version, with the English translation and a most valuable index, was published by Major Davy and Professor White, 4to, Oxford, 1783; another version with a full bibliographical account of the work prefixed, was published by Major C. Stewart, late professor of Oriental languages in the East India Company's College, under the title of 'The Mulfuzât Timûr, or Autobiographical Memoirs of the Moghul Emperor Timûr,' 8vo, 1830; and the late Professor Langlès translated the Persian version into French, under the title, 'Instituts Politiques et Militaires de Tamerlan,' Paris, 1787. This work is of great importance for the history of Timur; we see that this Tatarian conqueror was provided with maps and works concerning geography, which were composed by his order.

TINDAL, MATTHEW, LL.D., was the son of the Rev. John Tindal, parish clergyman at Beer-Ferres in Devonshire, where Matthew was born about the year 1657. In 1672 he was admitted of Lincoln College, Oxford, where Dr. Hickes was his tutor; but he afterwards removed to Exeter College, and he was finally elected to a law fellowship at All Souls, soon after he had taken his degree of B.A. in 1676. He proceeded LL.B. in 1679, and was created LL.D. in 1685. If we may believe certain charges which were long afterwards made in print by the opponents of his theological opinions, his debaucheries while he resided at Oxford were so scandalous as to have drawn down upon him on one occasion a public reprimand from his college. Soon after he obtained his Doctor's degree he went over to the Church of Rome, not without subjecting himself to the imputation of having an eye to the worldly advantages which such a step might seem to promise under the popish king just come to the throne. It does not appear however that he actually obtained any court favour or patronage by his change of religion; and, according to his own account, given in a pamphlet he published in his own defence in 1708, he reverted to the Church of England some months before the revolution, having attended mass for the last time at Candlemas 1688, and publicly received the sacrament in his college chapel at Easter following. He asserts that his mind, which came a *tabula rasa* to the university, had been prepared for being seduced by James's Romish emissaries by the notions as to the high and independent powers of the clergy which then prevailed there, and which he had adopted without examination. Accordingly, when he threw off Popery, he abandoned his high church principles at the same time; or rather, as he puts it, he discovered that these principles were unfounded, and that at once cured him of his Popery. "Meeting," he says, "upon his going into the world, with people who treated that notion of the independent power as it deserved, and finding the absurdities of Popery to be much greater at hand than they appeared at a distance, he began to examine the whole matter with all the attention he was capable of; and then he quickly found, and was surprised at the discovery, that all his till then undoubted maxims were so far from having any solid foundation, that they were built on as great a contradiction as can be, that of two independent powers in the same society. Upon this he returned, as he had good reason, to the Church of England, which he found, by examining into her constitution, disclaimed all that independent power he had been bred up to the belief of." The revolution having taken place, he now also, naturally enough, became a zealous partisan of that settlement. The history of the rest of his life, during which he appears to have resided mostly in London, consists almost entirely of that of his successive publications and of the controversies in which they involved him.

He first appeared as an author in November 1693, by the publication, in 4to, of 'An Essay concerning Obedience to the Supreme Powers, and the Duty of Subjects in all Revolutions, with some considerations concerning the present juncture of affairs.' This was followed in March 1694 by 'An Essay concerning the Law of Nations and the Rights of Sovereigns,' a second edition of which, with additions, was brought out in the same year. This year also he published 'A Letter to the Clergy of both Universities,' in recommendation of certain alterations which there was then some talk of making in the Liturgy; and in 1695 another pamphlet in support of the same views. But the first work by which he attracted general attention was an 8vo volume which he published in 1706, entitled 'The Rights of the Christian Church Asserted, against the Romish and all other priests who claim an independent power over it.' This work, which is an elaborate attack upon the theory of hierarchical supremacy, or what are commonly called high-church principles, immediately raised a vast commotion. It is related that to a friend who found him one day engaged upon it, pen in hand, he said that he was writing a book which would make the clergy mad. Replies to it were immediately published by the celebrated William Wotton, by Dr. Hickes (Tindal's old college tutor), and others; the controversy continued to rage for several years. A bookseller and his shopman were indicted for selling the book. In 1707 Tindal published 'A Defence' of his work, and a few months after, 'A Second Defence,' both of which he republished together, with additions, in 1709; the same year he also reprinted his two Essays on Obedience and the Law of Nations, along with 'A Discourse for the Liberty of the Press, and an Essay concerning the Rights of Mankind in matters of Religion.' About the same time he came forth with a fresh pamphlet, entitled 'New High Church turned Old Presbyterian,' in exposure of the pretensions put forward by Sacheverell and his party; upon which the House of Commons, which the day before had condemned Sacheverell's sermons to be burned, on the 25th of March 1710 impartially ordered Tindal's 'Rights of the Christian Church,' and the second edition of his two 'Defences,' to be committed to the flames at the same time. This proceeding drew from Tindal the same year three more pamphlets—the first entitled 'A High-Church Catechism;' the second, 'The Jacobitism, Perjury, and Popery of the High-Church Priests;' the third, 'The Merciful Judgments of High Church triumphant, on Offending Clergymen and others, in the reign of Charles I.' The next year, on the Lower House of Convocation having drawn up and printed 'A Representation of the present state of Religion, with regard to the late excessive growth of Infidelity, Heresy, and Profaneness,' Tindal forthwith replied in 'The Nation Vindicated from the Aspersions cast on it' in the said representation. The second part of this performance is occupied with an explanation and defence of what has since been called the doctrine of philosophical necessity, in opposition to the assertion of the Convocation, that such views went to overturn the foundations of all morality, and of all religion, natural as well as revealed. For some years from this date Tindal's active pen was exclusively occupied with the politics of the day; but his performances do not appear to have been very effective at the time, and have been long forgotten. It is remarkable however that in so voluminous a work as Coxe's 'Memoirs of Sir Robert Walpole,' no notice should be taken of a personal controversy in which Tindal became involved with that minister after his resignation in 1717, and which produced various pamphlets on both sides. Tindal considered himself to have been ill-used by Walpole, who, according to his account, had first courted his alliance, and then suddenly dropped him after he had so far committed himself in writing that it was imagined his hostility in print was not to be dreaded. Walpole, on the other hand, or his friends, accused Tindal of a treacherous desertion to the opposite faction as soon as he found that Walpole had been or was about to be deprived of power. It is probable that there was some misunderstanding on both sides. In any case this ministerial rupture was merely a personal quarrel, in which little or no public principle was involved; and it implies therefore no political versatility or inconsistency in Tindal that a few years after this, in 1721, 1722, and 1723, when Walpole was at the head of the ministry, he came forward as a strenuous defender of his government in a succession of pamphlets. He did not return to his original field of theological polemics till 1728, when he published 'An Address to the Inhabitants of the two great Cities of London and Westminster,' in reply to a pastoral letter which the Bishop of London, Dr. Gibson, had addressed to the people of his diocese on the subject of Anthony Collins's 'Scheme of Literal Prophecy Considered,' and other recent deistical writings. A 'Second Pastoral Letter,' soon after published by the bishop, called forth a 'Second Address' from Tindal; and both addresses were reprinted the same year, in an 8vo volume, with alterations and additions.

From this date Tindal seems to have remained quiet till the year 1730, when he produced, in a 4to volume, the work by which he is now chiefly remembered, his 'Christianity as Old as the Creation, or the Gospel a Republication of the Religion of Nature.' The object of this work, as is indeed sufficiently declared in its title, is to contend that there is nothing more in Christianity, properly understood, than what the human reason is quite capable of discovering for itself, and by implication to deny that any special revelation has ever been made by the Deity to man. It did not however contain any express denial of the truth of Christianity; of which indeed the author and his partisans rather professed to think that he had found out a new defence stronger than any that had been previously thought of. "Tindal," says Warburton, some years after, "a kind of bastard Socrates, had brought our speculations from heaven to earth; and, under pretence of advancing the antiquity of Christianity, laboured to

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undermine its original." The book made a great noise, and various answers to it soon appeared, the most noted of which were—Dr. Waterland's 'Scripture Vindicated,' 1730; 'The Usefulness, Truth, and Excellency of the Christian Revelation defended,' by Mr. (afterwards Dr.) James Foster (the eminent Dissenting clergyman), 1731; 'A Defence of Revealed Religion,' by Dr. Conybeare (afterwards bishop of Bristol), 1732; and 'An Answer to Christianity as Old as the Creation,' by the Rev. John (afterwards Dr.) Leland (another learned and distinguished Dissenting divine), 1733. The book is also discussed in the last-mentioned writer's more celebrated work, his 'View of the Principal Deistical Writers,' published in 1754. Tindal defended himself in 'Remarks on Scripture Vindicated, and some other late Writings,' published along with a new edition of his 'Second Address to the Inhabitants of London and Westminster,' in 1730. But this was his last publication: his health now began to give way, and he expired on the 16th of August 1733, at a lodging in Cold-bath Fields, to which he had been prevailed upon to remove a few days before from his chambers in Gray's Inn. Tindal never held any preferment except his fellowship; but it is stated, in the 'Biographia Britannica,' that in the reign of King William he frequently sat as judge in the Court of Delegates, and had a pension of 200*l.* a year granted to him by the crown for his services in that capacity. It is added that he "rarely, if ever, practised as an advocate in the courts of civil or ecclesiastical law," which would seem to imply that he had been called to the bar, or been admitted an advocate of Doctors' Commons, although that fact is not mentioned. A new edition of his 'Essay on the Law of Nations' was published the year after his death; but the publication of a second part of his 'Christianity as Old as the Creation,' which he left ready for the press, is said to have been prevented by the interference of Bishop Gibson. A will, in which he left nearly all he had to Eustace Budgell, in whose hands he was for some time before his decease, was contested by his nephew, the Rev. Nicholas Tindal, and was at last set aside. The will was printed in a pamphlet, with a detail of circumstances connected with it, in 1733.

Of the amount of talent and learning shown in Tindal's writings very different estimates have been formed by his admirers and his opponents. Waterland, in the Introduction to his 'Scripture Vindicated,' characterises his antagonist in the following terms:—"His attacks are feeble, his artillery contemptible; he has no genius or taste for literature, no acquaintance with the original languages, nor so much as with common critics or commentators; several of his objections are pure English objections, such as affect only our translation: the rest are of the lowest and most trifling sort." Dr. Conyers Middleton, on the other hand, in a letter which he addressed to Waterland immediately after the latter had published his book, says, "For my own part, to observe our English proverb, and give the devil his due, I cannot discover any such want of literature as you object to him; but, on the contrary, see plainly that his work has been the result of much study and reading; his materials collected from a great variety of the best writers; his pages decently crowded with citations; and his index of authors as numerous as that of most books which have lately appeared." Tindal's English style is unaffected and perspicuous.

TINDAL, REV. NICHOLAS, was the son of a brother of Dr. Matthew Tindal, and was born in 1687. Having studied at Exeter College, Oxford, and taken his degree of M.A. in 1713, he was afterwards elected a Fellow of Trinity College in that university. In 1722 he was presented by his college to the vicarage of Great Waltham in Essex; in 1738 Sir Charles Wager, then first lord of the admiralty, with whom he appears to have some years before sailed for a short time as chaplain, appointed him chaplain to Greenwich Hospital; in 1740 he is said to have been presented to the rectory of Colbourne in the Isle of Wight, upon which he resigned Great Waltham; and very soon after he appears to have obtained his last preferment, the rectory of Alverstoke in Hampshire, from the bishop of Winchester (Hoadley). He died at Greenwich Hospital on the 27th of June 1774.

Mr. Tindal's first literary attempt was a work published in monthly numbers in 1724, under the title of 'Antiquities, Sacred and Profane, being a Dissertation on the excellency of the History of the Hebrews,' &c., which is described as a translation from the French of Calmet. This was followed by two numbers of a History of Essex, which was then dropped. He then engaged in his most memorable undertaking, the translation, from the French, of Rapin's 'History of England,' which appeared in a succession of octavo volumes in 1726 and following years, and was reprinted in two volumes folio in 1732. This second edition was dedicated to Frederick, prince of Wales, who in return presented the translator with a gold medal of the value of forty guineas. In 1744 a Continuation of Rapin, by Tindal, began to be published in weekly folio numbers, which was completed in two volumes (commonly bound in three), in 1747, the history being brought down to the end of the reign of George I. A second folio edition of this Continuation appeared in 1751, and a third, in 21 vols. 8vo, in 1757, with the addition of the reign of George II. down to that date. The translation and continuation of Rapin were very successful speculations; and the publishers, the Messrs. Knapton, of Ludgate Street, evinced their gratitude by making Tindal a present of 200*l.* It is generally stated that he was assisted in both undertakings by Mr. Philip Morant, to whom solely is attributed the Abridgment or Summary of the History and Continuation given at the end of the latter, and also printed in 3 vols. 8vo, in 1747; but it does not appear upon what authority it is asserted by Coxe, in the Preface to his 'Memoirs of Sir Robert Walpole,' that the Continuation, though published under the name of Tindal, "was principally written by Dr. Birch." There is no hint of this in the very full and elaborate Life of Birch, in the second edition of the 'Biographia Britannica,' which is stated to be compiled from his own papers and the communications of surviving relations and friends. "His papers," Coxe proceeds, "in the Museum and in the Hardwicke Collection, which I have examined with scrupulous attention, and various other documents which were submitted to his inspection, and to which I have had access, prove great accuracy of research, judgment in selection, and fidelity in narration. He derived considerable assistance from persons of political eminence, particularly the late Lord Walpole, the late earl of Hardwicke, and the Honourable Charles Yorke. The account of the Partition Treaty was written by the late earl of Hardwicke. The account of Lord Somers's argument in Barker's case was written by his great-nephew the late Mr. C. Yorke. I can also trace numerous communications by Horace Walpole, though they cannot be so easily specified. Birch was a stanch Whig, but his political opinions have never led him to forget his duty as an historian. He has not garbled or falsified debates, or mis-stated facts; he has not wantonly traduced characters, or acrimoniously reviled individuals because they espoused the cause which he disapproved; but in his whole work, whether he praises or blames, there is a manly integrity and candid temperance, which must recommend him to the discerning reader." This is a sufficiently just character of the Continuation of Rapin: but, although in some parts the work has a claim to be considered as an original authority, it is in the greater part not only a compilation, but a mere transcription from preceding writers. The authors indeed frankly state in their prefatory notice that they have not scrupled to copy or imitate any part of the several authors they have made use of, when conducive to the usefulness of the work, or where there was no occasion to alter or abridge. The numerous documents inserted at full length make the Continuation a convenient repertory of authentic information; and the notes which accompany the translation of the preceding part of the work add greatly to the value of the original text. Tindal's other publications were—the pamphlet relating to his uncle's will, an abridgment of Spence's 'Polymetis,' under the title of 'A Guide to Classical Learning for Schools,' and a translation, from the Latin, of Prince Cantemir's History of the Growth and Decay of the Othman Empire, which appeared in a folio volume in 1734.

TINTORETTO, JA'COPO, one of the most celebrated painters of modern times, and one of the heads of the Venetian school, was the son of a dyer (Tintore), whence the agnomen of Tintoretto: his family name was Robusti; and he was born at Venice in 1512. He exhibited a remarkable facility for drawing at a very early age, which induced his parents to place him in the school of Titian. Ten days however after young Tintoretto had entered the school of the great painter, he was sent home again to his parents; Titian's attention being attracted by some very spirited drawings he saw in his studio, he inquired who did them, and upon Tintoretto's acknowledging himself the author, Titian ordered one of his scholars to conduct the boy home.

This remarkable rebuff in the career of the young painter seems to have added vigour to his energies, and he commenced a course of indefatigable application. He purchased some casts from the antique and some from the models of Daniel da Volterra, from the statues of Michel Angelo of Morning, Twilight, Night, and Day, at the tomb of the Medici, in San Lorenzo at Florence, resolving to follow the style of Michel Angelo in design, and to combine with it the colouring of Titian,—which intention he proclaimed to his visitors by the following line, which he wrote upon the wall of his apartment:—

"Il disegno di Michel Angelo, e 'l colorito di Tiziano."

By day he copied pictures by Titian; and by night he made drawings upon coloured paper, with chalk, from his casts, lighted merely by a candle; by which means he acquired a taste for strong contrasts of light and shade, a peculiarity for which all his works are conspicuous. To these studies he added the occasional study of the living model and of anatomy; and to attain a still greater mastery of chiar'oscuro, he used to make models of figures in wax, and place them in pasteboard cases, making apertures for the light as he required it: he also suspended models and casts from the ceiling, for the purpose of becoming familiar with various perspective views of the figure. In addition to these studies, he is said to have received much gratuitous assistance from Schiavone in colouring. Tintoretto's first picture which attracted notice was one containing portraits of himself and his brother, by candle-light, himself holding a cast in his hand, and his brother playing the guitar. He exhibited this picture in public, and shortly afterwards he exhibited a large historical piece upon the Rialto, which gave him a rank amongst the great painters of Venice. It would be impossible to enumerate all his works here; they amounted to many hundreds. One of his first great works in fresco was a façade in the Arsenal, which he painted in 1546, representing Balshazzar's Feast and the Writing upon the Wall. Of his first oil pictures, the following were most remarkable:—The Tiburtine Sibyl, for the church of Santa Anna; the Last Supper, and the Washing of the Disciples' Feet, for the church of Santa Marcola; for San Severo,

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a Crucifixion, very large; and in the church of the Trinità, the Temptation of Eve and the Death of Abel, besides some others.

Tintoretto was so eager for employment, and so desirous of public notice and applause, that he undertook every commission which offered itself, and rather than be inactive or unoccupied with any public work, he frequently volunteered his services, or at most required no futher outlay from his employers than would cover the cost of the materials. He painted upon such terms the façade in fresco of a large house near the Ponte dell' Angelo; on the lower part of the house he painted a very spirited representation of a cavalry battle, above which he placed an ornamental cornice in bronze; over this he painted a large historical composition containing many figures; between the windows he introduced various figures of women; and at the top a rich frieze: the great extent and the boldness of these paintings astonished the Venetian painters of that period. Upon very similar terms he executed two of his greatest works, at Santa Maria dell' Orto, where he painted, for 100 ducats, two immense pictures fifty feet high. In one was the Procession of the Jews with the Golden Calf, and Moses upon a rock in the background receiving the Tables of the Law, which were supported by a group of naked angels; the other was a representation of the Last Judgment, containing an immense number of figures; an extraordinary work, which, in the opinion of Vasari, would have been perhaps without its rival as a work of art, if the execution of the parts had been equal to the conception of the whole.

The following works also are accounted amongst Tintoretto's masterpieces:—Saint Agnes restoring to life the son of the Præfect, painted for the chapel of Cardinal Contarino; the Miracle of St. Mark, called 'Il Miracolo dello Schiavo,' where the saint delivers a Venetian, who had become a Turkish slave, from a punishment ordered by his master, by rendering him invulnerable, so that hammers and other instruments of torture were broken upon his body without hurting him; this picture, which is generally considered the best of all Tintoretto's works, was painted in his thirty-seventh year, for the brotherhood of St. Mark, and when it was finished and put up, the worthy friars disputed with one another about the price, a dispute which Tintoretto settled by ordering the picture to be taken down and sent home, and telling the brotherhood that they should not have it at any price. He however, after some entreaty, restored it to its place and received his own price, and the friars further gratified him by ordering him to paint three other subjects from the life of the same saint,—the Exhumation of the Body of the Saint at Alexandria, through the two Venetian merchants Buono da Malamocco and Rustico da Torcello; the Transport of the Body to the Ship; and the Miraculous Preservation at Sea of a Saracen Sailor through the Saint: the miracle of the slave is in the Academy of Venice; it has been engraved by J. Nathan; the other three are in the Scuola di San Marco. Pietro di Cortona is reported to have said, that if he lived in Venice, he would never pass a holiday without going to see these works; he admired chiefly the drawing. The pictures he painted for the Scuola di San Rocco are equally celebrated: they consist of the famous Crucifixion, which was engraved by Agostino Caracci, to the greatest satisfaction of Tintoretto; the Resurrection of Christ, engraved by E. Sadeler; the Slaughter of the Innocents and the Miracle of the Loaves and Fishes, engraved by L. Kilian; and several others of less note. To these must be added three painted for the Padri Crociferi, an Assumption of the Virgin, and the Circumcision of the Infant Christ, painted in competition with Schiavone; and a Marriage at Cana, now in the church of Santa Maria della Salute. The Miracolo dello Schiavo, the Crucifixion at San Rocco, and the Marriage at Cana, are said to be the only pictures to which Tintoretto put his name. There is an engraving of the Marriage at Cana, by Volpato, and a spirited etching by E. Fialetti.

Tintoretto executed many great works for the government of Venice, both in oil and fresco; and such was his activity, perseverance, and success, that he left little to be done by others. He was always occupied, and he worked with such unexampled rapidity that he used to be called Il Furioso. Sebastian del Piombo said that Tintoretto could do as much in two days as he could do in two years. He painted for the senate, in the council-hall, the Coronation of Frederick Barbarossa, by Pope Adrian IV., at Rome; and in consequence of Paul Veronese painting a picture in the same hall, Tintoretto procured permission to paint another, in which he represented Pope Alexander III. surrounded by cardinals and prelates, excommunicating the same emperor: the pope was represented throwing the extinguished candle amongst the populace, and a crowd of people was rushing forward to endeavour to catch it. He painted also for the senate, in the hall dello Scrutinio, the celebrated naval victory of the Venetians over the Turks in 1571. He painted many other works in the ducal palace, historical and allegorical, commemorating the history of Venice, of which the most famous are the capture of Zara by storm; and the great picture of Paradise, upon canvas, 74 feet by 34, containing a surprising number of figures. This was his last great work; he commenced it in several pieces in the Scuola Vecchia della Misericordia, and finished it, with the help of his son, in its place on the ceiling of the great council-hall of the Senate, now the library.

Tintoretto painted at Venice eight friezes for the Duke of Mantua, recording the duke's feats, to be placed in his castle, and he visited the duke at Mantua, with all his family, and was splendidly entertained by him. He painted also the portrait of Henri III. of France and Poland, when that king visited Venice; of which picture Ridolfi relates a curious history. Tintoretto was engaged with Paul Veronese in painting some figures in chiar'oscuro upon the arch of triumph erected by Palladio at Venice in honour of the landing of Henri III., king of France and Poland; but wishing to take a portrait of the king as he landed, he prevailed upon Paul Veronese to complete the arch; and he dressed himself as one of the doge's attendants, and went in the Bucintoro, the state barge, with the others to receive the king, whose portrait he drew in small, in crayons, unknown to the king, whilst he was proceeding in the barge to the landing-place. This portrait he afterwards enlarged in oils, and procured permission from the king to retouch it from life. The king expressed himself very much pleased with the portrait, and accepted it from the painter, whom he wished to create a cavaliere; but Tintoretto declined the honour, upon the plea that to bear a title was inconsistent with his habits. Henri III. afterwards presented the portrait to the doge Luigi Mocenigo. Tintoretto painted many portraits, all in a remarkably bold style; he painted several of the series of doges' portraits along the frieze of the great council-hall.

It has been said above that Tintoretto was a remarkably rapid painter: he was however as careless about the execution of the parts as he was bold. There are pictures by him painted in his youth that are extremely carefully finished, but these are very few: Susanna at the Bath with the two Elders, is of this class; several of his large pictures are merely dead coloured, and many of them were painted off without the slightest previous preparation. His rapidly-executed and low-priced productions were a frequent source of complaint to his fellow-artists. Upon one occasion, when the brotherhood of San Rocco requested Paul Veronese, Salviati, Zuccaro, Schiavone, and Tintoretto to send them designs for a picture of the Apotheosis of San Rocco, that they might select the best of them, Tintoretto sent his finished picture as soon as the others sent in their designs, affirming that he had no other way of drawing; and to ensure its being fixed in its destined place, he made the institution a present of the work. Although Tintoretto professed to draw in the style of Michel Angelo, and to colour like Titian, there are few traces of either quality in the great majority of his works; they are however all conspicuous for his own peculiar style of chiar'oscuro, which is frequently both heavy and cold. In his larger compositions a principal characteristic is the number of figures, which are often crowded and confused, and the spectator looks in vain for a spot of repose to relieve the mind; this is however not the case with such pictures as the Miracolo dello Schiavo and other earlier productions. Annibal Caracci has well expressed the inequality of this great painter—that if he was sometimes equal to Titian, he was often inferior to Tintoretto. The Venetians used to say that he had three pencils, one of gold, one of silver, and the other of iron. In his design Tintoretto was muscular, but lean, and often incorrect; and in the cast of his draperies frequently mean and confused; his colouring was not gaudy, like that of many of the Venetians, but was often even cold, and shadow predominates in perhaps all his pictures. He was once asked which were the prettiest colours, and he answered "black and white." It was also a maxim of his that none but experienced artists should draw from the living model, as they were alone capable of distinguishing between the beauties and the imperfections of an individual model. Tintoretto painted Aretin's portrait, and Ridolfi relates the following anecdote connected with it:—Aretin was a great friend of Titian's and was in the habit of abusing Tintoretto occasionally: the latter one day meeting the poet, invited him to come and sit to him for his portrait, to which Aretin assented; but he had no sooner seated himself in the painter's studio, than Tintoretto pulled out with great violence a pistol from underneath his vest and came towards him: up jumped Aretin in a great fright, and cried out "Jacopo, what are you about!" "Oh! don't alarm yourself," said Tintoretto, "I am only going to measure you;" and suiting the action to the word, he said, "you are just two pistols and a half." "What a mountebank you are!" returned Aretin; "you are always up to some frolic." The poet was afterwards more cautious, and they became friends. Ridolfi records a few other whimsical feats of Tintoretto's. He died at Venice in 1594, aged eighty-two. He had two children—a son, Domenico, and a daughter, Marietta—who both practised painting. Domenico was born in 1562, and died in 1637. He followed in the steps of his father both in history and portrait; but, says Lanzi, as Ascanius did those of Æneas, non passibus æquis. Marietta was born in 1560, and died before her father, in 1590. She painted very excellent portraits. The only picture by Tintoretto in the National Gallery is one of no great merit, 'St. George destroying the Dragon.'

(Ridolfi, *Le Maraviglie dell' Arte, ovvero le Vite degli Illustri Pittori Veneti, e dello Stato*; Zanetti, *Della Pittura Veneziana, e delle Opere pubbliche de' Veneziani Maestri*, &c.)

TIPPOO SAIB, sultan of Mysore, was born in the year 1749. His father Hyder Aly Khan [HYDER ALY], sensible of the disadvantages under which he himself laboured from want of education, procured for his son the best masters in all the sciences which are cultivated by the Mohammedans. But Tippoo, although he had acquired a taste for reading, did not make any considerable progress, and he

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preferred martial exercises, into which he was initiated at an early age. The French officers in the employment of his father instructed him in tactics; and in 1767, when Hyder Aly overran the Carnatic, Tippoo was entrusted with the command of a corps of cavalry. He was at that time nineteen years of age; but the success with which he carried on the war in the neighbourhood of Madras sufficiently proved how much he had profited by his European teachers. During the war with the Mahrattas, which lasted from 1775 to 1779, Tippoo acquired the universal esteem of the army; and he rose so high in the favour of his father and his counsellors, that the left division of the Mysore army, consisting of 18,000 cavalry and 6000 regular infantry, was put under his command. With this force Tippoo attacked Colonel Bailey in the neighbourhood of Perimbakum, on the 6th of September 1780. He was obliged to retire; but on the 10th of the same month an engagement, in which Tippoo Saib is said to have taken an active part, ended in the entire defeat of the English army. The whole of the war in the Carnatic gave him opportunities of perfecting himself in the art of war; and on the 18th of February 1782, he showed his skill in the attack and complete defeat of Colonel Braithwaite, on the banks of the Kolerun. This was undoubtedly his greatest stroke of generalship, yet the disproportion of force was very great. Tippoo had 400 Europeans, 10,000 native infantry, and 10,000 cavalry, besides 20 guns; while the entire force under Colonel Braithwaite consisted of 100 European soldiers, 1,500 sepoys, and 300 native cavalry. A few months afterwards Tippoo was obliged to move towards the south, in order to meet the English troops in the provinces of Tanjore and Malwa, under the command of Colonel Humbertson. On the 20th of November Tippoo found the English at Paniany. He made a vigorous attack, but was repulsed and compelled to retreat. He crossed the river Paniany, and prepared himself for another engagement, when on the 11th of December 1782, he received intelligence of the death of his father. On the 20th he was at Seringapatam, where he mounted the musnud without much display or ceremony. He had scarcely performed the funeral rites of his father when he returned to Arcot, and assumed the command of his army. But whilst he was engaged in the Carnatic General Matthews took Onore, and the country of Bednore was in the hands of the English. In order to regain these more valuable possessions, Tippoo was obliged to relinquish his conquest in the Carnatic, and by the end of March 1783, scarce a Mysorean was left in that country. His operations were so rapid and successful, that on the 28th of April Tippoo Saib had already reduced the garrison of Bednore to the necessity of capitulating. General Matthews and several of the principal officers were barbarously put to death. After the reduction of this city, it was Tippoo's object to repossess himself of Mangalore, the principal seaport in his dominions. But the place was well defended; and in the midst of his preparations for the assault accounts were received in the camp of peace having been concluded between England and France. It was early in July 1783 when M. de Bussy, in consequence of this news, declined to act any longer against the English. He quitted the camp with his detachment. A considerable reinforcement having arrived under General Macleod, Tippoo agreed to a suspension of arms; and early in the year 1784 Sir George Staunton and two other ambassadors from Madras arrived in the camp, and on the 11th of March a treaty of peace, which stipulated for the liberation of all the prisoners and the restitution of all places taken by either party during the war, was concluded. About the end of the same year Tippoo concluded a treaty of peace with the court of Poonah. He then returned to Seringapatam, and assumed the title of Sultan, thereby throwing off all dependence on or allegiance to the captive Rajah (imprisoned by his father) or the Great Mogul.

In 1786 he occupied himself with internal regulations; and from an inventory made at this period we find that the treasure, jewels, and other valuable articles were estimated at eighty millions sterling. He had also 700 elephants, 6000 camels, 11,000 horses, 400,000 bullocks and cows, 100,000 buffaloes, 600,000 sheep, 300,000 firelocks, 300,000 matchlocks, 200,000 swords, and 2000 pieces of cannon, and an immense quantity of gunpowder and other military stores. His regular army consisted of 19,000 cavalry, 10,000 artillery, and 70,000 infantry. He had also 5000 rocket-men, and 40,000 irregular infantry.

During the years 1787 and 1788 the attention of the sultan was principally engaged in the conversion and subjection of the Nairs, or chiefs of Malabar. He is said to have carried away from that province 70,000 Christians, and to have made Mussulmans of 100,000 Hindus. This he effected by forcible circumcision, and compelling them to eat beef.

It was about this time that he published an edict for the destruction of all the Hindoo temples in his dominions, excepting those of Seringapatam and Mail Cottah. Fortunately his officers did not enforce this barbarous regulation.

Although Tippoo Saib did not show any overt hostility toward the English after he had signed the treaty of 1784, yet in 1787 he sent an embassy to France, to enter into an offensive and defensive alliance, and to stimulate the court of Versailles to a speedy renewal of hostilities with England. The ambassadors returned to Seringapatam in the month of May 1789, without having obtained their object. The disappointed sultan vented his rage by putting two of them to death as having betrayed his interests. Tippoo hated the British power in India, and he took every opportunity to annoy such of the native kings as were under its protection. The Rajah of Travancore had by the treaty of Mangalore stipulated for the security of his territories. In April 1790 Tippoo invaded the country and subjected the whole of the northern district. The reasons assigned by Tippoo for the infraction of the terms of the treaty were, that two forts, Cranganagore and Jyacotta, which were on the northern boundaries of the raja's possession, had belonged to his father. This aggression was considered by the English equivalent to a declaration of war, and Colonel Hartley was sent with a considerable detachment to the assistance of the raja. At this intelligence Tippoo withdrew his army from Travancore, and returned to Seringapatam, when, to his dismay, he heard that the Mahrattas and the Nizam had promised the English a zealous co-operation with their forces.

On the 15th of June 1790 the English troops, under the command of General Meadows, entered the sultan's territory, and took possession of the fort of Carur without resistance. Daraporam and Coimbatore were shortly afterwards reduced. About the same time a detachment, under Colonel Stuart, captured Dindigul and Paligantchery. The movements and operations of the English forces were so well conducted that Tippoo found himself unable to oppose them, and he resolved to follow the plan of warfare adopted by his father: instead of defending his own territories, to lay waste those of his enemy. This he did with considerable ability; for in the beginning of 1791 the English, instead of being masters of great part of Mysore, as they had expected, found themselves attacked and annoyed in the very neighbourhood of Madras.

On the 29th of January 1791, Lord Cornwallis assumed the command of the army, and on the 11th of the same month he was at Vellore. On the 21st of March the fort of Bangalore was taken by storm. On this event Tippoo retired to some distance, and wrote to Lord Cornwallis, requesting a truce. This was refused, and he proceeded to Seringapatam, leaving his army under the command of one of his generals, to watch the motions of the English. On the 3rd of May Lord Cornwallis was at Arakery, within sight of the sultan's capital; but his troops had suffered a great deal from want of food and forage, and he was compelled to retreat towards Bangalore. The Mahrattas came however to his assistance, and the warfare was carried on with great success.

However, whilst the English were carrying on their successful operations in the north-west part of Mysore, the sultan made a diversion towards Coimbatore, situated to the south of Seringapatam; and Lieutenant Chalmers with the whole of his party were made prisoners. The skill of Tippoo Sultan enabled him to protract the war till the month of February 1792, when the allies (the English, the Mahrattas, and the troops of the Nizam) encamped in sight of the capital. But it was not until General Abercromby had united his forces to those of Lord Cornwallis, and had determined to take the town by storm, that the haughty mind of the sultan was humbled. He agreed to give the allies one-half of his dominions, and to pay them in the course of twelve months the sum of three krores and thirty lacs of rupees (3,030,000*l.*), to restore all the prisoners, and to deliver up as hostages two of his sons. Abdul-khalik and Moäz Addeen were the names of the two princes, and the attention and kindness evinced by Lord Cornwallis towards them, were such as to afford the highest gratification to the sultan their father. By signing the definitive treaty of the 18th of March 1792, the sultan lost one-half of his dominions. Soon after this the allies quitted the neighbourhood of Seringapatam, and Tippoo sought the means of replenishing his treasury. This was soon done by imposing exorbitant and extraordinary taxes, which were chiefly levied upon the agriculturists.

Notwithstanding this seeming tranquillity from 1792 to 1796, the sultan was engaged in inciting all the native chiefs against the British power in India; but it was not until 1798 that the whole extent of his secret machinations and intrigues became known. At the commencement of this year ambassadors were sent from Seringapatam to the Mauritius. Their object was to renew the sultan's relations with France, and to solicit the aid of 10,000 European and 30,000 negro troops. The proceedings of the embassy were first made known in the month of June to the Marquis Wellesley, the governor-general. About the same time intelligence was received in India of the operations of the French in Egypt. Circumstances like these left no doubt as to the intentions of the sultan, and on the 3rd of February 1799, orders were issued for the British armies and those of the allies immediately to invade the dominions of Tippoo. Hostilities commenced on the 5th of March; and on the 5th of April General Harris took a strong position opposite the west side of Seringapatam. After besieging the place some time, a general attack was made on the 4th of May 1799. The sultan had scarcely finished his repast when he heard the noise of the assault. He instantly repaired towards a breach which the English had succeeded in making a few days before. His troops fled; he endeavoured to rally them; and so long as any of his men remained firm, he continued to dispute the ground against an English column which had forced the breach and gained the ramparts. Finding all his efforts against the enemy fruitless, he mounted his horse, and, in endeavouring to effect his retreat, arrived at a bridge leading to the inner fort; but the place was already occupied by the English, and as

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his attempts to proceed he was met by a party of Europeans from withinside the gate, by whom he was attacked. Owing to two wounds which he received in his breast he fell from his horse; his attendants placed him upon a palankeen in one of the recesses of the gateway, and entreated him to make himself known to the English. This he disdainfully refused to do. A short time afterwards some European soldiers entered the gateway, and one of them attempting to take off the sultan's sword-belt, the wounded prince, who still held his sword, made a thrust at him and wounded him in the knee; upon which the soldier levelled his musket and shot him through the head. On the afternoon of the 5th of May he was buried in the mausoleum of Hyder Aly. Four companies of European troops escorted the funeral procession, which was strikingly solemn.

When Tippoo met his death he was in his fiftieth year. Although after his misfortunes in 1792 he oppressed the people more than they had ever been in the time of his father, he was nevertheless popular; and the Mysoreans considered him as a martyr to the faith, and as a prince who fell gloriously in the cause of his religion. He used to pass a great portion of his day in reading, and his library, consisting of about 12,000 volumes, was well selected. About one-half of this collection is preserved at the East India House, London; the other half was left at Fort William for the use of the college. The museum and library of the East India House contain many articles both of value and curiosity which once belonged to Tippoo Saib.

('Memoirs of Tippoo Sultan,' in Stewart's *Descriptive Catalogue of the Oriental Library of the late Tippoo Sultan of Mysore*, Cambridge, 1809.)

TIRABOSCHI, GIRO'LAMO, was born at Bergamo in 1731. He studied in the college of Monza, and afterwards entered the order of the Jesuits. About 1766 he was made professor of rhetoric in the University of Milan, where he wrote his first work, the history of a monastic order long since suppressed, under peculiar circumstances: 'Vetera Humiliatorum Monumenta,' Milan 1766. In 1770 he was appointed by the Duke of Modena librarian of his rich library, in the place of Father Granelli, deceased. He now applied himself to the undertaking of his great work, 'Storia della Letteratura Italiana,' published at Modena 1772-1783, which he completed in eleven years. The subject was vast and intricate; the only author who had yet attempted to write a general history of Italian literature, Gimma of Naples, had only sketched a rough and very defective outline of it in his 'Storia dell' Italia Letterata.' There were however local histories and biographies concerning particular towns and districts, and the rest of the materials had to be sought among the archives and libraries of Italy. Tiraboschi undertook to write the history of the literature of ancient and modern Italy in the most extended sense of the word, including most of, if not all, the individuals deserving of mention in every department of learning, who have flourished in Italy, from the oldest times on record, beginning from the Etruscans and the Greek colonies of Magna Græcia and Sicily, and then proceeding with the history of Roman literature through its rise, progress, and decay, down to the invasion of the northern tribes, with which the second volume concludes. The author distributes the great divisions of learning in separate chapters; poetry, grammar, oratory, history, philosophy, medicine, jurisprudence, and the arts; he gives an account of the principal libraries, and of the great patrons of learning, and although he does not profess to write biography, properly speaking, yet he gives biographical notices of the more illustrious writers and of their productions. The third volume comprises the literary history of Italy during the dark ages, as they are commonly called, from the 5th to the 12th century. The author makes his way through the scanty and obscure records of those times, and brings to light much curious information concerning the intellectual state of Italy under the Goths, the Longobards, and the Franks. The ecclesiastical writers come in for a great share of this part of the work. The fourth volume includes the period from 1183 to the year 1300. The revival of studies, the formation of the Italian language, the foundation of universities, notices of the civilians and canonists who flourished in that age, an account of the Italian troubadours, of the earliest Italian poets, and of the Italian Latinists, and a view of the splendid architectural works of Arnolfo di Lapo, of Niccolò and Giovanni of Pisa, and other artists, impart a cheering aspect to this period. The fifth volume embraces the 14th century, the age of Dante, Petrarca, and Boccaccio. The author is particularly diffuse in speaking of Petrarca. The sixth volume concerns the 15th century, an age of classical studies, the age of Cosmo and Lorenzo de' Medici, of Poggio, Filelfo, Niccoli, Palla Strozzi, Coluccio, Salutati, Paolo Manetti, Cardinal Bessarion, and other collectors of manuscripts, founders of libraries, and encouragers of learning, and the age also of distinguished jurists and ecclesiastical writers. This volume is very large, and is divided into three parts, whilst the preceding volumes are divided each into two parts, each part being subdivided into books and chapters. We cannot help thinking that this mode of division is too formal and cumbersome, and that it might have been simplified and made clearer.

The seventh volume of Tiraboschi's history treats of the 16th century, the age of Leo X., the Augustan age, as it is sometimes called, of Italian literature. This volume, which is still more bulky than the one preceding, is divided into four parts. After giving a sketch of the general condition of Italy during that period, of the encouragement to learning afforded by the various princes, of the universities, academies, libraries, and museums, the author treats first of the theological polemics which arose with the Reformation, then of the philosophical and mathematical studies, of natural history and medicine, of civil and ecclesiastical jurisprudence, of historical writing, and of the Italian Hellenists and Orientalists. He passes next in review the Italian poets, among whom Ariosto and Tasso hold a conspicuous place, and afterwards the Latin poets, the grammarians, rhetoricians, and pulpit orators, and lastly the artists, among whom Michel Angelo, Raffaelle, Tiziano, and Correggio stand prominent. It is impossible to peruse this long list of illustrious names without being struck with the seemingly inexhaustible fertility of the Italian mind in almost every branch of knowledge.

The eighth volume embraces the 17th century, which in Italy is scornfully styled the age of the "seicentisti,' or the age of bad taste, a reproach however which applies mainly to the poets, and not even to the whole of them. The department of history is filled with good names, as well as that of the mathematical sciences, in which Galileo holds the first rank. With the 17th century Tiraboschi concludes his work. Various reasons prevented his entering the field of contemporary history. This however has been done of late years by Lombardi, in his continuation of Tiraboschi's work: 'Storia della Letteratura Italiana nel Secolo xviii.'

Tiraboschi's work was highly esteemed, and went through numerous editions in various parts of Italy. The author himself superintended the second edition of 'Modena,' 1787-94, in which he made corrections and additions, chiefly in the shape of notes to the text. Antonio Landi made an abridgment of the work in French, which was published at Paris, and at Bern, in 1784; and J. Retzer made a similar abridgment of it in the German language. When the work of Tiraboschi appeared, no other country in Europe had a general history of its own literature. The learned Benedictines of St. Maur had begun a work of this kind concerning the literature of France, which however they left imperfect. The work of Tiraboschi does not give all the information that one might wish, but contains probably as much information as could be collected and compressed together by any one man upon the subject. It has been said to be deficient in criticism, and in the analysis of conspicuous works, of which he has not given extracts; but this, as he says in his preface, did not form part of his plan, which was already extensive enough, or the work would have had no end. His accuracy and conscientiousness are undisputed. The tone of his remarks, especially on religious matters, is perhaps as temperate as could be expected from a man of his profession, times, and country, who was a sincere believer in the tenets of his church, though not a bigot. For a proof of this we might refer the reader to Tiraboschi's letter to Father Mamachi, a Dominican, who edited at Rome an edition of Tiraboschi's great work with corrections and notes to those passages which were not consonant with his own high notions of Papal prerogative and Roman supremacy, both spiritual and temporal. Tiraboschi's letter was published at Modena in 1785, and was afterwards inserted at the end of the last volume of the second Modena edition of the 'History of Italian Literature.' A tone of refined cutting irony, half veiled, under a most courteous style of language, pervades the whole of the letter. The French writer Ginguené has followed closely Tiraboschi's footsteps in his 'Histoire Littéraire d'Italie,' which however contains only the modern part, or the history of the literature of the Italian language. [GINGUENÉ.]

The Duke of Modena, Ercole III. of Este, in consideration of Tiraboschi's useful labours, made him a knight, and appointed him member of his council in 1780. By the suppression of the order of Jesuits, Tiraboschi had become a secular priest. In 1781 he began to publish another work of bibliography and biography: 'Biblioteca Modenese, o Notizia della Vita e delle Opere degli Scrittori natii degli Stati del Serenissimo Duca di Modena,' 6 vols. 4to, Modena, 1781-86; to which he afterwards added a seventh volume, containing notices of the artists who were born in the dominions of the house of Este. Having thus illustrated the literary history of Modena, and of the other territories of the house of Este, he afterwards wrote the political history of the same country, in his 'Memorie Storiche Modenesi, col codice diplomatico, illustrato con note,' 3 vols. 4to, Modena, 1793. He also published the history of the ancient monastery and abbey of Nonantola in the duchy of Modena, founded about the middle of the 8th century by Anselmus, Duke of Friuli, and afterwards greatly enriched by Charlemagne and other princes, and which became a powerful community during the Middle Ages; 'Storia dell' augusta Badia di S. Silvestro di Nonantola, aggiuntovi il codice diplomatico della medesima, illustrato con note,' 2 vols. folio, Modena, 1784. The other works of Tiraboschi are: 1, 'Vita del Conte D. Fulvio Testi.' Testi was a lyric poet of the 17th century, and enjoyed for a time a high office at the court of Modena, but ended his days in prison for state reasons; 2, 'Lettere intorno ai viaggi del Sigr. Bruce,' inserted in the 'Notizie Letterarie' of Cesena, 1792; 3, 'Memoria delle cognizioni che si avevano delle sorgenti del Nilo prima del Viaggio del Sigr. Jacopo Bruce,' inserted in the 1st vol. of the 'Memorie dell' Accademia delle Scienze di Mantova;' 4, Two memoirs on Galileo, his discoveries, and his condemnation by the Inquisition, inserted in the last vol. of the second Modena edition of the 'History of Italian Literature;' 5, 'Notizie della Confraternità di S Pietro Martire;' 6, 'Vita di Sant' Olimpia, Vedova e Diaconessa della Chiesa di Costan-

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tioopoli;' 7, 'Elogio Storico di Rambaldo de Conti Azzoni Avogaro;' besides other minor writings, especially in answer to the critics of his 'History of Italian Literature' He left unpublished: 1, 'Dizionario Topografico degli Stati Estensi,' published since at Modena, 1824-5; 2, 'Catalogo ragionato dei Libri del già Collegio dei Gesuiti di Brera;' 3, 'Lettera sulla Venuta di Gustavo Adolfo in Italia;' 4, 'Vita di Giannandrea Barotti Ferrarese;' 5, 'Notizie sulla Zecca di Brescello, sopra alcuni Luoghi del Modenese, ed Albero della casa Montecuccoli;' besides several dissertations and orations. His voluminous correspondence is preserved in the Modena Library.

Tiraboschi died at Modena, June 3, 1794, of a disease brought on by sedentary life and constant application. He was buried in the church of SS. Faustino e Giovita, outside of the city, and a Latin inscription was placed on his tomb, written by Father Pozzetti, who succeeded him as librarian, commemorative of his labours and his virtues, among which modesty and charity were most conspicuous.

(*Elogio di Girolamo Tiraboschi*, by Pozzetti, prefixed to the later editions of the 'Histoire of Italian Literature;' Ugoni, *Storia della Letteratura Italiana nella seconda metà del Secolo XVIII.*; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*)

TIRIDA'TES, prince of Media, and afterwards king of Armenia, was the brother of Vologeses, king of the Parthians, that is, of Media. He first appears in history in A.D. 53, in the first war of Corbulo against Vologeses (Tacitus, 'Hist.,' xii. 50), who was compelled to desist from his schemes upon Armenia in 54. In 58 however the Parthians again overran Armenia, having been invited by the inhabitants of that country, and Vologeses ceded his conquest to his brother Tiridates, who thus became king of Armenia. As the Romans would not allow this country to become a possession of the Parthians, Corbulo directed his forces against the royal brothers, knowing that Vologeses was prevented from employing his army against him in consequence of an insurrection of the province of Hyrcania. Corbulo therefore soon persuaded Tiridates to submit to the emperor Nero, and to prefer a moderate dependence to an uncertain and dangerous independence. When they were about to meet, in order to settle the conditions of the peace, Tiridates suddenly became afraid of some treacherous design on the part of the Romans, and he therefore broke off the negociations and renewed the war. Corbulo however defeated him at Artaxata on the Araxes, took and destroyed this old capital of Armenia, and forced the new capital, Tigranocerta, to surrender after a short siege. (Tacitus, 'Hist.,' xiv. 24; Frontinus, 'Stratag.,' ii. 9, exempl. 5.)

Tiridates fled to his brother, who had taken the field against the Hyrcanians, and who entrusted him with the command of a new army, with which Tiridates hoped to expel the Romans from Armenia. He attacked them on the side of Mesopotamia, but the strong position which the Romans kept at Tigranocerta, and the care which they showed in watching the passages of the Euphrates, prevented him from either penetrating into the valley of the Upper Tigris, or from invading Syria, a manœuvre by which Corbulo would have been obliged to hasten to the relief of this province, and to leave Armenia to the incursions of Vologeses. Tiridates therefore listened once more to the pacific proposals of the Romans, who were anxious to avoid any war with the Parthians if they could do so on conditions which would secure their influence over Armenia. Their intention was not to make a Roman province of Armenia. Ambassadors from Tiridates arrived in the camp of Corbulo, and they declared, in the name of Tiridates and his brother Vologeses, that Tiridates was ready to submit to Nero, as a vassal-king, and that Vologeses would keep in future a better understanding with the Romans than before. In order to settle the peace, a day was fixed on which Tiridates was to appear in the camp of Corbulo, who sent Tiberius Alexander [TIBERIUS ALEXANDER] and his son-in-law Vivianus Annius as hostages into the camp of Tiridates (A.D. 63). When Tiridates entered the tent of Corbulo, he took off his royal diadem, and placed it at the foot of a portrait of the emperor Nero, taking an oath that he would not exercise any right of sovereignty in Armenia till he had again received the same diadem from the hands of the emperor in Rome. (Tacitus, 'Hist.,' xv. 28, 29.) Tiridates arrived in Rome in 66, and when he approached the city a great number of people came out from the gates to behold the entrance of an oriental king descended from the mighty sovereigns of the Parthians. In Zumpt, 'Annales veterum Regnorum et Populorum, imprimis Romanorum,' the Armenian king who entered Rome in 66 is called Tigranes, but this is a typographical error. (Tacitus, 'Hist.,' xvi. 23.) The latter circumstances of the life of Tiridates are unknown.

TISCHBEIN, JOHN HENRY, called the Elder, one of the most celebrated painters of the 18th century, was the fifth son of a baker of Hayna, near Gotha, where he was born in 1722. He was first apprenticed to an uncle on the mother's side, who was a locksmith; but he displayed so much talent in drawing, that an elder brother, John Valentine, took him away from his uncle and placed him, in his fourteenth year, with a paper-stainer and decorator in Cassel of the name of Zimmermann. He received also some instruction from Van Freese, the court painter at Cassel, and soon gave proof of his ability. Tischbein met with an early and a valuable patron in Count Stadion, through whose assistance he was enabled, in 1743, to visit Paris, where he remained five years with Charles Vanloo, and acquired his style of painting. From Paris he went to Venice, and there studied eight months with Piazzetta. From Venice he went to Rome, where he remained two years. He again visited Piazzetta in Venice, and after a short time, in 1751, he returned to Cassel, where, in 1752, he was appointed cabinet painter to the landgrave.

Tischbein excelled in historical and mythological subjects, in which lines are his best pictures, painted from about 1762 until 1785. He died in 1789, as director of the Academy of Cassel, and a member of the Academy of Bologna. A biographical notice of Tischbein, with criticisms upon his works, was published in Nürnberg in 1797, eight years after his death, by J. F. Engelschall, entitled 'J. H. Tischbein, als Mensch und Künstler dargestellt.' In that work there is a list of 144 historical pieces by Tischbein, of which the following have been considered the best:—the Resurrection of Christ, very large figures, painted in 1763, for the altar of St. Michael's church at Hamburg; the Transfiguration, in the Lutheran church at Cassel, 1765; Hermann's Trophies after his Victory over Varus in the year 9, in the palace of Pyrmont, 1768; ten pictures of the life of Cleopatra, painted in the palace of Weissenstein, 1769-70; sixteen from the Life of Telemachus, in the palace of Wilhelmsthal; an Ecce Homo, in the Roman Catholic chapel at Cassel, 1778; a Deposition from the Cross, and an Ascension, altar-pieces in the principal church of Stralsund, 1787; Christ on the Mount of Olives, an altar-piece presented by him to the church of his native place, Heyna, 1788; the Death of Alcestis, 1780; and the Restoration of Alcestis to her Husband by Hercules, 1777.

Tischbein painted many pictures from the ancient poets, and some from Tasso, several of which are now in the Picture-Gallery at Cassel. He painted also a collection of female portraits, selected chiefly for their beauty, which is now at the palace of Wilhelmsthal near Cassel. He also frequently copied his own pictures. Nearly all his works remain in his own country, on which account he is little known out of it. It is remarkable that of all the great galleries of Germany, Münich is the only one that possesses a specimen of his works, and that is only a portrait.

Tischbein painted very slowly, but he was very industrious: he was generally at his easel by five in the morning in the summer time, and he painted until four in the afternoon. He painted in the French style; his colouring was a mixture of the French and the Venetian, and in large compositions very gaudy, but his drawing and chiar'-oscuro were very good; in costume however he was incorrect, and, according to the critics, he generally contrived in his ancient pieces to make his actors look much more like Frenchmen and Germans than Greeks or Romans. In his religious pieces he was more successful: he was no follower of Lessing's theory of beauty; he considered beauty of little consequence. He etched several plates after his own pictures:—Venus and Cupid, Women Bathing, Hercules and Omphale, Menelaus and Paris, Thetis and Achilles, and his great picture of the Resurrection of Christ, at Hamburg.

Tischbein's elder daughter Amalia was a clever painter: she was elected, in 1780, a member of the Academy of Cassel; she used to sit to her father for many of the females in his historical works. After Tischbein's death, the Landgrave of Cassel purchased all the works that were in his house, and placed them together in the palace of Wilhelmshöhe.

(Meusel, *Miscellaneen Artistischen Inhalts*; Füssli, *Allgemeines Künstler Lexicon*; &c.)

TISCHBEIN, JOHN HENRY WILLIAM, called the Younger, the youngest son of John Conrad Tischbein, and nephew of the preceding, with whom he is sometimes confounded, was born at Hayna in 1751. He was instructed by his uncle John Henry at Cassel in historical painting, and he afterwards studied landscape painting three years with his uncle John Jacob at Hamburg; in 1770 he went to Holland, where he remained two years, and in 1772 returned to Cassel and painted portraits and landscapes; he visited also Hanover and Berlin, and painted many portraits in both places. In 1779 he left Cassel, by the desire of the Landgrave, for Italy, but he spent about two years in Zürich, where he painted many portraits and made the design of his celebrated picture of 'Conradin of Suabia, playing, after his sentence to death, a game at draughts with Frederick of Austria.' In 1781 Tischbein arrived in Rome, and his first studies were some copies in oil after Raffaelle and Guercino, and some drawings after Raffaelle, Domenichino, and Lionardo da Vinci. His first original picture was 'Hercules choosing between Vice and Virtue, after which he painted his picture of Conradin of Suabia, now in the palace of Pyrmont. In 1787 he went to Naples, and the next year painted the portrait of the crown-prince for the queen, who presented Tischbein with a valuable snuff-box and 200 ducats, expressing her complete satisfaction with the picture. In Naples he appears to have acquired laurels rapidly, for in 1790 he was appointed director of the Academy with a salary of 600 ducats per annum, which however he lost again in 1799, at the breaking out of the revolution at Naples, but he found no difficulty in obtaining permission from the French authorities to return to Germany with what property he chose to take with him. He accordingly embarked, with the painter Hackert and another, for Leghorn, taking with him the plates of his illustrations to Homer, his designs for Sir W. Hamilton's second collection of vases, and some other works of art: but the ship was driven by a storm upon the

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coast of Corsica, and was captured by a French ship of war; it was however set at liberty again, and after a troublesome journey of four months Tischbein at last reached Cassel in safety. During his residence in Naples he published there in 1796, a remarkable work upon animals, in two parts, folio, entitled 'Têtes des différents Animaux, dessinés d'après Nature, pour donner une idée plus exacte de leurs caractères.' The first part contains sixteen designs of animals, and the first plate of this part is the celebrated design called in Italy Tischbein's Laocoon; it represents a large snake attacking and destroying a lioness and her young in their den: the second part contains eight plates only, consisting of characteristic heads of men and gods, as—Correggio, Salvator Rosa, Michel Angelo, Raffaelle, Scipio Africanus, Caracalla, Jupiter, and Apollo. Tischbein after his return to Germany lived principally at Hamburg and at Eutin in Oldenburg near Lübeck; the majority of his works are in the possession of the grand-duke of Oldenburg: the following paintings are three of his most celebrated works:—Ajax and Cassandra, painted in 1805; 'Suffer the Little Children to come unto me,' painted in 1806, for the altar of the church of St. Angari at Bremen; and Hector taking leave of Andromache, painted in 1810. He painted also the portraits of Klopstock, of Heyne, and of Blücher.

In Göttingen in 1801-4 he published in royal folio his favourite work on Homer, with explanations by Heyne—'Homer, nach Antiken gezeichnet von Heinrich Tischbein, Direcktor, &c., mit erläuterungen von Chr. Gottl. Heyne,' i.-vi., each number containing six plates: the portraits of the Homeric heroes were engraved by R. Morghen. Tischbein's drawings for Sir W. Hamilton's second collection of vases, published at Naples from 1791, in 4 vols. folio, amount to 214: the work is entitled 'A Collection of Engravings from Ancient Vases, mostly of pure Greek workmanship, discovered in Sepulchres in the Kingdom of the Two Sicilies, but principally in the environs of Naples, during the years 1789 and 1790; now in the possession of Sir W. Hamilton, published by William Tischbein, director of the Royal Academy of Painting at Naples.' The text, which is in French and English, is by Italinsky. Tischbein published other works, and etched also several plates, after Paul Potter, Roos, Rosa di Tivoli, Rembrandt, &c. As a painter his drawing was correct, and his expression and colouring good, and he excelled in drawing animals. He died in 1829. There were many other artists of this family, of various degrees of merit, but they are unknown beyond their own circles.

TISSOT, SIMON ANDREW, an eminent Swiss physician, was born at Lausanne, in the canton de Vaud, in 1728. He studied first at Geneva, and then at Montpellier, from 1746 to 1749, where he took his degree of Doctor of Medicine. He then returned to Switzerland and settled at Lausanne, where he joined to an extensive practice a considerable degree of theoretical knowledge. His reputation spread rapidly through Europe in consequence of his medical publications, and caused him to be consulted from all parts. He was also offered at various times several important situations at different foreign courts and universities, all of which he declined, and remained satisfied with the respect and comfort which he enjoyed at home, and with the office of professor of medicine at the college of Lausanne. However in 1780, he could not resist the warm solicitations of the Emperor Joseph II., who conferred on him the professorship of clinical medicine at the university of Pavia. Being thrown thus late in life into so difficult a post, and being naturally of a modest and shy disposition, he did not at first answer the expectations formed of him. However there soon after broke out in the province an epidemic bilious fever, as to the treatment of which the physicians of the place were not agreed. On this occasion the Count de Firmian, the celebrated minister under the archduke, gave orders that Tissot's directions should be followed, as he had treated a similar disorder with great success in the canton of Le Valais in 1755. His system was again successful, and the students not only celebrated his triumph with fêtes, but, wishing to render the memory of it more durable, they caused a marble inscription, beginning with the words 'Immortali Præceptori,' to be placed under the portico of the school. After holding his professorship for three years, Tissot obtained permission to retire from office. During his stay in Italy he had made use of the vacations to travel through the finest parts of that country, and was everywhere received with the most marked and flattering attention. Pope Pius VI. signified his desire of seeing so estimable and eminent a man; he accordingly received him with much kindness, excused him (as being a Protestant) from the ceremonial customary at presentations at the Papal court, and made him a present of a set of the gold medals struck during his pontificate.

Having always lived economically and without any display, Tissot had saved while in Italy a sum of money sufficient for the purchase of a country-seat, which he intended to be the retreat of his old age. He had only engaged himself in the Austrian service for a very limited period; he had now finished the medical education of a favourite nephew; and, lastly, as he himself with characteristic playfulness expressed it, having received the title of 'Immortal,' he thought it prudent not to run any risk of descending from such a height, and of outliving (as he might easily do) his apotheosis. He was succeeded in his professorship at Pavia by the celebrated J. P. Frank, and died unmarried, on the 15th of June 1797, in his native land, at the age of sixty-nine. A complete list of his works is given in the 'Biographie Médicale,' from which work the above account is taken: of these the following are the most interesting: 'Tentamen de Morbis ex Manustupratione Ortis,' 8vo, Louvain, 1760; which was translated into French, and has been frequently republished. 'Dissertatio de Febribus Biliosis, seu Historia Epidemiæ Lausanensis anni 1755,' 8vo, Lausanne, 1758. 'Avis au Peuple sur sa Santé,' 12mo, Lausanne, 1761, which was translated into no less than seven different languages, and in less than six years reached the tenth edition. It has since been frequently reprinted, and contributed more than any of his other works to make the author's name known throughout Europe. It served also as the model and foundation for many similar popular works in more recent times. 'De Valetudine Litteratorum,' 8vo, Lausanne, 1766, which was translated into French, and frequently reprinted, and of which the latest and best edition is that by F. G. Boisseau, 18mo, Paris, 1826, with notes by the editor, and a memoir of the author. 'Essai sur les Maladies des Gens du Monde,' which has also gone through several editions. There is a complete edition of his works by J. N. Hallé, in 11 vols. 8vo, Paris, 1811, with notes by the editor and a memoir of the author. Besides these original works Tissot edited at Yverdun, 1779, in three volumes 4to, the treatise of Morgagni, 'De Sedibus et Causis Morborum per Anatomen Indagatis,' to which he prefixed a history of the Life and Works of the author.

*TITE, WILLIAM, M.P., F.R.S., &c., architect, was born in London in 1802, and studied under Mr. Laing. Although possessing an extensive city connection, and carrying on a large business, Mr. Tite had not had opportunities of making his name very generally known by any important public work prior to the erection of the new Royal Exchange. His chief work perhaps was the Scotch Church, Regent-square, London, erected in 1828. In the first open competition of designs for the Royal Exchange, Mr. Tite was not among the successful competitors; but it having been decided that neither of the three designs to which prizes were awarded was suitable for the purpose contemplated, the committee resolved to abandon the principle of open competition, and to name five architects who should be requested to send in designs. Three of these—Sir R. Smirke, Mr. (now Sir Charles) Barry, and Mr. Gwilt—declined to compete, leaving the field to the other two, Mr. Tite and Mr. Cockerell; and ultimately the committee decided in favour of Mr. Tite. The building was completed in the short space of three years from its commencement near the close of 1841, at a cost within the estimate of 150,000*l*., and opened in state by her Majesty, October 28, 1844. On so well known a structure it is unnecessary to offer any remarks: it may suffice to say that its chief architectural feature, the portico of eight Corinthian columns at the western end, is undoubtedly one of the very finest porticoes in the metropolis. The work placed the architect in the foremost rank of his profession, but it remains his only grand work.

His subsequent works have been artistically of a comparatively unimportant character. The chief are the London and Westminster bank, Lothbury, executed by him in conjunction with Mr. Cockerell; the Vauxhall (original) terminus of the London and South-Western railway, the terminus at Southampton, and the stations along the line of the same railway; the Blackwall terminus of the London and Blackwall railway; and termini and stations on the Caledonian, Scottish Central, and various other railways; the London station of the Woking Cemetery Company, and other buildings for commercial purposes. Mr. Tite has been himself a good deal connected with commercial undertakings, and lately with political matters. He is chairman of the North-Devon railway; a director (having first been for ten years deputy-chairman and managing director) of the Globe Assurance Company, &c. He was also for awhile vice-president of the Administrative Reform Association, under whose auspices he unsuccessfully contested the borough of Barnstaple, and in August 1854 was returned as member for Bath, for which place he was re-elected in April 1857. He is (1867) President of the Institute of British Architects; he was elected a Fellow of the Royal Society in 1835, and he is a Fellow of the Society of Antiquaries and of the Geological Society. Mr. Tite is the author of a 'Report of a Visit to the Estates of the Hon. Irish Society in Londonderry and Coleraine in the year 1834;' and of the Introduction to a 'Catalogue of Roman Antiquities found in the site of the Royal Exchange.'

TITI, SANTI DI, an Italian painter and architect, was born of a noble family at Borgo San Sepolcro in Tuscany in 1538. He was a scholar of Bronzino, and, according to Lanzi, also studied under Cellini. While at Rome he was employed upon some subjects in the chapel of the Palazzo Salviati, and painted a St. Jerome in San Giovanni de' Fiorentini, besides executing several works in the Belvedere of the Vatican. He returned to Florence in 1566, with a reputation for great ability in design; nor was his reputation at all diminished by the works he there produced, for among them are some of his best, including his Resurrection and Supper at Emmaus, in Santa Croce; of which, and of his other performances, a full account is given by Borghini, in his 'Reposo.' It was also at Florence that he chiefly exercised his profession of architect. The Casa Dardanelli, the Villa Spini at Peretola, and his own house at Florence, are enumerated among his works of that class, but without much commendation. He is said however to have displayed much taste in some of his archi-

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tectural backgrounds in painting, in which he also showed great knowledge of perspective. His pencil was frequently employed on merely temporary decorations, either on occasions of solemn funeral obsequies or splendid festivities, of which latter kind were those which he painted at the celebration of the nuptials of the Duke of Bracciano. Santi died in 1603, leaving a son named Tiberio, who was also an artist, and who did not long survive him.

TITIAN. TIZIA'NO VECE'LLIO, commonly called TITIAN, one of the greatest painters of modern times, was born at Capo del Cadore, a small place on the river Piave in the Venetian state, in 1477, [the common accounts say 1480]. He was of the ancient family of Vecellio, of which was San Tiziano, bishop of Uderzo. At the age of about ten young Titian was sent by his father to Venice to an uncle, to be placed with some competent painter. He was first placed with Sebastiano Zuccati, and shortly afterwards with Gentile Bellini, whom however he also soon left for Giovanni his brother, the most eminent painter of his time at Venice. Titian soon surpassed his master. His early works, in themselves extraordinary, are infinitely more so when compared with the works of the leading artists of Venice of his time. His early portraits are finished with remarkable care, drawn in excellent taste, and some of his pictures rival the works of the Dutch and old German artists in finish: there is in the gallery of Dresden a picture of the Tribute Money of this description. The great improvement in the works of Titian upon those of Giovanni Bellini and his school has been considered to be in a great degree derived from the works of Giorgione di Castel Franco who had appropriated much of the style of Lionardo da Vinci. [GIORGIONE.] Giorgione was two years the senior of Titian, and their works were so much alike that they could not always be distinguished; but the merit of introducing the new style into Venice belongs to Giorgione. These two painters were fellow-pupils, and for some time friends, until, upon an occasion when Titian was appointed, or Giorgione employed him, to assist him in some frescoes for the new fondaco de' Tedeschi (German warehouse), the portion executed by Titian was preferred to that of Giorgione by some of his own friends, and a jealousy arose between them.

At the death of Giovanni Bellini in 1512, Titian was employed by the state to complete a work in the Sala del Gran Consiglio of the Homage of Frederic Barbarossa to Pope Alexander III., which he had left unfinished. Titian completed the picture, but he made many alterations in it; the senate was however so well satisfied with the work, that they presented him with the office of La Senseria, with a salary of about 300 crowns per annum, by which he was obliged to paint for eight crowns the portrait of every doge created in his time, to be placed in the palace of St. Mark. He painted by virtue of this place the portraits of Pietro Lando, Francesco Donato, Marcantonio Trevisano, and the Venieri: he was unable to paint the portraits of the last two doges of his time on account of the infirmities of age.

In 1514 Titian painted his Bacchus and Ariadne, and other Bacchanalian and similar works in the palace of Alfonso I., duke of Ferrara, which display his extraordinary power of seeing and imitating nature to a remarkable degree. It was upon a door in an apartment of this palace that he painted his celebrated picture of the Tribute Money noticed above: it represents a Pharisee showing Christ a piece of money, who appears to be asking him the question, "Whose is this image and superscription?" The figures are half-length and of the natural size. He painted also at the same time the portrait of the duke with his hand resting upon a cannon, and one of the Signora Laura, who afterwards was married to the duke. All these pictures are amongst Titian's finest works; and Michel Angelo, when he first saw the duke's portrait, is said to have exclaimed, "Titian alone is worthy of the name of a painter." Titian became acquainted at Ferrara with Ariosto, and painted his portrait. The poet compliments the painter in his 'Orlando Furioso' (c. xxxiii. 2):—

> "Bastiano, Rafael, Tizian, ch'onora
> Non men Cadore, che quel Venezia e Urbino."

In 1516, shortly after he returned from Ferrara to Venice, he painted in oil his famous picture of the Assumption of the Virgin, for the great altar of the church of Santa Maria gloriosa de' Frari: it is now in the Academy of the Fine Arts at Venice. This picture is very large, and the figures are larger than life: in the highest part is God the Father between two angels; in the middle the Virgin ascending, accompanied by angels; and on the ground are the twelve apostles witnessing the miracle. It is certainly one of the finest pictures in the world, grand in composition and design, and in colouring wonderful. Titian never surpassed it in these respects by any of his later works.

This and the works Titian painted at Ferrara so spread his reputation, that he was invited by Leo X. to Rome. Raffaelle also entreated him to make the journey; the deaths however of the pope and Raffaelle in 1520, put an end for a time to the project. He was invited likewise about the same time by Francis I., whose portrait he painted, to France; an invitation which he showed no disposition to accept.

In 1528 he painted his celebrated picture of St. Peter Martyr, for the chapel of that saint, in the church of SS. Giovanni e Paolo. This work has been extravagantly praised by many critics, both for its arrangement and execution; the landscape is particularly excellent. Algarotti calls it a picture without a fault: its general truth and appearance of reality are not its least remarkable properties. This picture, as well as the Assumption already mentioned are painted in a much freer style than Titian's earlier works. Aretin wrote in 1536 a letter to Tribolo, the sculptor, in praise of the St. Peter Martyr, by which we learn that this sculptor and Benvenuto Cellini were strongly impressed with its extraordinary excellence. It was full 16½ feet high, by nearly 10 wide, was painted upon wood, but was transferred to canvas by M. Haquin, at Paris, in 1799. This noble picture was unhappily burnt in a fire which destroyed the church, in August, 1867.

In consequence of the St. Peter Martyr, Titian received a commission to paint the Victory of the Venetians over the Janissaries in the great council-chamber at Venice, which was considered the best picture there: it perished by fire, but there is a print of it by Fontana. Another celebrated picture which Titian painted about the same time was his St. Sebastian, for the church of San Nicolo de' Frari, at Venice, but now in the Vatican at Rome. This work also has been the subject of much eulogy, especially for its colouring: it has been engraved by Lefevre.

Notwithstanding Titian's great reputation, he lived in a very humble way until he obtained, through his friend Aretin, the notice and the patronage of the emperor Charles V. In 1530 Charles sent for him to Bologna to paint his portrait: he painted that of Ippolito de' Medici at the same time, besides portraits of many other distinguished personages; and he received also several other commissions from the emperor. Titian went from Bologna to Mantua with the Duke Frederico Gonzaga, for whom he executed many works; amongst them eleven of the twelve Cæsars. Domitian was painted by Bernardino Campi: they were lost in 1630 at the plundering of Mantua, but they have been often copied. In 1532 Titian went again to Bologna, and painted the emperor a second time: about this time also he appears to have accompanied Charles into Spain, and remained there three years, during which time he executed many celebrated works; but there will be occasion to mention this subject lower down. In 1536 also Titian appears to have met Charles at Asti, after his return from Africa.

In 1537 he painted for the church of Santa Maria degl' Angeli, at Murano, an Annunciation, which was rejected on account of the price, 500 crowns (about 100 guineas); and he presented the picture to Charles V., who sent him 2000 crowns in return. In 1541 he painted the Descent of the Holy Ghost upon the Apostles for the altar of the church of Santo Spirito; and three others, in oil, for the ceiling, the Sacrifice of Abraham, David and Goliah, and the Death of Abel. Copies were afterwards substituted for these works, which were removed to Santa Maria della Salute; and in 1543 he painted a picture of the Virgin and San Tiziano for his native place, in which he introduced his own portrait. In the same year he was invited by Pope Paul III. to Bologna, and painted his portrait there, a celebrated picture, with which the pope was so much pleased, that he requested Titian to go with him to Rome; but the painter was obliged to decline, on account of an engagement with the Duke of Urbino, for whom he painted several pictures.

A letter from Aretin to Titian, of the year 1545, shows in what great favour Titian stood with the government of Venice: it speaks of his large pension, and the many imposts from which he was exempted. In the same year there was a false report of his death, which appears to have distressed the emperor, from a letter which Titian himself wrote to Charles to contradict it. In this year also Titian visited Rome, and painted Paul III. again, with the Cardinal Farnese and Duke Octavio Farnese in one group. Northcote terms this picture one of the finest examples of portrait in the world; and he relates that he and Fuseli saw it together at Capo di Monte, at Naples, and the latter exclaimed upon seeing it, "That is true history."

Aretin wrote several letters to Titian whilst he was at Rome, one of which, dated October, 1545, he finishes by requesting him not to be so lost in contemplation of the Last Judgment, in the Sistine chapel, as to forget to make haste back, and be absent from him and Sansovino all the winter. Michel Angelo visited Titian with Vasari in the Belvedere, whilst he was painting a picture of Jupiter and Danaë, and Vasari says he praised the picture very much in the presence of Titian: and he afterwards spoke very highly of his colouring and execution; but he observed that it was a pity that the Venetian painters had not a better mode of study, and were not early initiated in sound principles of drawing: and he added, that if Titian had been as much assisted by art as he was by nature, nothing could surpass him.

Titian appears to have left Rome in May 1546; and he visited Florence on his return to Venice. Vasari however says that after the death of Sebastian del Piombo, in 1547, Pope Paul III. offered his office of keeper of the seals of lead to Titian, which however Titian declined, and this has led some writers to suppose that Titian must have been then in Rome, but it is most probable that the offer, if made, was forwarded to Titian after his return to Venice. Late in 1547 he was invited by the emperor to Augsburg, whither he went in the beginning of 1548. In 1550 he went again to Charles to Augsburg and in 1553 is said to have accompanied him into Spain, where according to some accounts, he remained three years, but this is certainly incorrect. It was at Barcelona that Charles created Titian count

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palatine of the empire and made him knight of the order of St. Iago. In the patent of nobility given at Barcelona, as Ridolfi says, in 1553, which ought probably to be 1535, Titian is styled besides count palatine, knight, and count of the sacred Lateran palace, and of the imperial court and consistory. Charles left Barcelona in 1542, and did not return until 1556: for this reason Bermudez concludes that 1553 in Ridolfi has originated from an error of the copyist for 1535. Bermudez supposes that Titian left Spain in May 1535, when Charles went to Africa, and that he went to that country in 1532, after he painted Charles for a second time at Bologna. Titian painted several works in Spain; but of those which were in the royal galleries it is not exactly known which were painted in Spain, or which were sent there from Italy, both to Charles and to Philip, or which were purchased after the death of Titian. There are however in Spain several of Titian's masterpieces: a Sleeping Venus, "a matchless deity," as Cumberland terms it, which was saved from the conflagration of the Prado, in the time of Philip IV., by which several of Titian's and other valuable pictures were destroyed; also two celebrated groups from the Ludovisi palace at Rome, one of Bacchanals, the other of Cupids; a Last Supper in the refectory of the Escurial, painted for Philip II.; Christ in the Garden, and St. Margaret with the Dragon. The Last Supper was sent by Titian to Philip in 1554; and in an accompanying letter he states that he had been occupied seven years over it, during which time, to use his own words, he had laboured almost continually upon it: this is another testimony that Titian was not in Spain so late as 1553 and the following years. In this letter Titian complains of the irregularity with which two grants made to him by the emperor, in 1541 and 1548, were paid, amounting to 400 crowns per annum. Philip answered it in 1558, and gave peremptory orders that the sums should be duly paid, with the following admonition, in his own handwriting, to the governor of Milan: "You know how I am interested in this order, as it affects Titian; comply with it therefore in such a manner as to give me no occasion to repeat it." These 400 crowns, together with the 300 granted by the state were alone sufficient to support Titian in a comfortable manner; and the income derived from his works enabled him to live in great affluence: his house was a place of resort to the nobles of Venice. He painted many pictures for Philip. In a letter addressed by Titian to Philip, shortly after Philip married Queen Mary of England, Titian mentions a Venus and Adonis, which he sent him at the same time, also a Danaë, which he had previously sent, and a Perseus and Andromeda, and a Medea and Jason, which he was about to send; likewise a religious piece, which he had had ten years in hand. He does not name this religious piece; but about this time he painted his celebrated picture of the Martyrdom of San Lorenzo for Philip II.: it is a night scene, and the whole light of the picture is from the fire, two torches, and a ray of light from heaven. In this picture, though he was then old, Titian has displayed a power of composition and design equal to his colouring, and has much surpassed every other master who has painted this subject: he repeated the picture, with some slight alterations in the background, for the church of the Jesuits at Venice. Titian often repeated his pictures; but the principal part of the copies were painted by his scholars: he finished them only, but he generally introduced some alterations in the backgrounds.

In 1566 Vasari visited Titian, and, although he was then eighty-nine years of age, he found him with his pencil in his hand, and derived great pleasure from his conversation. The pencil of Titian however was active for still ten years, although the pictures he produced at this time were not calculated to add to his reputation: they are extremely careless and slight in their execution. He died of the plague on August 27th, 1576, with the reputation of the greatest colourist and one of the greatest painters that ever lived; and having himself enjoyed a European fame for upwards of seventy years. He was buried, by express permission of the senate (which, as he died of the plague, was necessary), without pomp in the church of Santa Maria gloriosa de' Frari, where his famous picture of the Assumption of the Virgin stood before it was removed to the Academy; but no monument has yet been raised to him, though a splendid one was projected in Canova's time.

Much has been said by the Florentines, and some recent critics of different schools, in disparagement of the design of Titian; yet, as far as regards propriety of design, there can be no comparison between the earlier and best works of Titian and those of the anatomical school of Florence in the latter half of the sixteenth century. In the works of Titian there is no ostentation of any kind whatever; no artifice. In composition, in design, in chiar'oscuro, and in colouring, he sought truth only, and that according to his own perception of it. It is generally allowed that for the pictorial imitation of nature, without any addition or selection, Titian has surpassed all the other great painters of Italy; but in invention, composition, and design he was inferior to many of the great painters of Rome and of Florence; yet in design he has had no superior in the Venetian school. His works are purely historical, or simple pictures of recorded facts, and he is said to have always painted from nature. It is in colouring that Titian is pre-eminent: the same grandeur of colour and effect characterise everything that he painted—whether in the figure, in the landscape, in the draperies, or in other accessories. His chiar'oscuro is true, because in his works it is a part of the colouring, but it never constitutes, as in some of the works of Correggio, an independent object. Titian's object appears, from his works, to have been to produce a faithful imitation of every appearance of nature in what he represented—thus we find in all his best pictures that infinite variety of local tones which appear in nature. He was one of the first who commenced the practice of glazing. He excelled in women and in children: his numerous Venuses, as they are called, are well known: of these perhaps the most richly and transparently coloured is that at Dresden; there is a duplicate of this picture in the Fitzwilliam Museum at Cambridge. In his naked men he was not so successful: perhaps of these the best is his John the Baptist, in the Academy at Venice, formerly in the church of Santa Maria Maggiore. There are two other remarkable pictures by Titian in the collection of the Venetian Academy which have not been mentioned—a Presentation in the Temple and a Deposition from the Cross. The former, originally belonging to the old church della Carità, is an admirable example of Titian's simple and natural style of composition; it contains many portraits: the latter is a remarkable specimen of the surprising boldness of touch, yet truth and brilliancy of colouring, which distinguish the best of his latest works.

There is no list of the works of Titian, and it would not be an easy task to make one. His portraits are extremely numerous, and in this department he is almost universally considered to have surpassed all other painters, not excepting Vandyck. There is at Windsor a picture said to be the portrait of Titian and Aretin, or some senator, by Titian, which cannot be too highly praised: it is certainly, for colouring, one of the first pictures in the world. There are several other admirable pieces by Titian in England: two in the Bridgewater Gallery, of Actæon and Calisto; the Princess Eboli with Philip II., at Cambridge, from the Orleans Gallery, the repetition of the Dresden Venus mentioned above; and the Cornaro Family, at Northumberland House. There is also in the Louvre at Paris a remarkably fine picture for the composition of colour, representing the Entombment of Christ: it is a repetition of the picture of the same subject in the Manfrini palace at Venice. The National Gallery contains eight pictures attributed to Titian, of which the Bacchus and Ariadne, and Venus and Adonis are brilliant examples of his manner of painting mythological subjects, and the 'Ariosto,' of his style of portraiture.

Titian, Aretin, and Sansovino the architect, were great friends, and were almost inseparable when at Venice. Titian painted Aretin several times; he is also said to have painted several portraits of Ariosto, who was likewise his friend: there is one in the Manfrini palace at Venice. Considering Titian's great reputation, little is known concerning his private life, but he appears to have been of an amiable disposition and agreeable conversation: he seems however to have been particularly susceptible of jealousy. He is said to have been even so jealous of his own brother Francesco Vecellio, that he induced him to give up painting and to follow the occupation of a merchant; his reputed jealousy of Tintoretto as a boy has been mentioned. [TINTORETTO.]

His biographers Ridolfi and others relate several anecdotes showing his intimacy with Charles V., and the respect that the emperor had for him. Upon one occasion, when Charles was present, whilst he was painting, Titian let his brush fall, and the emperor immediately picked it up and gave it to Titian, saying, "Titian is worthy of being served by Cæsar" ("Titiano e degno essere servito da Cesare"). Northcote the painter wrote a Life of Titian, or, as some say, got Hazlitt to write it for him: 'The Life of Titian, with Anecdotes of the Distinguished Persons of his Time,' 2 vols. 8vo, London, 1830. This book of 784 pages is a mass of matter thrown together without judgment or arrangement, and it contains several inaccuracies and some contradictions. It consists of two reviews of Titian's life, which are distinct lives; the second review, 'from Ridolfi, Ticozzi, and others,' beginning with ch. xxviii. or page 73 of the second volume, is the better portion of the work, but does not appear to have been written by the same hand that wrote the other portion.

To be enabled to appreciate fully the powers of Titian it is necessary to examine his works at Venice; after Venice he is seen to most advantage in Madrid. Bermudes has given a kind of list of his public works in Spain, in his 'Dictionary of Spanish Artists;' he enumerates about eighty. Titian's scholars were not very numerous: the best were Paris Bordone, Bonifazio Veneziano, Girolamo di Tiziano, and his son Orazio Vecellio. His imitators were more so, for they include to a certain extent all the great painters of Venice of his time, who acquired a reputation subsequently to his own. Titian is said to have engraved on copper and on wood.

There were several other painters of the family of the Vecelli, for whom see VECELLIO.

TITSINGH, ISAAC, one of the most able civilians in the Dutch East Indian service during the last century, was born at Amsterdam in 1740. He entered the service of the East India Company of Holland at an early age, and rose to the rank of counsellor. His naturally vigorous constitution defied the pestilential effects of the climate of Batavia, where in the course of seventeen years he saw the entire body of his colleagues twice renewed. He was sent as supercargo to Japan in 1778. The war which then raged prevented the despatch of the ship sent annually from Batavia to the Dutch factory at Desima, and Titsingh was in consequence detained there for several years. He did

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not quit Japan till 1784. After his return to Batavia he was appointed governor of the Dutch factory in the vicinity of Chandernagore: how long he filled this office is uncertain.

In 1794 Titsingh was appointed by the government at Batavia chief of the embassy which Van Braam, hoping to be himself appointed ambassador, had persuaded them to send to the court of Pekin. The mission left Canton on the 22nd of November 1794, and reached that city on its return on the 11th of May 1795. The ill-health of Titsingh during the greater part of his residence at Pekin caused the discharge of the functions of ambassador to devolve in great measure on Van Braam. Not long after the termination of this mission Titsingh returned to Holland, after a residence of about thirty-one years in the East. The involuntary prolongation of his residence in Japan had enabled him to obtain a greater amount of information relative to those islands than his predecessors, and the friendships he had contracted with several of the nobles enabled him to procure, at a later date, by their good offices, material additions to the collections he had made himself. He was acknowledged both by the Japanese and Chinese to possess a knowledge of their customs and manners rare in a European. He was esteemed by his colleagues for his business talents; and the literati of Europe who had applied to him for information had ever found him as courteous and liberal as he was intelligent: consequently great additions to our knowledge of Japan were anticipated on his return to Europe. These expectations were however in a great measure disappointed. With the exception of information which he supplied to Marsden, De Guignes and others, nothing appeared during his life; and after his death, by a fever which he neglected, in February 1812, his collections were dispersed; only a portion of his manuscripts, maps, and curiosities were ultimately recovered. M. Nepven, who had become the purchaser of the fragments, published in 1819, in two vols. 8vo, 'Cérémonies usitées au Japon pour les Mariages et les Funérailles, suivies de Détails sur la Poudre Doxia, et de la Préface d'un livre de Confoutzée sur la Piété Filiale, traduit du Japonais par feu M. Titsingh.' In the introduction to the Memoirs the author states that many of the most distinguished Japanese are fully aware of the advantage their country would derive from an extended intercourse with foreigners. In 1820 M. Abel Rémusat published in 8vo, from the manuscripts of Titsingh, Mémoires et Anecdotes de la Dynastie régnante des Djogouns, souverains du Japon, avec la Déscription des Fêtes et Cérémonies observées aux différentes époques de l'année à la cour de ces Princes, et un Appendice contenant des Détails sur la Poësie des Japonais, leur Manière de diviser l'Année, &c.' An English translation of these two works, by Frederic Shoberl, was published in 1822. The volumes edited by M. Rémusat, and the English translation, contain a catalogue of the books, printed and in manuscript, the maps, plans, coins, &c., collected by Titsingh. Among the manuscripts are his journal of travels from Canton to Pekin; copies of letters addressed by him to various persons during the years 1790 to 1797; forty-six autograph letters addressed to him by Japanese functionaries and Roman Catholic missionaries; thirty-five autograph letters addressed to him by Volney, De Guignes, senior, and other eminent literary characters; and an exposition of the official conduct of M. Titsingh. The twenty-fourth volume of the 'Annales des Voyages' contains an account of the island of Yesso, translated from the Japanese by Titsingh, and a 'Notice sur Japon,' in Charpentier Cossigny's 'Journey to Bengal,' contains a rather inaccurate report of the substance of conversations with him respecting that country. The important work the 'Japanese Encyclopædia,' in the 'Bibliothèque du Roi,' at Paris, was obtained from Titsingh.

TITTMANN, JOHANN AUGUST HEINRICH, one of the most distinguished German theologians of modern times, was born on the 1st of August 1773, at Langensalza, where his father, Carl Christian Tittmann, was then preacher. Young Tittmann was originally of a very weakly constitution, but he gained strength as he grew older, especially from the time that he lived at Wittenberg, where his father was appointed præpositus and professor in the year 1775. His extraordinary talents enabled him to enter upon the study of theology and philosophy at Wittenberg as early as 1788, after he had the year before published a Latin essay, 'De Virgilio Homerum imitante,' Wittenberg 1787. On completing his studies there, he went to Leipzig in 1792, where he began his career as academical teacher on the 15th of May 1793. His talents and the extensive knowledge he possessed at this early age would have made him the first theologian of his time, if he had not been frequently drawn away from his regular studies, and occupied with different subjects. Nevertheless he distinguished himself so much, that in 1795 he was appointed morning preacher (Frühprediger) to the university, and the year after professor extraordinary of philosophy, and in 1800 professor of theology. In 1805 he was made a doctor of divinity, and obtained the fourth ordinary professorship of theology, and in 1818 he became first professor of theology in the university of Leipzig. During the last year of his life he was dean of the cathedral of Meissen. He died, in consequence of a cold he took in 1828, and of which he never recovered, on the 31st of December 1831.

As an academical teacher Tittmann distinguished himself by his acuteness, sound judgment, and by the simplicity and clearness with which he treated his subject. It was perhaps owing to the variety of subjects on which he had tried his strength, that in his later years he was competent to undertake the most varied business in which he was employed by his government. At the congress of Vienna, which he attended for some time, he spoke with great frankness, and particularly exerted himself to realise his favourite plan of uniting the German Protestants, and giving to their body a new ecclesiastical constitution. But his object was not attained. During the last years of his life he was a member of the first chamber of the Saxon deputies, in which he represented the university of Leipzig, and often exercised great influence by his ability and his powers as a speaker.

The numerous writings of Tittmann are distinguished by great clearness of style, those written in German, as well as those in Latin. The following are the most important for the theological student:—'Encyclopädie der Theologischen Wissenschaften,' Leipzig, 8vo, 1798; 'Theocles, ein Gespräch über den Glauben an Gott,' Leipzig, 8vo, 1799; 'Ideen zu einer Apologie des Glaubens,' Leipzig, 8vo, 1799; 'Theon, oder über unsere Hoffnungen nach dem Tode,' Leipzig, 1801; 'Lehrbuch der Homiletik,' Breslau, 8vo, 1804; 'Pragmatische Geschichte der Theologie und Religion in der Protestantischen Kirche während der zweiten Hälfte des 18ten Jahrhunderts' (of this excellent work only the first volume appeared, Breslau, 8vo, 1805); 'Ueber Supranaturalismus, Rationalismus, und Atheismus,' 8vo, Leipzig, 1816; 'Ueber Vereinigung der Evangelischen Kirchen,' Leipzig, 1818; 'Die Evangelische Kirche im Jahre 1530 und 1830,' Leipzig, 8vo, 1830. Tittmann also edited the Greek text of the New Testament, Leipzig, 12mo, 1824, which has often been reprinted, and Zonaras and Photius's Greek Lexicon, Leipzig, 4to, 1808; but of this work only two volumes appeared, which contain the Lexicon of Zonaras. He also wrote a great number of Latin dissertations in programmes and on other occasions, which were edited after his death by Hahn, under the title, 'Opuscula varii Argumenti, maximam partem dogmatici, apologetici, et historici,' Leipzig, 8vo, 1833. Another Latin work, 'De Synonymis in Novo Testamento,' was edited by Becher, Leipzig, 8vo, 1832.

TITUS, FLA'VIUS VESPASIA'NUS, the son of the Emperor Vespasianus, was born on the 29th of December, A.D. 40. He received his education together with young Britannicus, who was poisoned by Nero in A.D. 55, and as Titus fell dangerously ill after the death of his unfortunate friend, it was said and believed that he had drunk a part of that deadly potion by which Britannicus perished. Titus afterwards erected two statues to the memory of the companion of his youth. Possessed of uncommon beauty and vigour, and extraordinary talents, Titus distinguished himself at an early age. The first campaigns which he made as tribunus militum were in Britannia and Germany. He first married Aricidia Tertulla, the daughter of a Roman knight, and after her death, Marcia Furnilla, who was of a noble family, but from whom he was divorced some time after she had borne him a daughter. Titus became afterwards quæstor. The Jews, having been oppressed by Gessius Florus, revolted in A.D. 66, and defeated Cestius Gallus, the proconsul of Syria, but they were beaten by M. Licinius Mucianus, the new proconsul of Syria, and T. Vespasianus, the father of Titus, who was the commander of the Roman army, which consisted of three legions. One of these legions was commanded by Titus, who showed as much military skill as personal courage, especially in the siege and capture of the towns of Tarichea and Gamala (A.D. 67). During his sojourn in Palestine he fell in love with Berenice, the daughter of Herod Agrippa. [BERENICE (6).]

In the mean time the Emperor Nero was murdered, and Galba succeeded (A.D. 69). In consequence of this event, T. Vespasianus sent his son Titus to Rome, in order to gain the favour of the new emperor. Perhaps also Vespasianus wished to be informed of Galba's intention with regard to the war in Palestine, the command of the forces employed there being an office by which Vespasianus had acquired great influence in the East. (Tacitus, 'Hist.,' ii. 1, and the notes to this passage in the edition of Gronovius, ii., p. 127.) The people said that Titus had some hope of being adopted by Galba, who was old and without issue; but although this motive of his going to Rome is rejected by Tacitus, the mere existence of such a rumour proves that Titus had already attracted the public attention. When Titus arrived at Corinth he was informed that Galba had been murdered (15th of January, 69), and that the imperial power was disputed by Vitellius and Otho. This event perplexed him. His commission being to congratulate Galba, he could not expect to be well received by Vitellius, by whose instigation Galba had been massacred; nor did he deem it prudent to adhere to either of the imperial rivals before he had taken the advice of his father. He therefore returned to Judæa. There was a rumour that his love for Berenice was the secret cause of his return; but however strong his passion was, it never prevented him from doing his duty. On his way from Greece to Syria he landed on Cyprus, and there consulted the oracle in the temple of Venus of Paphos. The answer was favourable with regard to his voyage, and highly flattering to his ambition: Sostratus, the priest of the temple and the reporter of the oracle, promised him the empire. (Tacitus, 'Hist.,' ii. 2-4; Suetonius, 'Titus,' c. 6.)

Titus was one of the leaders of the new revolution by which Vitellius lost his power a short time after his victory over his competitor Otho at Brixellum. Full of filial admiration for the character of his father, Titus endeavoured to remove the only obstacle to his succession, which might have frustrated their plans, notwithstanding

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Vespasianus was at the head of three legions and a strong body of auxiliaries. This obstacle was a serious misunderstanding which existed between Vespasianus and Mucianus, the proconsul of Syria. Titus succeeded in reconciling them. Their difference had chiefly a political character, yet Titus, by the mildness of his manner and by the modesty of his persuasion, brought together two highly-gifted men who were divided by the most intractable of passions. Supported by Mucianus, by Tiberius Alexander, and by Titus, Vespasianus was proclaimed emperor by the army in the East, while his brother Flavius Sabinus occupied for him the Capitol in Rome, and compelled Vitellius to lay down the imperial diadem. [VESPASIANUS; TIBERIUS ALEXANDER; VITELLIUS.] Vespasianus left Judæa for Rome, and the command of the army of Judæa and the continuation of the war devolved upon Titus. Domitianus, the younger brother of Titus, having incurred the displeasure of his father, Titus interceded for him with brotherly affection. (Tacitus, 'Hist.,' iv. 51, 52.)

The army in Judæa, of which Titus was now the commander, consisted of six legions, twenty cohorts of allies, eight corps of cavalry, the troops of the Kings Agrippa and Sohemus, the auxiliaries of King Antiochus of Commagene, and a small body of Arabs. After a long siege, Jerusalem was taken by storm; the whole population, more than 600,000 men, was massacred; and the remainder of the Jews were dispersed over the world (2nd of September, A.D. 70). In this memorable siege Titus distinguished himself both as a general and as a soldier, and it is said that he killed twelve men of the garrison with his own hand. In the same year Titus was created Cæsar by Vespasianus, whose colleague he was in his first consulship; and he was again consul in the years 72, 74, 75, 76, 77, and 79. Vespasianus however recalled his son from Judæa. A rumour was spread that Titus secretly aimed at making himself master of the East, and this rumour had reached Vespasianus.

So universally was Titus beloved, that the army implored him either to stay with them, or at least not to go without them; but he obeyed the command of his father, and by his speedy return proved that those rumours were entirely unfounded. He celebrated a triumph together with Vespasianus, for their victories over the Jews, in commemoration of which a triumphal arch was erected, which is still one of the finest monuments of that kind existing in Rome. Titus was likewise tribune with his father, who esteemed him so much, that he allowed him not only to write letters in his name, but also to draw up the imperial edicts. (Suetonius 'Titus,' 6.) During the reign of Vespasianus, various high functions were successively conferred upon Titus, whose character however seems to have been somewhat altered by the influence of the general corruption of the capital. He was charged with acting rashly: he subjected himself to the reproach of having ordered the murder of Cæcina, which was an act of cruelty, for though Cæcina was guilty of treason, he had not been legally sentenced (Suetonius, 'Titus,' 6); and he was generally reproached for taking money from those who solicited his intercession with the emperor. On the other side however he remonstrated with his father on those measures which this very economical prince adopted for the purpose of improving the finances, which were exhausted by the dissipation of Vitellius. He was also charged with love of women. But he ordered Berenice, who had followed him to Rome, to go back to Judæa, and he thus proved once more that his passion for her did not prevent him from doing his duty. The consequence of this was, that the Romans, who, by the example of Tiberius, Caligula, and Nero, knew that the virtue of exalted men is exposed to great temptations and strange changes, feared that Titus would become a new proof of the truth of their experience.

But no sooner did Titus become emperor by the death of Vespasianus in A.D. 79, than he showed that all these fears were unfounded. His virtuous conduct was the subject of general admiration. During his short reign the empire was visited by great calamities. An eruption of Vesuvius destroyed the towns of Herculaneum, Stabiæ, and Pompeii, and carried ruin over the fertile coast of Campania (August, 79) [PLINY]: in the year 80 a conflagration broke out in Rome, which lasted three days, and destroyed a great part of this city; the buildings on the Campus Martius, the Capitol, the library of Octavianus, were laid in ruins, and the Pantheon was damaged; and no sooner had the people recovered from their consternation than the plague broke out, of which 10,000 persons died every day. Titus supported his unhappy subjects with the greatest liberality; he exhausted his treasures, and he ordered the property and estates of those who had perished without leaving heirs, to be distributed among the sufferers, although the property of such persons belonged to the fiscus, or the emperor's private purse. His liberality was so great that his friends reproached him for it; he answered, that it was not just that anybody should leave the emperor with a sorrowful eye. He punished severely and exiled to the small barren islands in the Mediterranean those who followed the profession of false accusers [TIBERIUS CLAUDIUS NERO]; and he disliked the punishment of death so much, that he used to say that he would rather die than cause the death of others. Two patricians conspired against him, but he did not punish them: he only said, "Do not do it again; Providence alone distributes crowns" (Suetonius, 'Titus,' 9); and he then invited them to accompany him to the amphitheatre. He acted with the same generosity towards his brother Domitianus, who was guilty of more than one conspiracy against his brother. He gained all hearts by his extreme affability, which however was always accompanied by dignity; and he delighted the Roman people with splendid entertainments, giving them amongst others the spectacle of five thousand wild beasts fighting with each other in the Colosseum, or Flavian amphitheatre, which was finished by his order, the construction of it having been commenced under Vespasianus.

During the reign of Titus, Agricola restored tranquillity to Britain, and penetrated as far as the Frith of Tay. (A.D. 80.) In the following year he constructed the wall between the rivers Glota and Bodotria (the Frith of Clyde and the Frith of Forth), in order to protect Britain against the invasions of the Caledonians.

In order to recover his broken health Titus retired, in A.D. 81, to a villa in the neighbourhood of Reate, which belonged to his family, and where Vespasianus had died. Here he was attacked by acute fever, and died on the 13th of September 81. It was said that his brother Domitianus, who had accompanied him to Reate, had been the cause of his death by advising the use of improper remedies. On his death-bed Titus exclaimed that he died without regret, except for one act, which however he did not specify. The news of his death reached Rome in the evening, and the senators assembled in the same night, anxious to know each other's hopes and fears with regard to the unworthy successor of Titus, Domitianus. The consternation of the people was general, for they had lost him to whom they had given the name of "the delight of the human race."

(Josephus, *Jewish War*, vi. 6, &c.; Dion Cassius, lxvi. 18, &c.; Aurelius Victor, *De Cæsaribus*, 10; Eutropius, vii. 14.)

Coin of Titus.
British Museum. Actual size. Copper. Weight 398·7 grains.

TITUS. Little is known of the personal history of Titus, to whom the epistle of St. Paul is addressed. His name is not even mentioned in the Acts of the Apostles, and all authentic information about him is derived from the Epistles of St. Paul. From these it appears that Titus was converted by St. Paul, by whom he is called "his own son after the common faith" (i. 4), but when and where is not recorded. Accordingly there are various conjectures on this subject. This we know for certain, that Titus was (Acts, xv.; Gal., ii.) with St. Paul in Antioch before the first Council was holden at Jerusalem, and that he was one of the party sent by the Church at Antioch to consult the Apostles at Jerusalem, on the question whether it was necessary for the Gentile converts to submit to circumcision "after the manner of Moses." To this rite the Judaising Christians at Jerusalem were anxious that Titus should submit; but St. Paul (Gal., ii.) informs us that he firmly refused to do so. After the Council it would seem that Titus returned with St. Paul to Antioch, and subsequently accompanied him on some of his travels.

At any rate, from the expression in 2 Cor., viii. 23, it appears almost certain that Titus assisted St. Paul in preaching the Gospel at Corinth. From 1 Cor., xvi. 8, compared with 2 Cor., vii., it is not improbable that Titus was also with St. Paul during his long residence at Ephesus (Acts, xix. 10), and that he was selected to be the bearer of the first Epistle to the Corinthians, which was written by St. Paul at Ephesus. On his return from Corinth, whatever might be the occasion of the visit alluded to in 2 Cor. vii., Titus met St. Paul in Macedonia, and gave him such an account of the Corinthian Church, and of the effect produced by his first letter to it, as gave him the highest satisfaction. (2 Cor., vii. 6-13.) Titus also appears to have been the bearer of the apostle's second letter to the Corinthians, when he was charged to excite them to finish their collections for the poor converts in Judæa, which they had begun during his former visit. From 58, when we suppose him to have been the bearer of St. Paul's second epistle to the Corinthians, to 62, we hear nothing of him; in the latter year, in all probability, he was left by St. Paul in Crete, "to set in order the things that were wanting, and to ordain elders in every city." (Titus, i. 4.) This year was the date of St. Paul's release from his first confinement at Rome, when he is supposed to have touched at Crete, and made some converts there, on his way from Italy to Judæa. Subsequently to this, Titus was requested by St. Paul (iii. 12) to visit him at Nicopolis in Epirus, and it seems that he was also with him during his second residence at Rome. (2 Timothy, iv. 10.) We have no certain information as to the time and place of Titus's death; but according to an ancient tradition, he lived to the age of ninety-four years, and died and was buried in Crete. The date of the epistle has

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been a subject of much controversy, some placing it as early as 52, and others as late as 65. From the striking verbal resemblances between it and the first epistle to Timothy, it is not improbable that they were written about the same time, and while the same ideas and phrases were present to the author's mind. The genuineness and authenticity of the epistle have never been disputed.

St. Paul's design in writing it was to instruct Titus in the discharge of the duties of his ministry as head of the church in Crete. Accordingly, in chap. i. he gives Titus instructions concerning the ordination of elders, who were to be appointed for every city, and describes what qualifications they should possess, and also directs him to oppose the Judaising teachers of Christianity, who seem to have been numerous in the island. In chap. ii. St. Paul informs Titus what precepts he was to inculcate, according to the age and circumstances of those whom he had to teach, and admonishes him how to show himself a pattern of all good works, and an example of the doctrines which he taught. In chap. iii. he teaches Titus to inculcate obedience to principalities and powers, in opposition to the Jews, who thought it an indignity to submit to idolatrous magistrates; and also that he should enforce gentleness and meekness towards all men. He then concludes with a request that Titus would inculcate the necessity of good works, and avoid foolish questions; an injunction of the same kind as St. Paul gave to Timothy.

For the undesigned coincidences between this epistle and the Acts of the Apostles, see Paley, 'Horæ Paulinæ,' pp. 357-367. See also Horne's 'Introduction to the Critical Study of the Scriptures,' vol. iv., p. 387; Macknight on the New Testament, vol. iii.; Collyer's 'Sacred Interpreter.'

TOALDO, GIUSEPPE, a celebrated Italian geographer and meteorologist, was born in 1719 at a small village near Vicenza. After having received the usual rudiments of education, he was sent to the University of Padua, in order to qualify himself for the priesthood by the study of literature and theology; and while there, a taste for natural philosophy, and particularly for astronomy, induced him to devote a considerable portion of his time to the pursuit of those branches of science; this pursuit he continued, during the intervals which his pastoral duties afforded, after he had quitted the university and become the curate of a village in the neighbourhood.

In 1762 he was appointed professor of physical geography and astronomy in the same university, and he immediately availed himself of the influence which his appointment gave him to obtain the grant of a building which might be occupied as an observatory; in this he succeeded, and being allowed the use of an ancient tower, he placed in it all the instruments which he could collect. In this building he made a series of astronomical observations, in continuation of those which had been made about forty years previously by Poleni; and the first thunder-rod erected in the Venetian states was one which Toaldo applied to the same building.

He died suddenly at Padua, December 11, 1798, in consequence of a fit of apoplexy, which was supposed to have been brought on by a domestic calamity.

The Abbé Toaldo applied himself to the study of mathematics only as far as that branch of science is applicable to geography. In 1769 he published at Padua a treatise on plane and spherical trigonometry, with a collection of tables; and at Venice, in 1773, a tract entitled 'Compendio della Sfera e di Geographia.' In 1782 he published his 'Saggio di Studi Veneti nell' Astronomia e nella Marina;' and two years afterwards, his method of finding the longitude of a place by an observed transit of the moon. In 1789 appeared his 'Trattato di Gnomonica,' and in 1791 a work entitled 'Schediasmata Astronomica.' In 1776 he gave, in a letter to Mr. Strange, the British resident at Venice, an account of the tides in the Adriatic, which he drew from the observations of Signior Temanza, an Italian architect and engineer. ('Phil. Trans.,' vol. lxvii.)

The attention of Toaldo was strongly directed to meteorology at a time when this branch of natural philosophy was but little studied; and he is the first who took notice of the supposed connection of atmospherical phenomena with the movement of the moon in her orbit. Having observed that those phenomena return in nearly the same order at the end of every eighteen years, he drew up tables exhibiting the state of the weather during three such periods; and an account of his system was given in a paper entitled 'Le Saros Météorologique,' &c., which is contained in the 'Journal de Rosier' for 1782. In 1770 Toaldo published a tract entitled 'Saggio Meteorologico sulla vera Influenza degli Astri;' and two years afterwards, a tract concerning the method of protecting buildings from the effects of lightning. He also published, in 1775, a work on the application of meteorology to agriculture.

Toaldo wrote a life of the Abbé Conti, which was prefixed to an edition of the works of that philosopher and poet, who had been his instructor.

TOBIN, JOHN. The author of one play which still holds possession of the stage—a play of considerable merit, although displaying little of what may be termed original genius—would scarcely be entitled to notice in a work which does not profess to include the minor adventurers in literature, were it not for the peculiar circumstances under which he devoted a life to dramatic writing. John Tobin was born at Salisbury in 1770. His father had property in the Isle of Nevis, and from the political circumstances of the period, thinking his presence necessary upon his plantation, he took up his residence there, leaving three sons under the care of their maternal grandfather. They were placed at the free-school at Southampton, where John discovered some precocious talents. His father, returning to England, settled at Bristol in a mercantile employment, where his sons became pupils of the Rev. Mr. Lee. John, who was the third son, was in 1785 placed in the house of a London solicitor, in which house he eventually became a partner. His ambition was however early directed to dramatic composition, and for fifteen years he persevered in offering to the theatres play after play, each of which was uniformly rejected by the managers. Tobin had perhaps more real talent than the greater number of those who had possession of the stage, at a period when a successful dramatic performance was not only highly paid, according to any commercial estimate of literary merit, but was very often a little fortune to its author. But the stage was then also in the hands of three or four writers, who perfectly understood the taste of the town, and especially adapted themselves to the peculiarities of the actors who were to represent their characters. It was a necessary consequence of this system that whilst no drama was composed upon a principle of art—whilst no attempt was made to sustain a plot by consistent and natural character, wit or humour, pathos or poetry—whilst the author modelled his jokes according to his conception of this comedian's flexibility of face, and his sentiment with a due reverence for that tragedian's stride and intonation,—there was still something produced which was perfect in its way, through the power of the machinery by which it was worked; a thing to move laughter or tears upon the stage, but singularly provocative of sleep in the closet. This was the day when the drama existed upon slang and clap-trap, miscalled comedy. Tragedy had died out in its dullness; and farce—not legitimate farce—demanded the five acts of Reynolds, Morton, and George Colman the younger. At this period Tobin essayed to become a writer of comedy. He produced 'The Faro-Table,' 'The Undertaker,' and 'The School for Authors:' these were all rejected. He then tried his hand at the romantic drama, and wrote, with equal ill success, 'The Curfew' and 'The Indians.' The latter piece was called forth by the success of Sheridan's melo-drama of 'Pizarro.' Some one, it is said, proposed this question to Tobin at a social meeting where the state of the drama was a subject of discussion: "Would a revival of the dramatic spirit which produced the plays of Shakspere and Fletcher be relished by the public?" Tobin thought it would, and he wrote 'The Honeymoon.' This play was presented to the managers of Covent Garden, and refused. It was finally accepted at Drury Lane, and it was acted with a success which has attended very few dramatic compositions. In the meantime its author, who had a tendency to consumption, was obliged to leave London, seeking the recovery of his health. He had worked for many years at his profession by day, and at his dramatic compositions by night. He died on the 8th of December 1804; and 'The Honeymoon' was produced at Drury Lane on the 31st of January 1805. Those who cater for the public taste have often an alacrity in discovering the merits of a man when he is dead; and so Tobin's rejected pieces were eventually brought upon the stage. They are forgotten. 'The Honeymoon' is exactly such a piece as might have been calculated upon, looking at the theory which is said to have suggested it. It is throughout an imitation of the old dramatists; clever indeed—but as an automaton compared to a man, for the breath of poetical life has not been breathed into what moves before us in the attitudes of humanity. The dialogue is skilful, the chief situations are interesting, there is a proper quantity of simile and other embroidery which looks like poetry. But the high art with which the old dramatists worked is not there. Tobin did the best he could as an imitator; but the Shakesperian drama is not a thing for imitation. The great and essential spirit of poetry is ever the same; but it only becomes original as it puts on new forms, the elements of which are to be found in the aggregate thought of its own age. The memoirs of John Tobin, with several of his unacted dramas, were published by Miss Benger in 1820.

TOCQUEVILLE, HENRI-ALEXIS, COUNT DE, French statesman and philosophical historian, was born in 1805, and received a careful education. In 1831 he went on a government mission to North America, along with M. Gustave de Beaumont; and the fruit of this visit was his well-known work 'De la Democratie en Amérique,' published in 1835, in which the political institutions of the United States were described in a masterly manner, and their bearings philosophically investigated. The work immediately attracted attention, and translations of it were executed in England and America. In 1839, M. de Tocqueville began active political life as a member of the Chamber of Deputies, and attached himself to the ranks of the opposition. In the same year a 'Report' on the subject of slavery came from his pen. But it is since 1848 that M. de Tocqueville has been most heard of as a politician. He was one of the ministry which Count Molé proposed to form during the revolution of February, before it had gone the length of the declaration of the republic. In the early days of the republic he figured as a moderate liberal opposed to extreme views. He wrote and spoke against the Right to Labour and other measures of the socialists and vehement republicans. In 1849 he was elected vice-president of the Assembly, and from June to October he

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was one of the ministers under the presidency of Louis-Napoleon. His conduct in relation to the French expedition to Rome was the theme of much reprobation on the part of the Italian patriots. Since the *coup-d'état*, which made Louis-Napoleon emperor, he has been one of that band of French constitutionalists and men of letters, who, "divested of all authority, yet still not unattended by reverence, have been permitted by the power which has triumphed over them to record their implied protest against its supremacy, and to found on their cherished remembrances aspirations for better days." Before the revolution of 1848 M. de Tocqueville had given to the world his second important historical work, entitled 'Histoire philosophique du Règne de Louis XV.,' 2 vols., 1847; this was followed in 1850 by a sequel entitled 'Coup-d'œil sur le Règne de Louis XVI. depuis son avénement à la Couronne jusqu'à la séance royale du 23 Juin 1789;' and since then M. de Tocqueville has published 'L'Ancien Régime et la Révolution,' 1856. His views of the state of society in France prior to the great revolution are the result of laborious and minute investigations into a great variety of materials, and are, in some respects, novel and peculiar. These views are now accessible to the English reader in Mr. Henry Reeve's translation, entitled 'On the State of Society in France before the Revolution of 1789, and on the causes which led to that event." M. de Tocqueville is still devoting his powers of historical research and speculation to this great topic. He is a member of the French Academy. [*See* SUPPLEMENT.]

TOD, JAMES, Lieutenant-Colonel in the service of the East India Company, was born in England in 1782, but educated in Scotland. He went out to India in 1800, and obtained a commission in the 2nd Bengal European regiment; thence he volunteered for the Moluccas, was transferred to the marines, served as a marine on board the Mornington, and in 1805, when in the subsidiary force at Gwalior, in Hindustan, was attached, under his friend Mr. Græme Mercer, to the embassy sent at the close of the Mahratta war to the camp of Sindia in Mewar, where the embassy arrived in the spring of 1806. Rajpootana, of which Mewar is one of the states, thenceforward became the scene of his official labours, as well as of the geographical, historical, and antiquarian investigations by which he distinguished himself. He began to make surveys of Rajpootana soon after his arrival in the country, and the result of those surveys was the magnificent map which is given at the commencement of his 'Annals of Rajast'han.' The map was completed in 1815, and was presented to the Marquis of Hastings, then governor-general of India, and it was of great use in forming the plan of operations in 1817, the previous maps of the country having been very imperfect and erroneous. In 1817 he was appointed political agent, with the entire control of five of the states which had just then placed themselves under British protection—Mewar, Marwar, Jessulmeer, Kotah, and Boondee. The results of his investigations into the geography, history, and antiquities of Rajpootana are given in his 'Annals of Rajast'han.'

In 1822 the impaired state of his health rendered it necessary that he should return to the more congenial climate of his native country. Previously however to his departure from India he made a circuit of nearly the whole of Rajpootana, including Gujerat, which he completed at the close of 1822, and in the beginning of 1823 he sailed from Bombay, and arrived safely in England.

After his return to England his time was chiefly devoted to literary pursuits. He officiated for awhile as librarian to the Royal Asiatic Society. In 1834 he went to the Continent for the relief of a complaint in the chest, and remained abroad twelve months. He returned to England in September 1835. While at Rome he was occupied with a work to be entitled 'Travels in Western India,' the result of the journey which he made previous to his return to England, and especially his observations in Gojerat. The last chapters of the work were written in October 1835, while residing with his mother in Hampshire, and the manuscript was left nearly fit for publication. On the 16th of November, while transacting business with his bankers in London, he had an attack of apoplexy, and lay without consciousness for twenty-seven hours. He died November 17, 1835, at the age of fifty-three. He left a widow, the daughter of Dr. Clutterbuck, and a young family.

Bishop Heber, who travelled through Mewar and the adjoining Rajpoot states in 1825, on his way to Gujerat, bears testimony to the affection and respect borne to Colonel Tod by the upper and middling classes of society in various towns through which the bishop passed. He says—"Here and in our subsequent stages we were continually asked by the cutwals, &c. after 'Tod Sahib' (Captain Tod), whether his health was better since he returned to England, and whether there was any chance of seeing him again. On being told it was not likely, they all expressed much regret, saying that the country had never known quiet till he came among them, and that everybody, whether rich or poor, except thieves and Pindarees, loved him. He, in fact, Dr. Smith told me, loved the people of this country, and understood their language and manners in a very unusual degree." Bheelwara, a commercial town which had contained 12,000 families, had been entirely ruined by the depredations of the Mahrattas at the time when Colonel Tod was appointed political agent. He set himself to restore it, and in less than a year there were 700 prosperous and peaceful families in it. Colonel Tod, in a letter to a friend, says—"Regarding Bhilwarra, the work of my hands, in February 1818 there was not a dog in it; in 1822 I left 3000 houses, of which 1200 were bankers and merchants. An entire street, arcaded, was built under my directions and with my means. The merchants from Calcutta, Jessulmér, Delhi, Surat, from every mart in India, had their correspondents, and in fact it was becoming the chief mart of Rajast'han. The affection of these people a thousand times repaid my cares." Bishop Heber, after describing the prosperous state in which he found the town in 1825, says, "The place had been entirely ruined by Jumsheed Khan, and deserted by all its inhabitants, when Captain Tod persuaded the Rana to adopt measures for encouraging the owners of land to return, and foreign merchants to settle. He himself drew up a code of regulations for them, and obtained them an immunity from taxes for a certain number of years, and sent them patterns of different articles of English manufacture for their imitation. He also gave money liberally to the beautifying of their town. In short, as one of the merchants who called on me said, 'It ought to be called Todgunge, but there is no need, for we shall never forget him.'"

The 'Annals of Rajast'han' were published in London in 2 vols. royal 4to, vol. i. in 1829, and vol. ii. in 1832. The 'Travels in Western India, embracing a Visit to the Sacred Mounts of the Jains and the most celebrated Shrines of Hindu faith between Rajpootana and the Indus, with an Account of the ancient city of Nehrwalla,' was published in 1839 in a handsome 4to volume.

TODD, REV. HENRY JOHN, was born in 1763, and educated at Hertford College, Oxford, where he proceeded M.A. in 1786. He became a minor canon of Canterbury Cathedral soon after being ordained. In 1792 he was presented by the Dean and Chapter of Canterbury to the vicarage of Milton, near that city; and some years after, by the same body, to the rectory of Allhallows, Lombard-street, London, on which he fixed his residence in the metropolis. In November 1803, he was appointed, by the archbishop, Keeper of the Manuscripts at Lambeth. In 1820 he was withdrawn from London, by being presented by the Earl of Bridgewater to the rectory of Settrington, in Yorkshire, of the value of 1045*l.*; in 1830 he was collated by the Archbishop of York to the prebend of Husthwaite, in that cathedral church; and, finally, in 1832 he was appointed Archdeacon of Cleveland.

His first publication was 'Some Account of the Deans of Canterbury, from the new foundation of the Church by Henry VIII.,' 8vo, 1793. This was followed by an edition of Milton's 'Masque of Comus,' with notes and illustrations, from a manuscript belonging to the Duke of Bridgewater, 1798; 'The Poetical Works of John Milton,' with notes and a life, 6 vols. 8vo, 1801, for which he received 200*l.* from the booksellers, and of which there was a second edition in 1809, a third in 1826, and a fourth in 1843, and the portion of which consisting of the Life and the Verbal Index has also been published separately; 'A Catalogue of the Library of Christchurch, Canterbury, 8vo, 1802; 'The Works of Edmund Spenser,' with notes and a Life, 8 vols. 8vo, 1805, reprinted in 1845; 'Illustrations of the Lives and Writings of John Gower and Geoffrey Chaucer,' 8vo, 1810; 'A Catalogue of the Archiepiscopal Manuscripts in the Library at Lambeth Palace,' fol., 1812 (100 copies privately printed); a new edition of 'Dr. Johnson's Dictionary of the English Language, with corrections and additions,' 4 vols. 4to, 1814, &c., and again in 3 vols. 4to, 1827; 'The History of the College of Bonhommes, at Ashridge,' folio, 1823 (privately printed for the Earl of Bridgewater); 'Original Sin, Free Will, Regeneration, Faith, Good Works, and Universal Redemption, as maintained in certain Declarations of our Reformers,' &c., 8vo, 1818; 'A Vindication of our Authorised Translation and Translators of the Bible' (in reference to Bellamy's new translation), 8vo, 1819; 'Observations on the Metrical Version of the Psalms, by Sternhold, Hopkins, and others,' 8vo, 1819; 'Memoirs of the Life and Writings of the Right Rev. Brian Walton, Bishop of Chester,' 2 vols. 8vo, 1821; 'An Account of Greek Manuscripts of the late Professor Carlyle, now at Lambeth,' 8vo, 1823 (privately printed); a new edition of 'Archbishop Cranmer's Defence of the Doctrine of the Sacrament,' 8vo, 1825, with a Vindication of Cranmer, reprinted in 12mo in 1826; 'A Letter to the Archbishop of Canterbury, concerning the Authorship of Icôn Basilikè,' 8vo, 1825 (assigning the work to Bishop Gauden); 'A Reply to Dr. Lingard's Vindication of his History of England, as far as respects Archbishop Cranmer,' 8vo, 1827; 'Bishop Gauden the Author of Icôn Basilikè further shown, in answer to Dr. Wordsworth,' 8vo, 1829; 'Life of Archbishop Cranmer,' 2 vols. 8vo, 1831 (an enlargement of the 'Vindication'); 'Authentic Account of our Authorised Version of the Bible,' 12mo, Malton, 1834. We have omitted a few theological pieces of inferior importance. He was also, in the early part of his literary career, a frequent contributor to the 'Gentleman's Magazine;' and he is stated, in Hasted's History of Kent, to have assisted largely in the preparation of that work.

Archdeacon Todd, who was a Chaplain in Ordinary to her Majesty, died at Settrington, on the 24th of December 1845. From his will, an abstract of which is given in the 'Gentleman's Magazine' for June 1846, he appears to have left several daughters.

Archdeacon Todd, though the editor of Milton and Spenser, had no pretensions to either poetical talent or poetical taste; nor was even his acquaintance with our old poetry, or with our old literature in general, very extensive or intimate. His annotations, accordingly, are rather dry. At the same time, if they do not overflow with much variety of knowledge, and rarely display any remarkable ingenuity,

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they do not annoy the reader by any kind of superfluous disquisition. He is certainly not a very animated narrator; but his facts may generally be depended upon. His most useful services, perhaps, have been rendered in the field of bibliography.

TODD, ROBERT BENTLEY, M.D., F.R.S., an eminent physician and physiologist, was born and educated in Ireland. On the opening of King's College, London, he was appointed Professor of Physiology. He is a Fellow of the Royal College of Surgeons of Dublin, and a graduate in medicine of the University of Oxford. On settling in London he became a licentiate and afterwards a fellow of the Royal College of Physicians. On the opening of King's College Hospital he was appointed physician to that institution, a post which he holds at the present day. In 1836, in conjunction with Dr. Grant, he became editor of the 'Cyclopædia of Anatomy and Physiology,' an extensive work which is only just completed. Latterly Dr. Todd was the sole editor, and he has himself contributed several articles, more especially those on the Heart, Brain, and Nervous System. He has besides published many works, which have given him a wide reputation as a practical physician. One of his earliest works was 'On Gout, Rheumatic Fever, and Chronic Rheumatism of the Joints.' His clinical lectures on various subjects have been published in the 'Medical Gazette' and 'Medical Times.' Two volumes of these lectures on diseases of the nervous system and urinary organs were published in 1857. In conjunction with Mr. Bowman, who was for many years joint professor of physiology with him in King's College, he published the 'Physiological Anatomy and Physiology of Man.' He has also published a work on the 'Anatomy of the Brain, Spinal Cord, and Ganglions.' In addition to these works he has published many separate papers in the 'Medico-Chirurgical Transactions,' and in the medical journals. He has now resigned his professorship at King's College, and is enjoying the fruit of his numerous labours. [*See* SUPPLEMENT.]

*TODLEBEN, FRANCIS EDWARD, Russian General of Engineers, was born May 25, 1818, at Mitau, in the Russian province of Courland. He studied at Riga, and was afterwards admitted into the College of Engineers at St. Petersburg. When the Russian army entered the Danubian Principalities in 1853 he was 2nd captain in the corps of engineers, and he served under General Schilders in the campaign on the Danube. In August 1854 the Russian armies crossed the Pruth on their retreat from the Principalities, and on the 14th of September the French and English troops were landed in the Crimea. Having gained the victory of the Alma, the allies made a flank march round the head of the harbour of Sebastopol, and occupied the heights on the south side of the city. An elevated ridge with commanding eminences and deep ravines covered the city and docks; and the position was thus eminently defensible, but little had then been done to improve it by art, for an attack on that side was quite unexpected. Prince Menschikoff, by sinking some of his great ships at the mouth of the harbour, having effectually prevented the allied fleet from entering, the allied armies were at the same time prevented from taking advantage of the undefended state of the city, and carrying it by a sudden attack; for they would then have been exposed to the batteries of the ships in the harbour, far more powerful than any artillery which they then possessed, and would have risked the loss of their own position on the southern plateau. A siege was therefore resolved upon; but no sooner did the allies begin to cut their trenches and prepare for a bombardment, than earth-works and massive ramparts armed with formidable batteries began to rise up in opposition with incredible rapidity. The genius of Todleben seems to have been early discovered, and the fortifications were placed under his direction. When the city was ultimately taken, the defences, interior as well as exterior, were found to be far above as well as different from the works of ordinary engineering. The extent, completeness, and strength of the Flagstaff, the Malakhoff, the Redan, and other batteries smaller but connected, which had so long protracted the siege and rendered the capture so difficult, filled the spectators with astonishment and admiration. Todleben was advanced rapidly in the grades of his profession, till at the termination of the war he had attained the rank of General of Engineers, and was decorated with the clasps of the order of St. George. At the latter part of the siege he was wounded in the leg, but all his great works of defence had then been completed.

TOGRAI, or TOGHRAI, the surname of Abu Ismail Hosein Ben 'Ali Ben Mohammed Mowayyed ed-Din al-Isfahani, and the name by which he is commonly known. He was descended from Abu'l-Aswad ad-Doioli, one of the most celebrated of the companions of Mohammed, and was born at Ispahan in the 5th century of the Hejra, or the 11th of the Christian era, and gained great reputation as a poet. He was at first in the service of the celebrated Melek Shah (A.H. 465-485; A.D. 1073-92) and his son Mohammed, the third and fifth sultans of Persia of the Seljukian dynasty; and he afterwards became vizir to Mas'oud, the son of Mohammed, and sultan of Mosul. When this prince revolted from his brother Mahmud, the seventh Seljukian Sultan of Persia, and was conquered in the battle at Esterabad near Hamadan, A.H. 514 (A.D. 1120), Tograi was taken prisoner, and was at first kindly treated by the conqueror. This however excited the jealousy of his vizir, Abu Talib 'Ali Ben Ahmed as-Semiremi, who caused Tograi to be secretly put to death, A.H. 515 (A.D. 1121), under the pretence of his being a heretic who believed the doctrines of the Molaheds or Ismaelites, but in reality from fear of his talents. This is the account of his death given by Abulfeda ('Annal. Moslem.,' vol. iii., p. 417) and Ibn Khallekan ('Vit. Illustr. Viror.,' § 196, ed. Wüstenf.); that given by Leo Africanus ('De Vir. Illustr. Arab.,' cap. 13) is somewhat different. He was rather more than sixty lunar, or fifty-eight solar, years old at the time of his death. He appears to have enjoyed a great reputation, and was distinguished by several titles or surnames. The word 'Tograi' is the name given to the person employed by the sultan to write on all the imperial decrees and proclamations his name and titles in a peculiarly large and flourishing character, which is called, from a Persian work, the 'togra;' and from Tograi's skill in writing this, or perhaps from his celebrity as an author, he derived the title of 'Fakhr al Cottab,' or the Glory of Writers. His surname 'Al-monshi' signifies a person employed to draw up the letters written in the name of the prince; and that of 'Alostad' means the master or doctor.

The most celebrated of his poems, and the only one which has been published, is that entitled 'Lamiato 'l-'Ajam,' which he composed in Arabic at Baghdad, A.H. 505 (A.D. 1111-12). It derives its name 'Lamiat' from the circumstance that all the verses end with the letter *lam*, or *l*; and 'al-'Ajam,' that is, 'of the Persians,' is added to distinguish it from a celebrated Arabic poem written by Shanfara, and entitled 'Lamiato 'l-'Arab.' It is a poem of the elegiac kind, written in a plaintive style, and composed of distichs; and has been frequently published and translated. The first edition is that by the elder Pococke, 8vo, Oxford, 1661, with a Latin translation, and copious elementary notes. At the end of the volume is a treatise on Arabic prosody by Samuel Clerk, the University printer. There is an edition by Matthias Anchersen, with an unedited Latin translation by Golius, published in 1707, Utrecht, which is now exceedingly scarce, as almost all the copies were lost at sea. Tograi's poem was also published in Arabic, together with that by Shanfara, by H. A. Frähn, 8vo, Casan, 1814. It was translated into English by Leon Chappilow, 4to, Cambridge, 1758; into French by Pierre Vattier, 8vo, Paris, 1660; into German by Reiske, Friedrichstadt, 4to, (Dresden), 1756. A fuller account of the editions and translations of this poem may be found in Schnurrer's 'Bibliotheca Arabica,' and Zenker's 'Bibliotheca Orientalis,' 8vo, Leipsig, 1840. Tograi also wrote a work on alchemy, entitled 'Directio in Usum Filiorum,' which title has been the occasion of D'Herbelot's making a great mistake as to the contents of the book.

(Schnurrer, *Biblioth. Arab.*; De Sacy's article on *Tograi* in the *Biograph. Univers.*; Wüstenfeld, *Geschichte der Arabischen Aerzte und Naturforscher*, Göttingen, 1840, § 151, p. 87.)

TOLAND, JOHN, was born on the 30th of November 1669 or 1670 (it is not certain which), in the most northern part of the county of Londonderry, in the peninsula called Inis-Eogan, whence in one of his works, published with a Latin title, he called himself 'Eoganesius.' Though it is not known who his parents were, it is known that they were Roman Catholics. He tells us of himself, "Being educated from my cradle in the grossest superstition and idolatry, God was pleased to make my own reason, and such as made use of theirs, the happy instruments of my conversion." ('Christianity not Mysterious,' Preface, p. viii.) And again, alluding, in his 'Apology' (p. 16), to a charge made against him that he was a Jesuit, he says that "he was not sixteen years old, when he became as zealous against Popery as he has ever since continued. . . . Yet in Ireland that malicious report gained upon some few, because his relations were Papists, and that he happened to be so brought up himself in his childhood." He was sent first to a school at Redcastle near Londonderry, where, we are told, that, having been christened Janus Junius, he was laughed out of this name by the boys, and took the name of John, which he ever after kept. He went in 1687 to the University of Glasgow, and after being there three years, to the University of Edinburgh, where he got a diploma as Master of Arts, in June 1690. Shortly after this he went into England, where managing to gain the favour of some influential dissenters, he was sent by them to the University of Leyden to study, and prepare himself for the duties of a minister.

He stayed at Leyden about two years, and made the friendship of Le Clerc, Leibnitz, and other learned men, with whom he afterwards corresponded. On his return to England he went for some time to Oxford, where he employed himself chiefly in collecting materials on various subjects in the Bodleian library. The vanity of his character, and the ostentatious avowal of free-thinking on religion, appear to have made him conspicuous at Oxford, as they did everywhere else through the whole of his life. But in a reply to a letter of advice which he received here, he denied his being either an atheist or a deist. ('Collections of Several Pieces of Mr. John Toland, &c.,' vol. ii. p. 302.)

At Oxford he began his 'Christianity not Mysterious,' which was published in London in 1696, the year after his leaving Oxford. The remainder of the title, viz., 'A Treatise showing that there is nothing in the Gospel contrary to reason nor above it, and that no Christian doctrine can be called a Mystery,' more fully explained the object of the publication. The work created a very considerable sensation, and elicited much attack and some persecution.

In 1697 Toland returned to his native country. Mr. Molyneux wrote to Locke, April 6th, 1697, from Dublin: "In my last to you, there was a passage relating to the author of 'Christianity not Mysterious.' I did not then think that he was so near me as within the bounds of this city; but I find since that he is come over hither, and

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have had the favour of a visit from him. I now understand, as I intimated to you, that he was born in this country, but that he hath been a great while abroad, and his education was for some time under the great Le Clerc. But that for which I can never honour him too much is his acquaintance and friendship to you, and the respect which on all occasions he expresses for you. I propose a great deal of satisfaction in his conversation—I take him to be a candid free-thinker, and a good scholar. But there is a violent sort of spirit that reigns here, which begins already to show itself against him, and I believe will increase daily; for I find the clergy alarmed to a mighty degree against him; and last Sunday he had his welcome to this city, in hearing himself harangued against out of the pulpit by a prelate of this county." (Locke's 'Works,' vol. viii. p. 405, 8vo, ed. 1799.) Toland appears to have become acquainted with Locke; and this acquaintance he made the most of in conversation at Dublin. In Locke's reply to the Bishop of Worcester, who, in defending the doctrine of the Trinity against Toland, had connected Locke with him, he showed that he did not reciprocate in an equal degree Toland's friendship and esteem for him. Mr. Molyneux wrote of him afterwards, May 27, 1697: "Truly, to be free, I do not think his management, since he came into this city, has been so prudent. He has raised against him the clamour of all parties, and this not so much by his difference in opinion, as by his unreasonable way of discoursing, propagating, and maintaining it. . . . Mr. Toland also takes here a great liberty on all occasions, to vouch your patronage and friendship, which makes many that rail at him rail also at you. I believe you will not approve of this, as far as I am able to judge, by your shaking him off, in your letter to the Bishop of Worcester" (p. 421). And Locke, on June 15, wrote what is worth quoting for itself, as well as for the opinion implied of Toland: "As to the gentleman to whom you think my friendly admonishments may be of advantage for his conduct hereafter, I must tell you that he is a man to whom I never wrote in my life, and I think I shall not now begin; and as to his conduct, it is what I never so much as spoke to him of: that is a liberty to be taken only with friends and intimates, for whose conduct one is mightily concerned, and in whose affairs one interests himself. I cannot but wish well to all men of parts and learning, and be ready to afford them all the civilities and good offices in my power; but there must be other qualities to bring me to a friendship, and unite me in those stricter ties of concern; for I put a great deal of difference between those whom I thus receive into my heart and affection and those whom I receive into my chamber, and do not treat them with a perfect strangeness" (p. 425). Pecuniary difficulties and persecutions together obliged Toland to leave Ireland in a very short time. The parliament at Dublin voted that the book should be burnt by the common hangman. Mr. Molyneux gives an account of his departure in another letter written to Locke.

He went to London, and, nothing daunted, published 'An Apology for Mr. Toland, in a Letter from himself to a Member of the House of Commons in Ireland, written the day before his book was resolved to be burnt by the Committee of Religion: to which is prefixed a Narrative containing the occasion of the said Letter.' He now devoted himself very vigorously to book-making of all sorts, in politics, theology, literature: showing always, even in the pamphlets which the mere passing occasions called forth, a degree of genius and erudition deserving of a better fate than his very scanty and precarious earnings. He published in 1698 a pamphlet, just after the Peace of Ryswick, when there arose the question what forces should be kept on foot, entitled, 'The Militia Reformed, or an easy scheme of furnishing England with a constant Land Force, capable to prevent or to subdue any foreign power, and to maintain perpetual quiet at home, without endangering the public liberty;' and in the same year his 'Life of Milton,' which was prefixed to 'Milton's Prose Works,' in 3 vols. folio. Then came, in 1699, the 'Amyntor, or a Defence of Milton's Life,' in answer to a criticism of Dr. Blackall, bishop of Exeter, on some incidental remarks made by him in his 'Life of Milton' on the genuineness of some parts of Scripture. There followed in rapid succession his editions of Holles's 'Memoirs,' and of Harrington's Works, with a life of Harrington prefixed; 'Clito,' a poem on the force of eloquence; 'Anglia Libera, or the Limitation and Succession of the Crown of England explained and asserted,' and other political pamphlets. The 'Anglia Libera' was published in 1701, on the passing of the act which settled the crown on the Princess Sophia of Hanover and her heirs, after the death of William, and of Anne without issue; and Toland went over to Hanover and managed to get presented to the electress by the Earl of Macclesfield, who had been sent on a special mission to carry the act to the electress, and then presented his 'Anglia Libera' to her with his own hands. He afterwards stayed in Hanover for some short time, and went from thence to the court of Berlin, acting at these courts apparently as a sort of political agent, and making the most of the recommendations which he carried from the English government to extend his reputation for literature and learning. He won the good opinion both of the Princess Sophia and of the Queen of Prussia; they both courted his conversation, and afterwards his correspondence. On the occasion of his first visit to Berlin he held a theological discussion with Beausobre in the presence of the queen, who acted as a sort of moderator, and closed it, on observing that the disputants were beginning to lose their temper. His letters to Serena, published in 1704, were addressed to the queen of Prussia.

In 1702, in an interval of his residence abroad, he published 'Vindicius Liberius, or Mr. Toland's Defence of himself against the Lower House of Convocation and others.' In this work his opinions have assumed a very subdued tone, which is perhaps to be accounted for in a great measure by the prospect of political advancement which seemed to be opening for him. "Being now arrived to years that will not wholly excuse inconsiderateness in resolving, or precipitance in acting, I firmly hope that my persuasion and practice will show me to be a true Christian, that my due conformity to the public worship may prove me to be a good churchman, and that my untainted loyalty to King William will argue me to be a staunch commonwealth's man." Subsequent theological works showed this to have been a moderation merely assumed for the time.

The mask of orthodoxy was thrown off in a pamphlet which he published in 1705, in the title of which he did not scruple to designate himself a Pantheist: 'Socinianism truly stated, being an example of fair dealing in theological controversies; to which is prefixed Indifference in disputes recommended by a Pantheist to an orthodox friend.' But he was now enjoying the zealous patronage of Harley, afterwards earl of Oxford, who had in the previous year become secretary of state, and he probably thought he could again afford to be a free-thinker. Harley employed him to write several political pamphlets, and sent him abroad again in 1707, to Germany and Holland. The nature of his connection with Harley may be gathered from the following extract from one of his 'Memorials to the Earl of Oxford,' which are printed in a posthumous collection of his pieces written at a time when the zeal of his patron had cooled:—"I laid an honester scheme of serving my country, your lordship, and myself; for seeing it was neither convenient for you nor a thing at all desired by me, that I should appear in any public post, I sincerely proposed, as occasions should offer, to communicate to your lordship my observations on the temper of the ministry, the dispositions of the people, the condition of our enemies or allies abroad, and what I might think most expedient in every conjuncture; which advice you were to follow in whole, or in part, or not at all, as your own superior wisdom should direct. . . . As much as I thought myself fit, or was thought so by others, for such general observations, so much have I ever abhorred, my lord, those particular observers we call spies; but I despise the calumny no less than I detest the thing." (vol. ii. p. 223.) Toland was abroad on this occasion for about three years, acting as a sort of political spy for Harley, though he disavowed the name, and eking out his subsistence by his pen, and apparently in any way that presented itself. He made a trip from Holland to Vienna, commissioned by a wealthy banker to procure for him from the Imperial ministers the rank of a count of the empire; but he did not succeed in attaining the object of his mission. He managed in Holland to ingratiate himself with Prince Eugene, who was very attentive and liberal to him. In the 'Memorial' to the Earl of Oxford, which has been before quoted, Toland mysteriously connects this prince with his mission to Vienna, and cunningly tries to give this foolish journey a character of great dignity and honour. "My impenetrable negociation at Vienna, hid under the pretence of curiosity, was not only applauded by the prince that employed me, but also proportionably rewarded" (p. 225). In due time he quarrelled with Harley, and then wrote pamphlets against him. As a Whig pamphleteer, he had the honour of Swift's notice in 'Toland's Letter to Dismal.'

The principal publications of Toland which remain to be mentioned are the following, with the dates of their appearance:—a volume published at the Hague in 1709, containing two Latin essays, with the titles 'Adeisidæmon, sue Titus Livius, à Superstitione Vindicatus,' and 'Origines Judaicæ, seu Strabonis de Moyse et Religione Judaica Historia breviter illustrata;' 'The Art of Restoring, or the Piety and Probity of General Monk in bringing about the last Restoration, evidenced from his own Authentic Letters, with a just account of Sir Roger, who runs the parallel as far as he can' (by Sir Roger was meant the Earl of Oxford, his former patron, who was then plotting the restoration of the Pretender); and 'A Collection of Letters by General Monk, relating to the Restoration of the Royal Family,' both published in 1714: 'Reasons for Naturalising the Jews in Great Britain and Ireland, on the same footing with all other nations, with a Defence of the Jews against all Vulgar Prejudices in all Countries,' published in 1714; 'The State Anatomy of Great Britain, containing a particular account of its several Interests and Parties, their bent and genius, and what each of them, with all the rest of Europe, may hope or fear from the reign and family of King George,' which work called forth several answers, that led Toland to publish a second part; 'Nazarenus, or Jewish Gentile, or Mahometan Christianity, containing the History of the Antient Gospel of Barnabas, and the Modern Gospel of the Mahometans, attributed to the same Apostle, this last gospel being now first made known among Christians: also the original plan of Christianity, occasionally explained in the Nazarenes, whereby divers controversies about this divine (but highly perverted) institution may be happily terminated; with the relation of an Irish manuscript of the four gospels, as likewise a summary of the antient Irish Christianity, and the reality of the Keldees (an order of lay religious), against the two last bishops of Worcester,' which appeared

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in 1718; 'Pantheisticon, sive Formula celebrandæ Sodalitatis Socraticæ, in tres partes divisa, quæ Pantheistarum sive sodalium continent, 1, Mores et axiomata; 2, Numen et philosophiam; 3, Libertatem et non fallentem legem neque fallendam: Præmittitur de antiquis et novis eruditorum sodalitatibus, ut et de universo infinito et æterno, diatriba. Subjicitur de duplici Pantheistarum philosophia sequenda, ac de viri optimi et ornatissimi idea, dissertatiuncula,' published in 1720; and in the same year, 'Tetradymus;' and in 1721, 'Letters from the Right Honourable the late Earl of Shaftesbury to Robert Molesworth, Esq., now Lord Viscount of that name; with two letters written by the late Sir John Cropley.'

Some of these titles show at once the learning and the fantastical pedantry of Toland. The 'Tetradymus' consists of four treatises, which bear the names Hodegus, Clydophorus, Hypatia, and Mangoneutes, and have for their respective subjects the pillar of cloud and fire which led the Israelites, and which Toland argues was no miracle; the exoteric and esoteric philosophy of the ancients; an account of the female philosopher Hypatia, "who was murdered at Alexandria, as was supposed, at the instigation of the clergy;" and an answer to Dr. Mangey, who had attacked his 'Nazarenus.' The 'Nazarenus' and the 'Pantheisticon' had again evoked the anger of the church. Dr. Hare, dean of Worcester, in a treatise against Hoadley, spoke of Toland as often quoting Locke to support notions he never dreamed of. Toland published an advertisement to the effect that he had never quoted or even named Locke in his writings. Hare issued a counter-advertisement, in which he directs "makes great use of Mr. Locke's principles" to be read instead of "is often quoted to support notions he never dreamed of." Toland then published a pamphlet, with the title 'A Short Essay upon Lying, or a Defence of a Reverend Dignitary, who suffers under the Persecution of Mr. Toland, for a *lapsus calami*.' This pamphlet, with Hare's advertisement, was reprinted at the end of the 'Tetradymus.' Hare returned to the charge, and, in the preface to a new edition of his work, speaks of "downright Atheists," such as the impious author of the 'Pantheisticon.'

Towards the close of his life, Toland, whom all his literary industry could not keep from pecuniary difficulties, found a benefactor in Lord Molesworth. Mr. Disraeli, who has devoted a chapter to Toland in his 'Calamities of Authors,' mentions from Toland's papers which he has seen, the paltry sums which he generally received for his writings. "For his description of Epsom he was to receive only four guineas in case 1000 were sold. He received ten guineas for his pamphlet on Naturalising the Jews, and ten guineas more in case Bernard Lintott sold 2000." And in another place, in the 'Quarrels of Authors,' in the chapter headed 'Lintott's Account-Book,' he says, "It appears that Toland never got above 5*l.*, 10*l.*, or 20*l.* for his publications. . . . All this author seems to have reaped from a life devoted to literary enterprise, and philosophy, and patriotism, appears not to have exceeded 200*l.*" This last statement must be a great exaggeration. Further details as to Toland's literary gains, derived also from Lintott's Account-Book, are to be found in Nichols's 'Literary Anecdotes,' vol. v., p. 302.

Toland died at Putney, where he had lodged for about four years previous, choosing that place on account of its convenient distance from London, on the 11th of March 1722. "Never," says Mr. Disraeli, "has author died more in character than Toland: he may be said to have died with a busy pen in his hand. Having suffered from an unskilful physician, he avenged himself in his own way; for there was found on his table an 'Essay on Physic without Physicians.' The dying patriot trader was also writing a preface for a political pamphlet on the danger of mercenary parliaments; and the philosopher was composing his own epitaph, one more proof of the ruling passion predominating in death; but why should a Pantheist be solicitous to perpetuate his genius and his fame!"

Toland's posthumous works were published in 1726, in 2 vols. 8vo, with a Life by Des Maizeaux prefixed, and were republished in 1747. The contents of these two volumes are an additional proof of the versatility of his powers: they contain, together with many other essays, the Memorials to the Earl of Oxford which have been referred to, and several private letters: an account of Giordano Bruno; the Secret History of the South-Sea Scheme, in which Toland had been concerned; a Plan for a National Bank; and a proposal, in Latin, for a new complete edition of Cicero. 'An Historical Account of the Life and Writings of the late eminently famous Mr. John Toland, by one of his most intimate friends, in a letter to the Lord ——,' was published in 1722; and is attributed to Curll. This is not so minute a biography as Des Maizeaux's and is rather a sketch of his writings and opinions. There is appended to it a complete list of Toland's works, many of the smaller of which are not named in this article.

Toland's works have never been collected, and the notoriety which attended him during his life having soon died away, they are now little known. But they are almost all of some worth, and his political writings may throw some little light on the history of the times.

TOLE'DO, DON PEDRO DE, a younger son of Frederic of Toledo, duke of Alba, was born at Alba de Tormes, near Salamanca, in 1484. After going through his early studies he was placed as a page in the court of King Ferdinand the Catholic, who took him into particular favour; and it was by the king's influence that young Pedro obtained the hand of Donna Maria Osorio, heiress of the house of Villafranca, in consequence of which he took the title of Marquis of Villafranca, and the possession of the rich estates attached to it. He afterwards served with distinction in the expedition against Jean d'Albret, king of Navarre, and after King Ferdinand's death he continued in the service of his successor Charles I. of Spain, afterwards Charles V. of Germany. He served against the revolted communeros of Castile, and afterwards followed the court of Charles V., whom he accompanied in his journeys through Flanders, Germany, and Italy. In 1532, being at Ratisbon with the emperor, the news arrived of the death of Cardinal Colonna, viceroy of Naples, when Charles V. appointed for his successor Don Pedro de Toledo, marquis of Villafranca, who immediately set out to take possession of his government. He found the kingdom suffering from the consequences of the preceding foreign and civil wars, and especially of the recent French invasion of 1527-29, and the revolt of many of the barons and the subsequent confiscation of their property; of the plague, which, originating in the French camp, had desolated the city of Naples; and the state of confusion, bordering upon anarchy, which prevailed in the provinces. The first care of the new viceroy was to enforce the rigorous administration of justice without respect for persons, and he sent to the scaffold the commendator Pignatelli, the count of Policastro, and other noblemen, who had been guilty of oppression and other crimes. He pulled down the old dark arcades and other places which were the resort of thieves and murderers; he abolished the abuse of making the palaces of the barons a place of asylum for criminals; forbade the use of weapons, except the side sword, then worn by gentlemen; he sentenced duellists to death, prescribed regulations for restraining the disorders that took place at funerals and marriages; and, lastly, by a 'bando,' or public edict, he inflicted the penalty of death on any one found in the night with ladders scaling the windows of houses, a practice which had become frequent among dissolute men, who thus introduced themselves into ladies' apartments. Don Pedro reformed the courts of justice, increased the number of judges, and made several regulations for the more humane treatment of prisoners and debtors; and also for the prevention of bribery and perjury. He raised an extensive building near Porta Capuana, where he placed all the higher courts of justice, civil and criminal.

When Charles V., on his return from the Tunis expedition in 1535, visited Naples, where he remained till March, 1536, amidst the festivals and rejoicings with which he was greeted, he received hints and suggestions from several of the nobility against Toledo, but Charles stood firm in his good opinion of the viceroy, especially after having heard the deputies of the people, who explained to him that the nobility disliked Don Pedro because he would not permit them to oppress the lower orders, and to put themselves above the law, as they had been wont to do. It is reported that Charles, when he landed at Naples, on meeting the viceroy, said to him, "Welcome, marquis; I find that you are not become so large as I was told you were;" to which Toledo replied, smiling, "Sire, I am aware that you have been told that I was grown a monster, which I am not."

Toledo greatly embellished Naples; he enlarged the city, extended the walls, cleared, widened, and paved the streets, and made new drains and sewers; he built the royal palace near Castel Nuovo, which is now called 'Palazzo Vecchio,' and constructed the handsome street which still bears his name. He adorned the city with fountains, enlarged the dockyard, fortified the castle of S. Elmo, built new hospitals and churches, and, in short, he quite altered the appearance of Naples. He also drained the marshes by opening the wide canal called del Lagni, which carries the superfluous waters into the sea.

In 1537, the Turks having landed at Castro and other places of the province of Otranto, Toledo summoned the barons with their militia, and marched with them and the regular Spanish troops against the enemy, who, finding the country prepared for defence, took again to their ships and sailed away. Toledo fortified the maritime towns of Apulia, built towers of defence along the coast, restored Pozzuoli, which was nearly depopulated in consequence of the earthquakes and volcanic eruptions, and enlarged the 'Grotta,' which leads to it from Naples. For all these and other services to the Neapolitans, as well as for the just though severe tenor of his general administration, Don Pedro de Toledo had become very popular, until the year 1547, when his ill-judged attempt to establish the tribunal of the Inquisition after the fashion of his own country, Spain, rendered him universally obnoxious. The cause of this attempt was that the doctrines of the Reformation had found their way to Naples, and made many converts, even among priests and monks. Charles V., who was at that time struggling in Germany with the religious and political dissensions arising out of the Reformation, dreaded a similar explosion in his Italian dominions, and the viceroy Toledo wished to save his master the additional trouble. Pope Paul III. was anxious to assist them in repressing the spread of heresy in Italy: but the Neapolitans, a lively, communicative people, had conceived a great horror of that gloomy and arbitrary court and its secret proceedings; they had heard of its deeds in Spain, and they determined to resist its introduction into their country, even by force of arms if necessary. The tumult began about the middle of May, when the people tore down the placards containing the edict which sanctioned the establishment of the Inquisition, from the gates of the archbishop's palace. A cry of "To arms!" resounded through the streets and squares; most of the nobles, who

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hated Toledo for their own reasons, joined the citizens in their resistance. The people turned out some of their municipal magistrates whom they suspected of being for the viceroy, and elected others without the viceroy's sanction; and Toledo having resented this proceeding, the people took up arms, and attacked the Spanish soldiers who garrisoned the castles. The Spaniards fired with cannon into the city, and the people cut down all Spaniards whom they found straggling. The viceroy, having seized some of the head rioters, caused them to be summarily executed, which added fuel to the flame, and the citizens and nobles formed themselves into a union or patriotic convention, taking for their motto, "For the service of God, the emperor, and the city of Naples;" stigmatising as traitors to their country those who did not join the union. The union sent as envoys to Charles V. the prince Sanseverino and another nobleman, refusing meantime obedience to the viceroy, who remained in the castle with his Spanish soldiers and a few Neapolitan adherents, and the town was without any regular government. Frequent skirmishes took place in the streets between the viceroy's men and the people; many individuals were killed, and houses were plundered. At last the answer came from Charles V., commanding the citizens to lay down their arms, with secret instructions to the viceroy to proceed leniently and prudently in the matter.

On the 12th of August Toledo signified to the deputies of the city the will of the emperor that the Inquisition should not be established in Naples; that the past should be forgotten, except as to some of the principal leaders of the insurrection, who were obliged to emigrate; and that the city should pay one hundred thousand crowns as a fine. And thus this serious affair was hushed up, but the Neapolitans gained their point, and the tribunal of the Inquisition was never established at Naples, though persons accused of heresy were tried by the common ecclesiastical court, and several of them were put to death by the concurrence of the lay power. The prince Sanseverino, who had displeased Charles V., thought it prudent to emigrate to France, and was outlawed. [TASSO, BERNARDO.]

In July, 1552, a large Turkish fleet, under Dragut Rais and Sinan Pasha, anchored near Procida, at the entrance of the Bay of Naples, when the emigrant prince Sanseverino of Salerno was to have joined them with a French squadron; but the viceroy, it is said, by means of a large bribe, induced the Turkish commanders to leave the coast before the arrival of the French.

Toward the end of the same year the viceroy, although old and infirm, was desired by Charles V. to march to Siena in Tuscany, which republic had thrown off the protection of the emperor and admitted a French garrison. Don Pedro having sent most of the troops by land, embarked with the rest for Leghorn. On arriving there he fell seriously ill, and was removed to Florence. The duke Cosmo de Medici had married his daughter Eleonora. He expired at Florence, in February, 1553, after having administered the kingdom of Naples for more than twenty years. He is by far the most distinguished in the long list of the Spanish governors of Naples, and one of the few who are still remembered with feelings of respect by the Neapolitans.

(Giannone, *Storia Civile del Regno di Napoli*; Botta, *Storia d'Italia*.)

TOLETA'NUS, RODERI'CUS, or RODRI'GO DE TOLE'DO, an eminent ecclesiastic and historian, was born at Rada, in Navarre, about 1170. His name was Rodrigo Simonis, commonly Ximenez; but he is better known as Rodericus Toletanus. On his return from Paris, where his parents sent him to complete his education, he attached himself to Sancho V., king of Navarre, by whom he was employed to negociate a peace with Alfonso VIII. of Castile. The manner in which he discharged this mission procured him the favour of Alfonso, by whom, in 1192, he was appointed bishop of Siguenza, and on the death of Don Martin, archbishop of Toledo, he was raised to the vacant see. He showed great zeal in the frequent wars with the Moors, and at the battle of Las Navas, where the Almohades, under Mohammed An-násir, were defeated by Alfonso, his pennon was the first that entered the dense ranks of the enemy. Indeed such were his courage and martial disposition, that even when the king was at peace with the Moors, he would, at the head of his own vassals, make frequent inroads into the Mohammedan territory. He enjoyed so much favour with the kings of his time, especially with San Fernando, that nothing was undertaken without consulting him. His zeal for learning was no less ardent than his hatred of the infidel. He persuaded Alfonso to found the university of Palencia, and thereby avoid the necessity of sending youths to be educated in foreign countries. At the fourth Lateran council he is said not only to have harangued the fathers in elegant Latin, but to have gained over the secular nobles and ambassadors by conversing with each of them in his mother tongue. He died in France, in 1247, after attending the council of Lyon, convoked by Innocent IV. His body was carried to Castile, and interred in the Cistercian monastery of Huerta. To him the history of his native country is more indebted than to any other man. He wrote several historical works, most of which are still inedited. His 'Rerum in Hispania Gestarum Chronicon,' which contains a history of the Peninsula from the most remote period to his own time, is an invaluable production. It was printed for the first time at Granada, in 1545, together with the chronicle of Antonius Nebrissensis, and was subsequently published in the collection entitled 'Hispania Illustrata,' by Andreas Schott, 4 vols. fol., Frankfurt, 1603-8. His 'Historia Arabum,' or history of the western Arabs from the birth of the Mohammedan prophet to the invasion of Spain by the Almoravides, shows him to have been well versed in the language and history of the Arabs. This valuable work was first published, in 1603, in the second volume of Andreas Schott, 'Hispania Illustrata,' and subsequently, in 1625, by Erpennius, as an appendix to his 'Historia Sarracenica' of Georgius Elmacin. There is a third edition. He also wrote a history of the Ostro-Goths, another of the Huns, Vandals, Suevi, Alans, and Silingi, which were first published by Robert Bell in the collection entitled 'Rerum Hispanicarum Scriptores aliquot,' 3 vols. fol., Frankfurt, 1579, and subsequently by Schott; a history of the Old and New Testament, entitled 'Breviarium Ecclesiæ Catholicæ,' still inedited, and other works, the list of which may be seen in Nicolas Antonio.

(Mariana, *Hist. Gen. de España*, lib. ii., cap. 22; Zurita, *Annales de Aragon*, lib. ii., cap. 67; Nicolas Antonio, *Bibl. Hist. Vetus*, ii. 50.)

TOLLENS, HENDRIK CORNELISZOON, long the most popular living poet of Holland, was born at Rotterdam on the 24th of September 1780. His father carried on a thriving business, founded by his grandfather, as a dealer in colours, and Hendrik was taken from school at the age of fourteen to assist behind the counter. The year after was that of the French entry into Holland, when many of the Dutch were disposed to look on them as deliverers, and young Tollens became the secretary of a "Vaderlandsche Bijeenkomst," or Patriotic Society, to whose purposes he soon contributed some songs, which had a run of success. His father, who had at first been pleased at his son's reputation, soon grew alarmed that poetry would lead him away from business, though that alarm might surely have been spared in Holland. When Tollens, at the age of seventeen, made the acquaintance of two poets, one of them, Helmers [HELMERS], was a merchant, the other, Loots, a book-keeper in a counting-house, and Uylenbroek, a third, to whom they introduced him, a respectable bookseller. Tollens had learned some French at school, by Uylenbroek's advice he now studied English and German, and thus enlarged his ideas; but he followed Uylenbroek's example in occupying himself with rendering French tragedies into Dutch verse. He afterwards ventured on original dramas, and his 'Lucretia,' written in 1805, had, at all events, sufficient spirit to be prohibited by the government. Another tragedy, 'De Hoekschen en Kabeljaauwschen' (The Hooks and the Codfish), had at least the merit of a national subject, being founded on the quarrels of the rival factions of these names, the Guelphs and Ghibelines of Dutch mediæval history, whose hostilities, which lasted a century and a half, are said to have arisen in 1350 from a jocose dispute between some nobles at a banquet as to whether the codfish could be said to take the hook, or the hook the codfish. Tollens's powers however did not lie in tragedy. In two contests with his friend Loots on subjects offered for prizes, one on the theme Hugo Grotius, and the other the death of Egmont and Hoorn, he won the second prize on the first occasion, and the first on the second; and in 1807 a short poem by him 'To a Fallen Girl,' attracted attention by its simple pathos. From that time his subjects were almost universally taken from national history and from domestic scenes, and though even his admirers did not place him on a level in point of genius with Bilderdijk, he became decidedly the most popular poet of his country, and had the honour of forming a school of poets—"the school of Rotterdam." In 1817 the third edition of his poems had 10,000 subscribers; not long afterwards his fellow-townsmen proposed to erect his bust in a public place, and it was only the reluctance of Tollens himself which prevented the intention from being carried out when the subscription was already full. This popularity increased as he grew more advanced in life. On his seventieth birthday, the 24th of September 1850, the minister of justice Mr. Nedermeijer van Rosenthal waited on him at his house at Rijswijk to bring him the congratulations of the King of Holland, and present to him the insignia of commander of the order of the Dutch Lion, a very unusual honour for a literary man. A committee waited on him the same day to offer him a gold medal struck in his honour, with the inscription "Nederland zijnen geliefden Volksdichter' (Netherland to its beloved national poet), and to inform him that a subscription had been organised, without his knowledge, for the formation of a 'Tollens Fund,' to commemorate his name by a charitable institution, the nature of which was to be left to his own choice. He died in 1856, surrounded by universal respect.

The shorter poems of Tollens, lyrical and narrative, are his chief title to remembrance. One narrative poem, 'De Overwintering der Hollanders op Nova Zembla' (The Wintering of the Hollanders at Nova Zembla), commemorative of the celebrated voyage of Barends in 1596-97, is very popular and has often been reprinted, on one occasion in an illustrated edition. His 'Vierdaagsche Zeeslag,' or Four Days' Sea-Fight, commemorative of one of the desperate contests between the Dutch and English in the reign of Charles II., may be compared for spirit to his friend Loots's 'Overwinning bij Chattam' (Victory at Chatham), a favourite subject of allusion with the Dutch poets. Tollens is a fertile author of ballads on subjects of Dutch history, among which his 'Jan Van Schaffelaar,' 'Kenau Hasselaar,' &c., are conspicuous. His 'Wapenkreet' (Call to Arms), written on occasion of Napoleon's return from Elba, is one of his best productions.

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Tollens translated much from the German and English as well as the French, but often adapted the pieces he borrowed to Dutch subjects or history. An English reader would hardly suspect before reading it that his 'Jonker van 't Sticht' was taken from Scott's 'Young Lochinvar,' which has also been done into Dutch by Van Lennep, under the title of 'De Heer van Culemborg.' Tollens's works, of which a new edition has been published, are of some extent; his shorter poems alone occupy about ten 8vo volumes, not very closely printed.

TO'LLIUS, CORNE'LIUS, a Dutch philologer, was born at Utrecht about 1620. His father, who had two other sons, Jacob and Alexander, possessed no means of giving his children a good education, but he had in G. J. Vossius a friend who gratuitously supplied the want. After Cornelius had for some years enjoyed the private instructions of Vossius, he entered the academy of Amsterdam, and continued his philological studies under the auspices of his benefactor, who had formed a strong attachment to him, and made him his private secretary (famulus). In 1648 Tollius obtained the professorship of eloquence and of the Greek language at the academy of Harderwyk. The year after this event Vossius died, and Tollius delivered on the occasion the customary eulogy, which was printed under the title 'Oratio in orbitum G. J. Vossii,' 4to, Amsterdam, 1649. During his stay at Harderwyk Tollius exercised great influence on the affairs of the academy, for the curators are said to have had such confidence in him that they never appointed a professor without his previous sanction. The year of his death is not certain, but it appears to have been soon after 1652; this year at least is the last in which any work of his appeared.

The works of Tollius are not numerous, but he had formed the plans for an edition of Valerius Maximus and Phurnutus, which his early death prevented him from executing. There is an edition of the work of J. P. Valerianus, 'De Infelicitate Literatorum,' 12mo, Amsterdam, 1647, with supplements by Tollius, which give some interesting accounts of literary men, and was in its time very popular. The Supplements were translated into French by Coupé, and inserted in his 'Soirées Littéraires,' vol. xvi. p. 56, &c. He also edited Palæphatus, 'De Incredibilibus,' 12mo, Amsterdam, 1649, with notes and a Latin translation; Joannes Cinnamus, 'De Rebus Joannis et Manuelis Comnenorum Libri iv.,' with emendations and a Latin translation, 4to, Amsterdam, 1652.

Tollius has been charged by his biographers with having appropriated numerous remarks and emendations on ancient authors which he found among the papers of his benefactor Vossius, but how far this is true cannot now be ascertained.

(Casp. Burmann, *Trajectum Eruditum*, p. 367, &c.; Saxius, *Onomasticum Literarium*, vol. iv., p. 528.)

TOLLIUS, JACOB, a brother of Cornelius, was born about 1630, at Utrecht. He received his first education at Deventer, and afterwards studied under G. J. Vossius, who showed him the same kindness which he had before shown to his brother Cornelius. The younger Tollius is charged, and apparently with justice, with having been very ungrateful towards his benefactor, inasmuch as he appropriated to himself much which Vossius had written in illustration of the ancient writers. After the death of Vossius, Tollius returned to Utrecht, and became a corrector of the press in the printing establishment of J. Blaeuw, at Amsterdam. He gave perfect satisfaction to his employer, both by his great knowledge and the conscientious discharge of his duties. In the meantime D. Heinsius, who was staying at Stockholm, and preparing for a journey to Italy under a commission from Queen Christina, offered to Tollius the place of secretary to the commission. Tollius accepted the offer, and set out for Stockholm in 1662.

Being entrusted with the various papers and manuscripts of Heinsius, his old piratical inclination revived; when Heinsius discovered this, and, it would seem, some additional and more serious offences, Tollius was dismissed, and returned to Holland, where after a short time the influence of his friends procured him the office of rector of the gymnasium at Gouda. Here he devoted all his leisure hours to the study of medicine, and in 1669 he obtained the degree of Doctor of Physic. Some dispute between him and the curators of the gymnasium, and his free and unreserved mode of dealing with them, became the cause of his being deprived of his office at Gouda in 1673. After this he for some time practised medicine, and gave private lessons in Latin and Greek at Nordwyk. Finding that he could not gain a subsistence, he again obtained an appointment as teacher at Leyden, but in 1679 he gave up his place for that of professor of history and eloquence in the University of Duisburg. His reputation as a mineralogist was also great; and in the year 1687 the elector of Brandenburg commissioned him to travel through Germany and Italy for the purpose of examining the mines of those countries. It appears that he faithfully discharged this commission. In Italy he was most hospitably received by Cardinal Barberini; and Tollius, who had hitherto not been promoted in his own country as he thought he deserved, secretly embraced the Roman Catholic religion. His long stay in Italy created in Germany some suspicion of his having renounced Protestantism; and on hearing this he hastened, in 1690, from Rome to Berlin. His reception by the elector however was of such a nature that he thought it advisable to leave Berlin and return to Holland. Tollius, being now again without means and employment, opened a school at Utrecht, but it was closed by order of the city authorities. His friends were displeased with his conduct, and forsook him one after another; he sank into deep poverty, and died June 22, 1696.

The works of Tollius are rather numerous, and are partly philological, partly alchymistical, and partly on his travels. Among his alchymistical works are his 'Fortuita, in quibus præter critica nonnulla, tota fabularis historia, Græca, Phœnicia, Ægyptiaca, ad chemiam pertinere asseritur,' Amsterdam, 8vo, 1688. He published an edition of Ausonius, Amsterdam, 1671, which is the Variorum edition of Ausonius, and is still very useful; and also an edition of Longinus, Utrecht, 4to, 1694, with notes and a Latin translation. Tollius translated into Latin the Italian work of Bacchini, 'De Sistris,' Utrecht, 1696, and the account of ancient Rome, by Nardini, both of which are incorporated in Grævius, 'Thesaurus Antiquitatum Romanarum,' vols. iv. and vi. He is also the author of 'Gustus Animadversionum Criticarum ad Longinum cum Observatis in Ciceronis Orationem pro Archia,' Leyden, 8vo, 1667. The works relating to his travels are:—'Insignia Itinerarii Italici, quibus continentur Antiquitates Sacræ,' Utrecht, 4to, 1696, and 'Epistolæ Itinerariæ, observationibus et figuris adornatæ.' This work was edited, after the author's death, by H. C. Hennin, Amsterdam, 4to, 1700, and is of greater use and interest than the former. There are also some dissertations on ancient poets, by Tollius, in Berkelius, 'Dissertationes selectæ criticæ de Poetis,' Leyden, 8vo, 1704.

TOLOME'I, CLAU'DIO, born at Siena, of a noble family, in 1492, studied the law in his native town, and afterwards went to Rome, where he founded an academy called 'Della Virtù,' of which Caro, Molza, Flaminio, and other learned men of Rome became members, and one of the purposes of which was the illustration of Vitruvius and the encouragement of architecture. Tolomei afterwards conceived the idea of introducing into the Italian poetry the Latin metre of the hexameters and pentameters, and he published rules and specimens for the purpose: 'Versi e Regole della nuova Poesia Toscana,' Rome, 1539. But this innovation, which had been already attempted by Leone Battista Alberti, did not succeed, and the Italian hexameters and pentameters soon fell into oblivion.

Tolomei was for a time in the service of the Cardinal Ippolito d'Este, who sent him on a mission to Vienna in 1532. He afterwards attached himself to the court of Pier Luigi Farnese, son of Pope Paul III., and duke of Castro, and followed him to Piacenza, when Pier Luigi was created duke of Parma and Piacenza. After the tragical death of Pier Luigi, in 1547, Tolomei returned to Rome, where he lived in straitened circumstances, until his countrymen of Siena chose him, in 1552, for their ambassador to Henri II. of France, who protected the independence of that republic, threatened by the Medici and by Charles V. Tolomei repaired to Compiègne, where he delivered an oration to the king in presence of his court, which was afterwards published: 'Orazione recitata dinanzi al Rè di Francia Enrico II. à Compiègne,' Paris, 1553. He died soon after his return, on March 23, 1555. He wrote several other orations in Italian, one of which, entitled 'Orazione della Pace,' Rome, 1534, has been most praised; a dialogue upon the Italian language; and several volumes of letters, which are the most interesting part of his writings—'Lettere di Claudio Tolomei, libri vii.,' 4to, Venice, 1547, afterwards repeatedly reprinted. He is one of the best letter-writers in the Italian language; his letters embrace a variety of subjects, scientific and philosophical, and his style is comprehensive and full of meaning. His correspondence was choice, and yet extensive. The edition of 1547 contains an important letter to his friend Gabriele Cesano, about the manner of making the government of a state durable and permanent, which letter has been left out in the subsequent editions. In another letter, addressed to Count Lando, he suggests the plan of several philological and archæological works for the illustration of Vitruvius. (Corniani, *Secoli della Letteratura Italiana*; Tiraboschi, *Storia della Letteratura Italiana*.)

TOMASIN. [THOMASIN.]

TOMLINE, GEORGE, eldest son of George and Susan Pretyman, was born on the 9th of October 1750, at Bury St. Edmund's, Suffolk, and was educated at the grammar school in that town, which was the place of education at that time of most of the gentlemen's families in Suffolk. At the age of eighteen he was sent to Pembroke Hall, Cambridge. He took his degree of A.B. in January 1772, and obtained the high honour of senior wrangler, and at the same time the first of Dr. Smith's mathematical prizes. In the year 1773 he was elected Fellow of his college, and was immediately appointed tutor to Mr. Pitt. He was ordained deacon by Dr. Younge, bishop of Norwich, and priest by Dr. Hinchliffe, bishop of Peterborough. In 1775 he proceeded M.A., and in 1781 was moderator in the university. He resided in college till 1782, when he left it for the purpose of acting as private secretary to Mr. Pitt, on his appointment to the chancellorship of the exchequer. When Mr. Pitt was made first lord of the treasury, Tomline became his secretary, and he continued with him till he became bishop of Lincoln and dean of St. Paul's. Dr. Pretyman's first preferment was a sinecure rectory of Corwen in Merionethshire, to which he was collated in 1782; and in 1784 he was appointed to a prebendal stall in Westminster, the first preferment of which Mr. Pitt had the disposal. In 1785 he was presented by the king to the rectory of Sudbourn-cum-Offord, in his native county of Suffolk. In January 1787 he was advanced to the bishopric of Lincoln and the deanery of

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St. Paul's, which were vacated by the promotion of Dr. Thurlow to the see of Durham, the first bishopric which became vacant after Mr. Pitt was minister. In 1813 he refused the see of London, and continued bishop of Lincoln 32½ years, in which time he performed the visitation of that most extensive diocese in the kingdom eleven times, at the regular interval of three years, which was never done by any of his predecessors. In July 1820 he was translated to the see of Winchester, in which he continued till Nov. 14, 1827, the time of his death. His publications, besides single sermons, are 'The Elements of Christian Theology,' in 2 vols., now a standard work; 'A Refutation of Calvinism,' in 1 vol.; and 'Memoirs of Mr. Pitt,' in 3 vols. 8vo. Bishop Pretyman in 1803 assumed the name of Tomline, Marmaduke Tomline, Esq., having, without any relationship or connection, left him the valuable estate of Riby Grove in Lincolnshire.

*TOMMASEO, NICCOLO, was born at Sebenico, in Dalmatia, but was educated in Italy. He became early an author, and for several years resided at Florence, where he was one of the most able contributors to the 'Antologia.' In 1833, in consequence of having taken an active part in the revolutionary movements, he was forced to quit Italy, and resided for several years in France, chiefly in Paris, but also in several provincial towns, and in Corsica. In 1838, under an amnesty granted by the Austrian government, he returned to Italy, where he lived chiefly at Venice, occasionally visiting his birthplace. Towards the end of 1847, when another movement was commenced for the freedom of Italy, Tommaseo, in conjunction with Manin, presented a petition to the Emperor of Austria for a milder exercise of the censorship of the press. For this act he and Manin were committed to prison on the 18th of January 1848, but were liberated on the 17th of March, when the inhabitants of Venice rose against the Austrian government. A few days subsequently he was elected a member of the provisional government, but resigned in June on account of a difference of opinion respecting the proposed union of Lombardy with Piedmont. In August however he rejoined the government, as minister of religious affairs and education, in order to resist the hostilities of the Austrians. To obtain assistance he visited Paris twice, but returned in January 1849 with the conviction that no help was to be looked for in that quarter. The comparative moderation of Tommaseo lost him much of his influence during the investment of Venice; but when the city was forced to capitulate he was one of those who were obliged to quit Italy, and he has since resided at Corfu. Notwithstanding the keen interest he has taken in the political affairs of Italy, his life has been one of great literary activity; and since his youthful ardour has become moderated in expression, his opinions and statements have become more philosophical and more truly patriotic, uniting a frank liberalism with devout Roman Catholicism. The learning he has displayed, and the variety of subjects of which he has treated, are remarkable. Of his numerous productions, perhaps the most noticeable are—'Nuovo dizionario dei sinonimi,' 1832, a work remarkable for its learning, acuteness, and critical accuracy; 'Della educazione,' 1834; 'Nuovi scritti,' in 4 vols., 1839-40, the contents of which are philosophical and æsthetic; 'Studj critici,' 2 vols., 1843; and his Commentary on Dante contains many happy explanatory references to the Scriptures and the writings of the early fathers of the Church. He has also written 'Il Duca d'Atene,' 1836, a romantic history, portraying in very dazzling colours that Grecian sovereignty; a history of France during the 16th century, from materials furnished by the despatches of the Venetian ambassadors, published at Paris in 1833; and 'Lettere di Pasquale de' Paoli,' with an excellent introductory account of the war for independence in Corsica. In 1839 he published in 4 vols. a collection of popular poetry, which includes specimens of Tuscan, Corsican, Dalmatian, and Grecian productions, with historical introductions. Most of his works have gone through several editions. He has also written some original poetry, which is clever and natural; and commenced the publication of a 'Dizionario della lingua Italiana.'

TOMMASI, GIUSEPPE MARIA, was born of a noble family at Alicata in Sicily, in 1649, and entered the congregation of the Teatini at Palermo in 1664. He was sent to finish his studies at Rome, where he became acquainted with Cardinal Francesco Barberini, who, perceiving in him a particular disposition for the study of ecclesiastical history and antiquities, encouraged him in this pursuit, and obtained for him access to the archives of the Vatican and other repositories of church history. In 1680 Tommasi published the collection 'Codices Sacramentorum nongentis Annis Vetustiores,' which he illustrated with introductory notices. In 1683 he published an edition of the 'Psalterium,' and in 1686 a collection of 'Antiphonaries' and 'Responsoriales' of the Roman Church, illustrated with learned comments and valuable documents. He afterwards edited the ancient mass-books, a Latin version of the Greek ritual for Good-Friday, a new edition of the 'Psalterium,' a collection of minor works of the fathers in three volumes, to serve as an introduction to theological studies, and another book also to assist the students of divinity, entitled 'Indiculus Institutionum Theologicarum.' Tommasi and his contemporary Cardinal Bona of Mondovi, author of Rerum Liturgicarum Libri duo,' and 'De Divina Psalmodia,' are among the principal illustrators and expounders of the liturgy and ceremonies of the Church of Rome. In 1712 Tommasi was made a cardinal, a dignity which he at first declined, until the pope expressly commanded him to accept it. He died at Rome, January 1, 1713.

TONSTALL, or TUNSTALL, CUTHBERT, was born at Hatchford, in Yorkshire, in 1474 or 1475. It has been commonly stated that he was a natural son of a gentleman of ancient family, who, according to one account, was Sir Richard Tonstall. His mother is said to have been a lady of the Conyers family. It has been doubted however whether there be any foundation for this story. About 1491 he was sent to the University of Oxford, where, according to some authorities, he was entered a student of Balliol College; but the plague soon drove him to Cambridge, where he is known to have eventually become a Fellow of King's Hall (now incorporated with Trinity College). After this he went abroad and studied at Padua, and having taken the degree of Doctor of Laws, returned to England with the highest reputation for classical, legal, and scientific, as well as theological learning. His first patron was Warham, archbishop of Canterbury, who, in 1511, made him his vicar-general, collated him to the rectory of Harrow-on-the-Hill, and also introduced him at court. In 1514 he was promoted to a prebend in the cathedral of Lincoln; in 1515 he was admitted archdeacon of Chester; and in May 1516, he was appointed master of the rolls, an office at this date often held by clergymen.

Towards the close of this same year he was sent to Brussels as chief commissioner to Charles, the young king of Spain and the Low Countries (afterwards the Emperor Charles V.), with whom he concluded two treaties of alliance and commerce; and here he made the acquaintance of Erasmus, who describes him, in one of his letters, as not only the most eminent Greek and Latin scholar among his countrymen, but also a person of the most comprehensive judgment and the nicest taste, and withal of remarkable modesty and the most agreeable and cheerful manners, yet without going beyond the bounds of a becoming gravity. Erasmus adds that, much to his delight, he boarded at the same table with Tonstall. In 1517, within ten days after his return home, he was sent on a second embassy to Charles. In 1519 he was collated to a prebend in the cathedral of York; and in 1521 to another in that of Salisbury, of which diocese he was also at the same time elected dean. The next year he was promoted to the bishopric of London: his consecration took place on the 9th of October, his enthronization on the 22nd. He now resigned his office as master of the rolls; but in May 1523, he was introduced into the government by being made lord privy seal. After this he was employed in various diplomatic missions: having been sent to Spain on an embassy to the emperor in 1525; having accompanied Cardinal Wolsey in his embassy to France in 1527; and having along with Sir Thomas More represented the English king at the negociation of the treaty of Cambray in 1529. At Antwerp, on his return from Cambray, Tonstall, as the story is related by the old chronicler Hall, purchased from an English merchant named Packington all the copies that remained unsold of Tyndal's translation of the New Testament, and bringing them home with him, made a bonfire of them in Cheapside—the effect of which was to enable Tyndal to publish next year a second and more correct edition with the bishop's money.

In 1530 Tonstall was translated to the bishopric of Durham; and now, or soon after this, he appears to have resigned the privy seal. In the religious changes that now began to be enforced by the royal authority, his mild and compliant temper carried him nearly as far as Henry himself went; he supported the divorce of Queen Catherine (although it has been supposed that he latterly somewhat changed his opinion on that question); he preached and wrote in favour of the king's assumption of ecclesiastical supremacy; and, along with Heath, bishop of Rochester, he revised the English translation of the Bible which was published by authority in 1541. But, from habit, conscientious belief, or love of quiet, he appears to have retained to the last an attachment to most of the doctrinal theology of the ancient church. Yet, like the generality of the other bishops, he acquiesced in the additional innovations of all kinds that were made in religion on the accession of Edward VI., in 1547; and accordingly he not only preserved his seat in the privy council, but was also made a member of the king's council in the north. In May 1551, however, he was accused before the council of being privy to the design of an insurrection in the north; upon which he was in the first instance commanded to keep his house; and afterwards, on a letter in his handwriting, deemed to be confirmatory of the charge, being found among the papers of the Duke of Somerset, which were seized in December of that year, he was committed to the Tower, and a bill was brought into the House of Lords to deprive him of his bishopric. But, although the bill was passed by that House, all the influence of the new head of the government, the Duke of Northumberland, proved insufficient to satisfy the objections of the Commons, and they refused to proceed with it. The precise nature of the charge is not known; and it seems highly improbable, from Tonstall's character, that he should have involved himself in any insurrectionary or other treasonable scheme. In the Lords the bill was strongly opposed by Cranmer, who "spoke so freely against it," says Burnet, "that the Duke of Northumberland and he were never after that in friendship together." The duke however was not to be cheated of his prey: the parliament was dissolved in April 1552; but on the 21st of September thereafter a commission was issued to the chief justice of the King's Bench and seven others, empowering them to call Tonstall before them, to examine him touching all manner of conspiracies, &c., and, if they found him guilty, to

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deprive him of his bishopric; and by this tribunal he was in fact deprived on the 14th of October.

He remained a prisoner in the Tower for the remainder of King Edward's reign; and the bishopric of Durham having been dissolved by act of parliament, in April 1553, Northumberland obtained a grant of the greater part of its jurisdiction and revenues, with the title and dignity of Count Palatine. In a few months however the accession of Mary again changed everything; and Tonstall, released from prison, was reinstated in his bishopric, which the queen erected anew by letters-patent. His own sufferings had not given Tonstall any taste for persecution; and he principally distinguished himself throughout this reign by the moderation of his conduct and the aversion he showed to the violent courses urged by the court and followed with little reluctance by most of his right reverend brethren. No burning of heretics took place in his diocese; and, suspected on this account to be half a Protestant at heart, he lived under a cloud in so far as regarded the favour of the court. Nevertheless when Elizabeth came to the throne he refused to take the oath of supremacy; and he was deprived on that account, in July 1559. Being committed to the charge of his friend Parker, already nominated, though not admitted, archbishop of Canterbury, and in possession of Lambeth, Tonstall "lived there," says Lloyd (in his 'State Worthies'), "in sweet chambers, warm beds, by warm fires, with plentiful and wholesome diet, at the archbishop's own table: differing nothing from his former grandeur, save that that was at his own charges, and this at another's; and that he had not his former suite of superfluous servants—that long train, that doth not warm, but weary the wearer thereof." Tonstall only enjoyed Parker's hospitality for a few months: he died on the 18th of November 1559.

The character of Tonstall may be collected from this sketch of his history. He will scarcely be allowed the credit of principle by the more severe class of moralists: but although not made to be a martyr, he had evidently many excellent moral qualities. Intellectually he was rated very high in his own day: Erasmus, More, Warham, Cranmer, and Parker, were all among his admirers and attached friends. Besides various scattered letters, speeches, and other short compositions, some in print, some in manuscript, for a list of which we must refer to the 'Biographia Britannica,' Bishop Tonstall is the author of the following works, published by himself:—1, 'In Laudem Matrimonii,' &c. (a Latin Oration pronounced at the betrothment of the Princess Mary and Francis, eldest son of the king of France), 4to, London, 1518; 2, 'De Arte Supputandi Libri Quatuor' (a treatise on Arithmetic), 4to, London, 1522, and frequently reprinted at Paris, Strasburg, and elsewhere on the Continent, as well as in England. The writer of 'Notices of English Mathematical and Astronomical Writers between the Norman Conquest and the year 1600,' in the 'Companion to the Almanac for 1837,' says, "In point of simplicity this work stands alone in its age, and is perfectly free from all the extraneous matter which was often introduced into the scientific works of the day." 3, A Sermon preached on Palm Sunday, 1538, before King Henry VIII. on Philippians, ii. 5-12 (in support of the royal supremacy), 4to, London, 1539, and again 1633; 4, 'De Veritate Corporis et Sanguinis Domini Nostri Jesu Christi in Eucharistia' (in defence of Transubstantiation), 4to, Paris, 1554; 5, 'Compendium et Synopsis,' &c., an abridgment of Aristotle's Ethics, 8vo, Paris, 1554; 6, 'Contra Impios Blasphematores,' &c., a defence of Predestination, 4to, Antwerp, 1555; 7, 'Godly and Devout Prayers in English and Latin,' 8vo, 1558.

TOOKE, JOHN HORNE, was the son of John Horne, a poulterer in Newport-street, Westminster, where he was born on the 25th of June, 1736. The name of Tooke he assumed afterwards for reasons mentioned below. He was educated at Westminster and Eton schools, at the former of which he remained two, and at the latter five years. In 1755 he went to St. John's College, Cambridge, and took his degree of B.A. in 1758. After leaving Cambridge he officiated for a short time as usher in a school at Blackheath, and in 1760 took deacon's orders, and obtained a curacy in Kent. He entered the church through the wishes of his father, but against his own inclinations. He had wished himself to study for the bar, and with this view had entered his name at the Inner Temple in 1756. In 1760 he received priest's orders; and in the course of the same year was inducted to the chapelry of New Brentford, which his father had purchased for him. He was however never happy in discharging the duties of his profession, and gladly embraced the opportunity of leaving New Brentford for more than a year upon two different occasions, in order to travel on the Continent as tutor to the sons of gentlemen in his neighbourhood. What he thought of his profession may be seen from a letter of his to Wilkes, whose acquaintance he made in Paris in 1765, and to whom he thus writes: "You are now entering into correspondence with a parson, and I am greatly apprehensive lest that title should disgust: but give me leave to assure you, I am not ordained a hypocrite. It is true I have suffered the infectious hand of a bishop to be waved over me; whose imposition, like the sop given to Judas, is only a signal for the devil to enter. I hope I have escaped the contagion; and, if I have not, if you should at any time discover the black spot under the tongue, pray kindly assist me to conquer the prejudices of education and profession." Yet he continued for eight years longer to hold the benefice he thus coarsely acknowledged himself utterly unjustified in holding.

On his second return from the continent in 1767, Horne took an active part in the political contests of the day, and it was greatly owing to his exertions that Wilkes was returned as member for the county of Middlesex in 1768. Horne's opposition to the ministry was unceasing, and he soon became one of the most popular men of the day. He was the founder of the 'Society for supporting the Bill of Rights,' in 1769, in which he was closely associated with Wilkes: but in the following year a quarrel took place between them, which led to an angry paper war, in consequence of which Horne lost much of his popularity.

In 1771 he took his degree of M.A., which was granted to him, notwithstanding the opposition of many of the members of the university, and among others of Dr. Paley. His quarrel with Wilkes drew upon him in the same year the attack of Junius, whom he answered with considerable success.

His occupations were now so entirely opposed to the clerical profession, and his dislike to it, as well as the gross inconsistency of remaining in it with his avowed principles, had become so great, that he resigned his living in 1773 with the view of studying for the bar. That he might not want the means of doing so, four of his friends presented him with joint bonds to the amount of 400*l.* a year, which were to continue in force till he was called to the bar. While prosecuting his legal studies, he afforded great assistance to Mr. William Tooke, an old friend of his, in resisting an inclosure bill, which would have greatly deteriorated the value of some property which Tooke had purchased at Purley, near Croydon, in Surrey. In return for his services Mr. William Tooke made him his heir; and it was upon this occasion or shortly afterwards that he assumed the name of Tooke, by which he is commonly known.

On the breaking out of the American War, Tooke vehemently attacked the conduct of the ministry, and opened a subscription for the widows and orphans of the Americans, "murdered," as he said, "by the king's troops at Lexington and Concord." The ministry prosecuted him for a libel in 1777; he was found guilty, condemned to pay a fine of 200*l.*, and to be imprisoned for twelve months. While in prison he published his letter to Mr. Dunning, which is occupied with a critical examination of the case of 'The King and Lawley,' which had been quoted as a precedent against him in his trial: this examination leads him to explain the conjunctions and prepositions of the English language. This letter formed the basis of a considerable part of the first volume of the 'Diversions of Purley.'

Shortly after his release from prison, he applied in 1779 to be called to the bar, but he was rejected by the benchers on the ground of his being a clergyman. This blighted all his prospects in life, and he soon afterwards retired from London to a farm in Huntingdonshire. He had however previously published, in conjunction with Dr. Price, a pamphlet against the American War, entitled 'Facts' addressed to the landholders, stockholders, &c. of Great Britain. Tooke did not remain long in Huntingdonshire, and on his return to London he took an active part in advocating the cause of parliamentary reform, which Mr. Pitt then espoused. He published a letter in favour of it in 1782, addressed to his friend Mr. Dunning, then Lord Ashburton. He continued to advocate Mr. Pitt's party steadily for some years, and when Mr. Fox came into power by the coalition ministry, as it was called, he published his celebrated 'Two Pairs of Portraits,' 1788, in which he contrasts the character and conduct of Lord Chatham and Lord Holland, and of Mr. Pitt and Mr. Fox respectively. Two years previously to this he published the first volume of his 'Επεα Πτεροεντα,' or the 'Diversions of Purley,' in octavo, the latter of which names was given to the work in compliment to the residence of his friend Mr. William Tooke.

In 1790 Tooke became a candidate to represent the city of Westminster in parliament; and though he spent nothing upon the contest, he polled nearly 1700 votes. In 1794 he was arrested on a charge of high treason, mainly as it appears on account of his connection with the 'Constitutional Society.' Nothing however of a treasonable nature could be proved against him, and he was accordingly acquitted after a trial which lasted six days, during which he distinguished himself by his calmness, intrepidity, and presence of mind. His domestic affairs having become very much embarrassed, his friends came forward to his assistance and settled on him a pension of 600*l.* a year. In 1796 he again offered himself as a candidate for Westminster, and polled on this occasion upwards of 2800 votes. His desire of obtaining a seat in parliament was at length gratified, though not exactly in a way which best accorded with the principles of a person who had been such a strenuous advocate of parliamentary reform. He was returned in 1801 for the borough of Old Sarum by Lord Camelford. He retained his seat till the dissolution of parliament in the following year, but was disqualified from sitting again in consequence of an act of parliament, which was passed while he was in the house, enacting that in future no one in priest's orders should be a member of the House of Commons.

Mr. Tooke now retired into private life, and passed the remainder of his life at Wimbledon, where he had already resided for many years. He had published a second edition of the 'Diversions of Purley' in 1798, in one volume, quarto, and this was now followed by the second volume in 1805. He died on the 18th of March, 1812, in the seventy-seventh year of his age. He was never married, but had several illegitimate children, to one of whom he left his property.

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Mr. Tooke was a man of great powers and considerable attainments. He was well read in English, French, and Italian literature, possessed a tolerable knowledge of Latin and Greek, and had studied Anglo-Saxon with some diligence. In private he was much beloved, and his conversational powers are particularly celebrated by all who knew him. He is however principally known in the present day by the 'Diversions of Purley,' a work which has exercised considerable influence upon the works on the English language published since its appearance. It is written in the form of a dialogue: the principal speakers in the first volume are Mr. Tooke himself, and his friend Dr. Beadon, the Master of Jesus College, Cambridge; Mr. William Tooke is occasionally admitted to take part in the dialogue: in the second volume the only speakers are the author and Sir Francis Burdett. The first volume is divided into ten chapters: the first treats 'Of the Division and Distribution of Language;' the second contains 'Some Considerations of Mr. Locke's Essay on the Human Understanding;' the third treats 'Of the Parts of Speech,' in which all words necessary for the great purposes of speech are resolved into "words necessary for the communication of our thoughts," and "abbreviations employed for the sake of despatch;" in respect to the former we are told that in English and in all languages there are only two sets of words necessary for the communication of our thoughts, and that these are nouns and verbs. The fourth chapter treats 'Of the Noun,' and the fifth 'Of the Article and Interjection.' The substance of the three next chapters, 'On the word That,' 'Of Conjunctions,' and 'Etymology of English Conjunctions,' had been previously given in the letter to Mr. Dunning. The tenth chapter speaks 'Of Adverbs.' In the second volume, the first chapter treats 'Of the Rights of Men;' the second, third, fourth, and fifth, 'Of Abstraction;' and the sixth, seventh, and eighth, 'Of Adjectives and Participles.' It is impossible to read this work without deriving information from it. It contains many happy explanations and conjectures, but the young student cannot be cautioned too strongly against receiving all the conclusions of the author. The great fault of the book is the love of hypothesis, and the absence to a great extent of that historical mode of investigation without which etymological studies are worse than useless. A useful edition of the work has been published by Richard Taylor, with notes, London, 1840.

TOOKE, REV. WILLIAM, F.R.S., was born on the 18th of January 1744, and educated at a private academy at Islington, kept by Mr. Shield, where he had for school-fellows the indefatigable and amiable antiquarian Mr. John Nichols, and Dr. Ed. Gray, of the British Museum, Sec. R.S., with each of whom he kept up a cordial intimacy during their lives. He was ordained a clergyman of the Church of England in 1771, by the then Bishop of London, and shortly afterwards obtained the situation of minister of the English church at Cronstadt, the naval arsenal and commercial port of St. Petersburg. In 1774 he was appointed chaplain to the factory of the Russia Company at St. Petersburg, in which situation he remained for eighteen years. He often preached in the chapel of the French Protestants at St. Petersburg in the French language, of which he was a complete master; and after his return to London he preached on several occasions in that language on behalf of the French Protestant School and Workhouse in London. He returned to England in 1792, in consequence of succeeding to a considerable property by the death of his maternal uncle, which enabled him to dispense with all professional exertion. He died in London, November 17, 1820, in his seventy-seventh year, much esteemed by a large circle of literary friends. By his wife Elizabeth, daughter of Thomas Eyton, Esq., of Llangynhavil in Denbighshire, he had a daughter and two sons, who survived him.

Mr. Tooke was the author of several works, of which the most important are those relating to Russia, namely, a 'Life of Catherine II.,' 3 vols. 8vo; 'A View of the Russian Empire,' 3 vols.; and 'A History of Russia, from the Foundation of the Empire to the Accession of Catherine II.' Mr. Tooke was also a joint editor with Archdeacon Nares and Mr. Beloe, of the 'General Biographical Dictionary,' in 15 vols. 8vo, 1798; his portion of the work was the first five volumes. Besides this he published, early in life, 'Othniel and Achsah,' an Oriental tale from the Chaldee, in 2 vols., and long afterwards four volumes of miscellaneous essays under the title of 'Varieties of Literature,' and 'Selections from various Foreign Literary Journals.' He translated Zollikofer's sermons from the German, in 10 vols. 8vo, and Lucian's works, in 2 vols. 4to, with the notes of Wieland. The Lucian however is not a translation from the original Greek, but from Wieland's version; and where the latter did not give the meaning of the Greek, recourse was had to the original.

(Nichols's *Literary Anecdotes*; and *Gentleman's Magazine* for May, 1816; November 1820; and December 1839.)

TOOKE, THOMAS, one of the two sons of the Rev. William Tooke, published in 1838 'A History of Prices and of the State of the Circulation from 1793 to 1837, preceded by a brief Sketch of the State of the Corn-Trade in the last Two Centuries,' 2 vols. 8vo. The treatise comprised in these two volumes, though apparently an enlargement and continuation of one published about fifteen years previously under the title of 'Thoughts and Details on the High and Low Prices of the last Thirty Years,' embracing, as it does, the same line of argument and establishing the same conclusions, is yet essentially different both in its arrangement and details, and is in fact, with slight exceptions, entirely new. It forms the first two volumes of the valuable work now well known to political economists as the 'History of Prices,' perhaps the first really scientific attempt to elucidate by inference legitimately deduced from actual experience the complicated facts of this branch of political economy. The first two volumes were followed in 1840 by another volume, in continuation of the two former, to which were added 'Remarks on the Corn Laws and on some of the Alterations proposed in our Banking System.' The fourth volume was entitled 'A History of Prices and the State of the Circulation from 1839 to 1847 inclusive; with a General Review of the Currency Question, and Remarks on the Operation of the Act 7 & 8 Vict., c. 32,' 8vo, 1848. Mr. Tooke afterwards published a tract, in which he was assisted by Mr. Newmarch, 'On the Bank Charter of 1844, its Principles and Operation, with Suggestions for an Improved Administration of the Bank of England,' 8vo. The last two volumes of his great work are entitled 'A History of Prices and the State of the Circulation during the Nine Years 1848-1856, in Two Volumes, forming the Fifth and Sixth Volumes of the History of Prices from 1792 to the Present Time, by Thomas Tooke, F.R.S., Corresponding Member of the Institute of France, and William Newmarch,' 8vo, 1857. The 5th and 6th volumes, besides being a continuation and completion of the work, arranged under the heads Prices of Corn, Prices of Produce other than Corn, and the State of the Circulation, contains discussions on the connected topics of Railways and the Railway System, the Origin and Progress of the Free-Trade Movement, the State of Finance and Banking in France, and the New Discoveries of Gold. [SUP.]

TOOKE, WILLIAM, F.R.S., the younger son of the Rev. William Tooke, was born in 1777, at St. Petersburg. He was bred to the law, and continued many years in practice as a solicitor in London. He published in 1804 anonymously 'The Poetical Works of Charles Churchill, with explanatory Notes and an authentic Account of his Life,' 2 vols. 8vo, which was republished in 1844, with his name, as one of the 'Aldine Poets,' under the title of 'The Poetical Works of Charles Churchill, with copious Notes and a Life of the Author,' 3 vols. Mr. William Tooke was influential in the establishment of the Society for the Diffusion of Useful Knowledge, of which he became the Treasurer. He has since published 'The Monarchy of France, its Rise, Progress, and Fall,' 8vo, 1855. [*See* SUPPLEMENT.]

TORDENSKIOLD, Vice-Admiral in the Danish navy. His name was Peter Wessel before he was ennobled by King Frederick IV. Born on the 28th of October 1691, at Trondheim in Norway, of obscure parents, he was at an early age bound apprentice to a barber, but his strong desire for a seafaring life induced him to leave his master and go to Copenhagen as cabin-boy. There he entered the service of the East India Company as a common sailor, and in his third voyage distinguished himself so much, that by the recommendation of his captain he obtained an appointment as midshipman in the royal navy. In the year 1709, immediately after the battle of Pultawa, Denmark declared war against Sweden, and from that time Wessel's brilliant career commenced. From 1709 to 1711 he commanded a small privateer, and made many prizes. He was promoted to the rank of lieutenant in 1712, and shortly afterwards had the command of a small frigate, in which he cruised against the Swedish traders with such effect, that it is said that the Gothenburg and Calmar merchants offered him a hundred thousand crowns if he would resign his command. On the 5th of June 1712 he met a Swedish frigate of nearly double the size of his own, under English colours. Tordenskiold hoisted the Dutch flag, and by a skilful manœuvre laid alongside the enemy within hailing distance, and the Swedish captain, still believing him to be Dutch, hailed him. The answer was a destructive broadside. A most obstinate engagement ensued, in which Tordenskiold had decidedly the advantage, when he unfortunately found that his ammunition was exhausted. Upon this he hailed the Swedish captain, telling him the roughness of the sea alone prevented him from boarding the frigate and taking her; but that if he either would lend him some powder or pledge his word to await his return within three days off the Drammen, he would promise to carry him as a prize to Copenhagen. Both proposals were declined, but the Swedish captain expressing a lively wish to become personally acquainted with his gallant adversary, Tordenskiold went on board to him, and drank to the King of Sweden's health. Upon his return to Copenhagen he was tried by a court-martial, but honourably acquitted; and King Frederick, pleased with his chivalrous conduct, promoted him to the rank of captain. During his stay in Copenhagen, he submitted to the king personally a plan for attacking the Swedish coast, which the Admiralty however, being annoyed at the young man's rapid promotion and increasing favour, rejected with great disdain. He left Copenhagen on the 24th of April 1715, his frigate being then attached to the fleet under Admiral Gabel, who despatched him for the purpose of reconnoitring the Swedish fleet, commanded by Admiral Wachtmeister, on the coast of Norway. Here, by his extraordinary seamanship and boldness, he was principally instrumental in destroying four ships of the line and three frigates, besides a large frigate which he captured, and in which, as a due reward for his eminent services, he was sent to Copenhagen as bearer of the glorious tidings. For this exploit he was raised to the rank of commodore, and a short time afterwards he was appointed to the command of a squadron destined to cruise in

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the Baltic for the purpose of intercepting transports with fresh supplies of troops for Charles XII., then in Pomerania.

On the 7th of August 1716, off the island of Rügen, he came in sight of the Swedish fleet commanded by Wachtmeister. Charles XII. himself stood on an eminence on the island to see the victory of his flag, as to which there could scarcely be a doubt, as the Swedish fleet amounted to more than double the number of ships of Tordenskiold's squadron. But better acquainted with the bearings and the ground he was on, and much more skilful in seamanship, Tordenskiold soon gained the weather-side of the enemy, and then kept up his fire with such precision and rapidity, that in an hour three of the Swedish ships of the line and two frigates had struck; and the Swedish loss in killed and wounded, besides one vice-admiral, amounted to more than three times that of the Danes. A gold medal was struck in commemoration of this victory, which the king permitted him to wear suspended by the blue ribbon of the Order of the Elephant, a distinction only twice granted before.

In the battle of Dyneskiln, July 17, 1717, and in that of Stroemstaedt, he fought with the same gallantry and success. In December 1717 the king raised him to noble rank by the name of Tordenskiold (shield against thunder). The immediate cause of this new honour was characteristic. On a very cold day Tordenskiold went on shore with a party of officers to dine with the king. By a sudden pitch of the boat he lost a golden snuff-box, with the king's portrait set in diamonds, and presented to him by his majesty. He immediately exclaimed, "Rather die than lose that which my sovereign has given me!" and before his friends could prevent it, he threw himself overboard, and dived several times after it, till he at last was taken up senseless.

On the 26th of July 1717 he took Marstrand, one of the most important Swedish fortifications in the Kattegat. The peace of Fredriksborg having been signed (July 23, 1720), Tordenskiold had a great desire to visit foreign countries. King Frederick gave his consent very reluctantly. At Hamburg, where he was received with princely honours, his travelling companion, a wealthy young man from Copenhagen, lost large sums at play to a Swedish colonel, De Stahl; and after his ready cash was exhausted, gave drafts upon his father to the amount of 30,000 crowns. Tordenskiold, upon being informed of it, declared his intention to call the gambler to a strict account; but the colonel having left Hamburg, Tordenskiold went to Hanover to be presented to George II. There, the day after his arrival, he met Colonel Stahl at a dinner-party with one of the ministers. He immediately expressed his indignation and reluctance to dine at the same table with him. A violent quarrel ensued, and a hostile meeting was appointed for the following day at a place some miles distant from the capital. Tordenskiold went without a second, and only armed with a light dress-sword. Colonel Stahl used a heavy sword, with which he shivered his adversary's blade at the first onset, and then ran him through the heart. Tordenskiold expired in a few minutes, recommending his soul to Heaven, and charging his faithful valet to take his body to Copenhagen, where it was deposited in a chapel of the navy church (Holmens Kirke): the king himself attended the funeral. The general impression in Denmark at the time was that foul play had been practised by instigation from a higher quarter. He died November 20, 1720.

(*Peter Tordenskiolds Liv, og Levnet*, 3 vols. 4to, Kiöbenhavn, 1747; Peter Suhm's *Historie af Dannemark, Norge*, &c., 1 vol. 8vo, Kiöbenhavn, 1787; *Histoire de Dannemarc*, par M. P. H. Mallet, 9 vols. 8vo, Paris and Geneva, 1788.)

TORELLI, GIUSEPPE, an Italian mathematician, was born at Verona, in 1721. Having received the rudiments of education in that city, he was sent to the University of Padua, where he distinguished himself by his assiduity in cultivating both literature and science, and where he obtained a Doctor's degree. Engaging in no profession, he prosecuted the study of the ancient and modern languages, and at the same time he applied himself particularly to the writings of the Greek geometers. He is chiefly distinguished by his edition in Greek and Latin of all the works of Archimedes, in the preparation of which he was engaged during the greater part of his life, and for which his talents as a mathematician, as well as the extent of his classical attainments, particularly qualified him: he had not however the satisfaction of enjoying the fruits of his labours, for he died in 1781, almost at the moment of the completion of the work. The manuscript was sold after his death to the University of Oxford, and, under the superintendance of Dr. Abram Robertson, the work was published in 1792 by the curators of the Clarendon Press. This splendid edition contains the notes of the ancient commentators, and the observations of Torelli himself on the tract 'De Conoidibus et Spheroidibus;' and to these are added the various readings which occur in the manuscript copies of Archimedes in Paris and Florence, together with a commentary by the Oxford editor on the tract relating to floating bodies.

TORELLI, LAELIO, was born at Fano, on the 28th of October 1489. His family was noble, and had settled in that town about the beginning of the 14th century. While yet a mere boy he was entrusted to the care of his maternal uncle, Jacopo Costanzi, a professor in the University of Ferrara, under whom he made a respectable progress in the Greek and Latin languages. He subsequently studied law in the University of Perugia, and obtained the degree of Doctor in his twenty-second year.

From 1511 to 1531 Torelli remained in the civil service of the Roman government. Soon after taking his degree he was appointed podestà of Fossombrone, and in a short time chief magistrate of his native town. Scanderbeg Comnena, who had lost his hereditary states by becoming a convert to the Romish faith, received from the pope by way of compensation the seignorage of Fano. By his insolent abuse of power he rendered himself odious to his new subjects, and was expelled by a conspiracy, of which Laelio Torelli was the chief. Clement VIII. was at first much irritated, regarding the rebellion as directed against the papal government; but Laelio, by explaining its real object, succeeded in pacifying him, and was soon after appointed governor of Benevento. This post he occupied for eighteen months, at the end of which, returning to Fano, he became involved in the contest between that town and the Malatesti family; and about 1527 or 1528, found it advisable to seek an asylum in Florence.

In 1531 he was appointed one of the five auditors of the Rota of Florence, and he continued from that time till his death in the service of the Medici family. During far the greater part of this time he was attached to Cosmo, the first grand-duke of Tuscany, who became Duke of Florence six years after the first appointment of Torelli, and died only two years before him (in 1574). From being a member of the Rota, Torelli rose to be podestà of Florence; he was subsequently appointed chancellor by the grand-duke, and in 1546 his principal secretary. His official duties did not entirely withdraw him from literary pursuits. He was an active member of the Florentine Academy, and in 1557 was elected into its council. His reputation as a statesman and man of letters procured him the honour of being elected a senator: his name was inscribed in the register of the patricians of Florence in 1576. He died in the same year, on the 27th of March, having survived all his children.

Torelli published, in 1545, three legal tracts, entitled 'Laelii Teurelli Jurisconsulti Fanensis, ad Gallum et Legem Velleam, ad Catonem at Paulum Enarrationes; ejusdem de Militiis ex casu, ad Ant. Augustinum epistola,' dedicated to his son Francesco. They were printed at Lyon; the Antonius Augustinus (bishop of Tarragona), to whom the third is addressed, printed it in 1544 as an appendix to his 'Emendationes;' and Zilettus included them in his great collection, 'Tractatus Tractatuum' (1633-42). A Latin eulogium of Duke Alexander de' Medici, delivered by Laelio in 1536, and a panegyric of Count Ugo, the founder of an abbey at Florence, in Italian, are said to have been printed. But the work which has preserved the name of Laelio Torelli is his edition of the Florentine manuscript of the Pandects. It was printed at Florence by Lorenzo Torrentino, printer to the grand-duke, in 1553. From the dedication to Cosmo I., which is written by Francesco Torelli, we learn that the preparation of the transcript and the supervision of the press had occupied all his own and his father's leisure hours for the ten preceding years. Francesco claims for his father the honour of projecting the edition, and gives Cosmo the credit of defraying the expense of the sumptuous publication. The orthography and all the little peculiarities of the manuscript are said to have been strictly adhered to. The Greek passages were revised by Peter Victor. The translations of these passages are taken from Antonius Augustus Haloander, and Hervagius. This edition is a fine specimen of typography, and worthy of the important monument it was the means of rendering more accessible to the public. The pope, the emperor, and the king of France gave the printer letters of protection against any piracy of the work for ten years, and Edward VI., the king of England, for seven. With regard to the Florentine (or Pisan) manuscript, the inquiries of Savigny, Blume, and others have established this to be the oldest copy of the entire Pandects of Justinian that exists. Leaving out of view the story of its discovery at Amalfi, the assertion of Odofredus that it was transmitted to Pisa by Justinian, and the statement of Bartolus that it was "always" at Pisa (semper enim fuit totum volumen Pandectarum Pisis et adhuc est), established for this manuscript of the Pandects an antiquity beyond what can be claimed for any other. Borgo dal Borgo has produced evidence to the extraordinary care taken for its preservation by the government of Pisa; and the government of Florence has watched no less anxiously for its safety since it was transferred to that city in 1406, after the capture of Pisa by the Florentines under Gino Caponi. The Florentine manuscript must always remain one of the most important authorities for the text of this portion of the Corpus Juris, and Torelli appears to have discharged the office of editor with a full sense of the importance of his task.

The contemporaries of Laelio Torelli are unanimous in their testimony to the integrity and disinterestedness of his character.

(Manni, *Vita di L. Torelli*; Savigny, *Geschichte des Römischen Rechts im Mittelalter*; Laelii Teurelli *Jurisconsulti Fanensis, ad Gallum et Legem Velleam, ad Catonem et Paulum Enarrationes; ejusdem de Militiis ex casu*, Lugduni, 1545; *Digestorum, seu Pandectarum Libri Quinquaginta ex Pandectis Florentinis repræsentati: Florentiæ in officina Laurentii Torrentini Ducalis Typographi*, 1553.)

TORENO, DON JOSÉ MARIA QUEIPO DE LLANO, COUNT OF, a Spanish statesman and writer, was born at Oviedo on the 26th of November 1786, of one of the first families of the Asturias. In 1797 his parents, of whom he was the only son, fixed their residence at Madrid, where he received an excellent education of a character very

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uncommon at that time in Spain, as it included the study of English and even German as well as French and Italian. After the national insurrection of the 2nd of May 1808, in which he took a part, he returned to Oviedo where, as Viscount of Matarrosa, he held an hereditary seat in the Junta, and when the city rose against Napoleon he was selected, from his knowledge of English, to make his way to London to ask the assistance of England. In company with Don Angel de la Vega he got on board of a Jersey privateer, and was received at London with open arms by Canning. After spending some months in England, where he made the acquaintance of Wilberforce, Windham, and Sheridan, he returned to Spain in December, and, having lost his father in the interval, he succeeded to the title of Count of Toreno. He was sent to the Cortes as a member for the Asturias when a year too young to be able legally to take his seat, but by a vote of the Cortes on the 11th February 1811 he enjoyed the distinction of being specially exempted from the operation of the law. Young as he was he took a prominent part in the discussions on the constitution of 1812, and advocated with success two of the measures which most contributed to its subsequent downfall—one, that the Cortes should consist of a single chamber instead of two, and the other that the power of the king should be so restricted that all legislation should depend on the decision of the Cortes only. On the return of Ferdinand he was a marked man; when the celebrated decree of Valencia came forth, by which the Cortes was dissolved and many of its members thrown into prison, he was fortunately on his estates in the country and had time to escape to Portugal. As he found there was no hope of resistance in Spain, he came to London where he was the first emigrant from the tyranny of Ferdinand, as he had been the herald of resistance to Napoleon I. He received in London the intelligence that his estates had been confiscated and himself condemned to death. His brother-in-law Porlier, who had married one of his four sisters, made an ineffectual attempt at insurrection, and was taken and executed. Toreno, who in 1816 was living in France, was thrown into prison for a time on suspicion by the Decazes ministry, who interrogated him if he was not in habits of intercourse with the Duke of Wellington and General Álava, two persons whom it appears that the king of Spain then regarded as enemies. The Spanish revolution of 1820 recalled Toreno to Madrid, but he was now older and cooler than he had been, and saw with disapprobation many of the measures of the liberal party. His life was in consequence threatened in the Cortes, his house in which his sister, the widow of Porlier, resided, was attacked and, says Cueto his biographer, "levelled to the ground." The king, on the other hand, pressed him to become prime-minister, and when he declined named his friend Martinez de la Rosa whom Toreno had recommended. Finally, when the second French invasion had re-established the absolute king, Toreno found himself again a banished man, in favour with neither party, and this time his exile lasted nearly ten years. Most of it was passed in France and England, some in Germany and Switzerland, in the execution of a plan he had conceived of writing the history of the war of Independence, for which he had begun collecting materials during his first emigration. He commenced the composition in 1827 at Paris, and finished the tenth book in the same city on the night of the 28th of July 1830, in the midst of the insurrection which raged around.

The amnesty of 1832 restored him to Spain, but he was not permitted to reside in Madrid till after the death of King Ferdinand. In 1834, on the promulgation of the 'Estatute Real' by Queen Christina, on the recommendation of his friend Martinez de la Rosa, he was named minister of finance. The measures he proposed for liquidating the foreign debt occupied his attention almost exclusively for some time, and prevented his sharing the unpopularity of his chief, so that, when in 1835 Martinez de la Rosa was compelled to retire, Toreno succeeded to his place as minister of foreign affairs and president of the council. Unfortunately for himself he admitted to his own post of minister of finance Mendizabal, who, with his dazzling schemes, soon threw him into the shade. Toreno, who was now decidedly a "Moderado," grew more and more unpopular; insurrections burst forth, which he wished to repress by forcible means, but his colleague thwarted him, and the country was not with him. In September 1835 he was driven to resign, and Mendizabal succeeded as head of the cabinet. On a dissolution of the Cortes, Mendizabal was returned by the electors of seven different places, and Toreno and Martinez de la Rosa were left without a seat. The disgraceful revolution of La Granja followed, the constitution of 1812 was proclaimed, and Toreno, now its declared opponent, found it expedient to resume his historical studies in Paris and London, where he brought his history to a conclusion, at the time that in Madrid he was sentenced to forfeit all his honours and estates. In a few months however he was again allowed to return to Spain, and in the Cortes of subsequent years he vindicated his character against an accusation of corruption brought against him by General Seoane. The revolution of Barcelona drove him into banishment yet another time, and it was the last. Toreno, after a tour in Germany and Italy, was in Paris, on his return, it is said, to Spain, when seized with a cerebral disease which carried him off in a few days. He died at Paris on the 16th of September 1843; but his remains were conveyed to his country and deposited in the church of St. Isidro at Madrid.

Toreno's 'History of the Insurrection, War, and Revolution of Spain' ('Historia del Levantamiento Guerra y Revolucion de España'), is the great Spanish work on that interesting subject. That it is a model of Spanish composition is affirmed by the best critics of that country. Its merits as a narrative are more liable to question, for there appears a languor and general want of spirit in its details, which surprise the reader who is aware that its author was not only an eye-witness of many of the events he describes, but also an actor in some of them. The editor of the edition of 1848, published after the author's death, speaks of the "carefulness and preciseness" of the history "in which," he remarks, "the most insignificant French detachment is never mentioned without specifying the name of the chief who commanded it." A merit of more importance which Toreno's history possesses is that of a calm judicial tone, which favourably contrasts with the arrogant impetuosity of some English historians of that memorable contest. On the whole, it can only be considered like Southey's 'History of the Peninsular War,' as a temporary substitute and a collection of materials for the great work on the subject, with which it may be hoped that some future historian will enrich the literature of his country. The 'Historia del Levantamiento' has been translated into French and German, and a Spanish edition of it was printed by Baudry of Paris in his collection of the Spanish classics. The best edition of it is that published in four octavo volumes at Madrid in 1848, after the author's death, with his additions and corrections.

TORFAEUS, or TORMO'DUS, the assumed literary names after having been introduced to the learned world as a Latin author, of THORMOD THORVESON. Little or nothing is known about his early life. He was born at Engoe, a small island on the southern coast of Iceland, of poor parents, who however were in sufficiently good circumstances to give him an outfit (for the institution, like all public schools in Iceland, was a free school) for the Latin school at Skalholdt, where according to Iceland custom, he became a good classical scholar; so much so, that upon his arrival in Copenhagen, his choice and fluent Latin surprised the professors there. In 1654 he was entered as a free student at the university of Copenhagen, where he remained till 1657. In 1659 he was captured and made prisoner by a Swedish privateer on his return from Christiansand in Norway. This circumstance appears to have given him some notoriety, for immediately after his release and return to Copenhagen, king Frederick III. appointed him interpreter of Icelandic manuscripts, and a short time afterwards sent him to Iceland for the purpose of collecting manuscripts, which with the assistance of his warm friend and patron, Brynhjulf Swendson, bishop of Skalholdt, he accomplished so well, that the collection which he brought back, and which is still preserved in the Royal Library in Copenhagen, is considered the best in the world for ancient Scandinavian history and literature. The king gave him, shortly after his return, as a reward for his zeal, and to enable him to pursue his studies, a small appointment at Stawanger in Norway. This office however he resigned in 1667, upon being appointed keeper of the king's collection of antiquities. He made soon afterwards another voyage to Iceland, for the purpose of taking possession of some little property, to which he had succeeded after the death of his father and of his elder brother; and after his return the same year, he went to Amsterdam for some literary purpose. During his voyage back he was shipwrecked at Skagen; and on his journey by land to Copenhagen, he was insulted and attacked in a small town in Sealand by one of his countrymen, whom, in defending himself, he accidentally killed. This circumstance caused great excitement. He surrendered himself immediately, was tried, and sentenced to death. However by an appeal to a superior court, and an "appellatio ad tronum," or appeal to the throne, as it is termed in Danish jurisprudence, his sentence was commuted into a fine, which he paid, and was released; but as it was impossible for the king to retain a man in his service with a blemish on his reputation, he was dismissed, and lost his salary. He then retired to a small farm in Norway, the property of his wife, where he lived without any official employment till the year 1682, when Christian V., having succeeded to the Danish throne, recalled him, and appointed him royal historiographer, and an assessor in the consistory, or board of education, with a salary sufficient to enable him to live independently and to pursue his studies. This appointment he kept till his death. He commenced his most important work the 'History of Norway,' and finished it as far as the Union of Calmar, when, unfortunately, ill health compelled him to surrender his favourite task to his friend Professor Reitzer. He was married twice: his first wife died in 1695; he married again in 1709; and in 1719 he died, very far advanced in years, without issue. His works, printed, as well as in manuscript, are very numerous, and exhibit deep knowledge and indefatigable research into ancient Scandinavian history. The manuscripts he left are preserved at the Royal Library in Copenhagen: as to his published works, it will be sufficient to mention the most important, which are:—'Historia Rerum Orcadensium, libri iii.,' fol., Hafniæ, 1715; 'Series Dynastarum et Regum Daniæ à Skialdo ad Gormum Grandovem,' 4to, Hafniæ, 1712; 'Historia Rerum Norvegicarum ad Annum 1387,' 4 vols. fol., Hafniæ, 1711. A very accurate account of his later works, together with a collection of private letters, which show at least that he wrote elegant Latin, is to be found in a work published by the celebrated Danish historian Peter Suhm, under the title, 'In Effigiem Thormodi Torfaei, una cum Torfaeanis,' &c.,

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4to, Hafniæ, 1777. (Peter Suhm, *Smaae Skrifter og Afhandlinger*, Kiöbenhavn, 1788; Eber, *Bibliographisches Lexicon*, Leipzig, 1819; *Allgemeines Historisches Lexicon*, Leipzig, 1747.)

TORI'NUS, ALBA'NUS, the Latinised name of ALBAN THORER, a Swiss physician, who was born in 1489 at Winterthur, in the canton of Zürich. He studied polite literature at Basel with zeal and assiduity, and, after teaching rhetoric for some years, he at last determined on taking the degree of Doctor of Medicine at Montpellier. Upon his return to Basel, in 1537, he was appointed professor of practical medicine, and soon acquired an extensive practice. He died February 23, 1550, at the age of sixty-one. Like several of his contemporaries, he employed himself in translating the works of the Greek medical writers into Latin, of which he published the following:—'Polybi Opuscula aliquot nunc primum e Græco in Latinum conversa nempe de Tuenda Valetudine, sive de Ratione Victus Sanorum lib. i., De Seminis Humani Natura lib. i., De Morbis, sive Affectibus Corporis libri ii.,' 4to, Basil., 1544. Alexander Trallianus, Lat., folio, Basil., 1533. The first Latin translation of Paulus Ægineta, folio, Basil., 1532, which was afterwards improved and several times reprinted. This translation was severely criticised by Winther of Andernach ('Guinterus Andernacus'), which drew from Thorer a very angry and somewhat abusive answer entitled 'Epistola Apologetica, quâ Calomnias Impudentissimas refellit,' 8vo, Basil., 1539. The first Latin translation of two works of Theophilus Protospatharius, with the title, 'Philareti de Pulsuum Scientia Libellus, item Theophili de Exacta Retrimentorum Vesicæ Cognitione Commentariolus,' &c., 8vo, Basil., 1553. In his translation of Theophilus 'De Urinis,' he is charged by Guidot (Not. in Theoph. 'De Urin.,' p. 234; et 'Alloq. ad Lect.') with having altogether omitted the pious epilogue to the work, and with having altered two other passages (in the Preface, and in cap. 8) so as to destroy the acknowledgment of our Lord's Divinity contained in them. Fabricius mentions also ('Biblioth. Græca,' vol. xiii., p. 44, ed. Vet.) a translation of Theophilus's 'Commentary on the Aphorisms of Hippocrates,' but this is probably a mistake. (See Fabric., 'Biblioth. Græca,' vol. xii., p. 649, ed. Vet.; Choulant, 'Handbuch der Bücherkunde für die Aeltere Medicin.') He also retouched the old Latin translation of Yahia Ibn Serapion Ben Ibrahim [SERAPION], and published it with the title 'Jani Damasceni Therapeuticæ Methodi libri vii., partim Albano Torino, partim Gerardo Cremonensi Metaphraste,' folio, Basil., 1543. He published a Greek edition, in one volume, of several of Hippocrates's works, viz., 'Prognost.,' 'De Nat. Hom.,' 'De Loc. in Hom.,' 'Jusjur.,' 8vo, Basil., 1536, and prefixed a Life of the author. He inserted a Latin translation of the Letter of Diocles Carystius to King Antiochus, 'De Secunda Valetudine Tuenda,' in the second edition of his translation of Alexander Trallianus, folio, Basil., 1541. He also edited a collection of medical works with the following title:—'De Re Medica huic Volumini insunt, Sorani Ephesii Peripatetici in Artem Medendi Isagoge hactenus non visa. Oribasii Sardiani Fragmentum de Victus Ratione, quolibet Anni Tempore Utili, antea nunquam editum. C. Plinii Secundi de Re Medica libri v. accuratius Recogniti, et Nothis ac Pseudepigraphis Semotis, ab Innumeris Mendarum Millibus Fido Vetustissimi Codicis Repurgati. Lc. Apuleji Madaurensis, Philosophi Platonici, de Herbarum Virtutibus Historia. Accessit his Libellus Utilissimus de Betonica, quem quidam Antonio Musæ, nonnulli Lc. Apulejo adscribendum autumant, nuper Excusus,' folio, Basil., 1525. Besides these medical works he edited also Apicius, 'De Re Culinaria,' 4to, Basil., 1541; S. Epiphanius, 'De Prophetarum Vitis,' 4to, Basil., 1529; Agapeti 'Scheda Regia,' Lat., 8vo, Basil., 1541, at the end of Onosandri 'Strategicus;' and Emmanuel Chrysoloræ, 'Epitome Grammatices Græcæ.' (See Fabric., *Bibliotheca Græca*, vol. xiii., p. 44, ed vet.; *Biogr. Méd.*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin.*)

TORPORLEY, NATHANIEL, was born about 1573, was entered at Christchurch, Oxford, and after taking his degree was in France for several years. Wood says it is notorious that during that time he was amanuensis to the celebrated mathematician Francis Vieta. This fact has been mentioned by the French historians, in speaking of Harriot, when hard pressed to defend Des Cartes from the imputation of being Harriot's plagiarist; and the idea seems to be that as Torporley was afterwards under the patronage and in the house of Henry Percy, earl of Northumberland, as also were Harriot and others, he must have been in habits of intimate communication with Harriot, to whom he might have taught what he learnt from Vieta. With regard to the fact itself, it is almost certain, for not only does Wood mention it as notorious, but Sherburne, in the list at the end of his 'Manilius' (1675), published before Wood wrote, says that Torporley was "sometime amanuensis to the famous Vieta." Nothing is more likely than that Harriot learnt from Torporley many ideas of Vieta; but Harriot's discoveries in algebra most distinctly bear the mark of a new mind. Torporley afterwards wrote his 'Diclides Cœlometricæ, seu Valvæ Universales,' &c., London, 1602, and other works which we have never seen. Wood also says he wrote something against Vieta, under the name of Poulterey, a transposition (not, perfect however) of his own name, but which he (Wood) had never seen. In looking through the 'Diclides,' &c., which is mostly on spherical trigonometry, we only found two very slight notices of Vieta's name, which looks as if there had been a coolness between them; but we found, to our surprise, that Torporley had preceded Napier by twelve years in the publication of the greater part of the rule of Circular Parts, not indeed in Napier's convenient form, but with a complete reduction of the six cases to two, and rules, such as they were, by which to assimilate the connected cases. For more account of Torporley's process, which is the greatest burlesque on mnemonics we ever saw, we refer to the 'Philosophical Magazine' for May, 1843. We have only to add that Torporley obtained church preferment, was a member of Sion College (to which he left his books and manuscripts), and died in April, 1632. In the Catalogue of Sion Library it is said he was a chemist who left a large number of chemical and other books; but we cannot find one of his works in the second catalogue, and we have not had the opportunity of examining the first. The fire of London occurred between the publication of the two, and the books which were then consumed are not mentioned in the second.

TORRE, FILIPPO DEL, born at Cividale in the Friuli, in 1657, studied at Padua, and afterwards went to Rome in 1687, where he was employed in several offices, and at last was appointed bishop of Adria by Clement XI., in 1702. He died in 1717. While at Rome he published a work of great research on the antiquities of Antium, 'Monumenta veteris Antii,' which was much esteemed by the learned. He wrote some other works in illustration of ancient medals, and also upon subjects of natural history. Girolamo Lioni wrote a biography of Filippo del Torre.

TORRE, FILOMARI'NO, DUKE DELLA, a Neapolitan nobleman who lived in the second half of the 18th century, and applied himself strenuously to the study of physics. His name is known in history chiefly for his melancholy end. In the first insurrection of the populace of Naples, who, being forsaken by the king and court and all the principal authorities on the advance of the French invading army, rose tumultuously in January 1799 to defend the town and at the same time to destroy those whom they suspected of being favourably inclined towards the French, the Duke della Torre, who lived in great retirement and does not appear to have meddled with politics, was denounced to the popular committee by a menial who had seen a letter written to the duke by a noble relative of his at Rome, informing him that he had recommended him to the French general for protection in the event of Naples being stormed by the French army. This was sufficient to persuade the ignorant lazzaroni that the duke was a secret Jacobin, and his doom was fixed at once. The mob went to his palace, pillaged it, destroyed his library, his collection of natural history, and his cabinet of physics, threw the furniture out of the window, seized the duke and his brother the Cavaliere Clemente Filomarino, known for his poetical talent, and dragged them to the Marina of the Carmine, where they killed both of them. At the same time it must be observed that the leaders of the mob showed some regard for the women and children; they ordered one of the duke's carriages out, put the duke's wife and her children in it, and told them to drive to some friend's or relative's, after which they set fire to the palace. The two brothers Filomarino were the most distinguished victims of the first or Lazzaroni insurrection of 1799. (Colletta, *Storia del Reame di Napoli*; Cuoco, *Saggio Storico sulla Rivoluzione di Napoli*; *Sketches of Popular Tumults*, 1837.)

TORRE, GIAMMARI'A DELLA, was born at Rome of a Genoese family, at the beginning of the 18th century. After studying in the college Nazareno, he entered the order of the Somaschi, and having shown great aptitude for physical and mathematical studies, was successively professor in several colleges at Rome, Venice, and Naples. At Naples he became known to King Charles V. of Naples (afterwards Charles III. of Spain), who employed him in several scientific experiments, and made him his head librarian and keeper of the Museum of Capo di Monte. He published a history of Vesuvius, 'Storia e Fenomeni del Vesuvio esposti dal P. Gio. Maria della Torre, Somasco,' fol., Naples, 1755. He also wrote a 'Course of Physics,' in Italian and Latin, which has gone through several editions; a volume of microscopical observations, and numerous memoirs on scientific subjects. He applied himself particularly to improve the microscope. He also contributed to illustrate the newly discovered towns of Herculaneum and Pompeii. He was one of the most distinguished members of the Academy of Sciences of Naples, and was also corresponding member of the Academies of Sciences of Paris and Berlin, and of the Royal Society of London. Father della Torre died at a very advanced age, in March 1782. (Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*)

TORRE'NTIUS, LÆVI'NUS, whose original name was VAN DER BEKEN, was born at Ghent in 1525. He studied at Louvain, and was in the town when it was besieged by the celebrated Martin van Rossem. To commemorate the successful defence of the inhabitants, Torrentius composed a Latin poem, which was highly thought of at the time. He subsequently travelled to Italy, and spent some time at Bologna; at Rome however he remained many years, and studied Roman antiquities there with great diligence. He enjoyed the friendship of the Cardinal Baronius, Antonius Augustinus, Fulvius Ursinus, and other celebrated scholars during his residence at Rome; and he also made there a fine collection of ancient coins and works of art. On his return to the Netherlands, Torrentius filled successively various ecclesiastical dignities, and was at length appointed to the bishopric of Antwerp, where he laboured with great zeal in discharging the duties of his office. He is said to have been also employed in

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various embassies and political negociations. In 1595 he was appointed Archbishop of Mechlin, but before the documents arrived from Rome which were necessary to enable him to enter upon his new dignity, he died at Brussels in the seventieth year of his age. He was buried in the cathedral-church of Antwerp. He left his library and collection of antiquities to the college of Jesuits at Louvain.

Torrentius was an accurate scholar, and well acquainted with Roman antiquities, but he did not write much. The only work of his which was published in his lifetime is a Commentary on Suetonius, which originally appeared at Antwerp in 1578, and was reprinted in 1592: it is also contained in Grævius's edition, published in 1672. This Commentary is also interesting from the many wood-cuts it contains, representing coins of the Roman emperors and their families. Torrentius's Commentary on Horace was not published till after his death: it appeared at Antwerp in 1608, 4to, together with a small treatise of his entitled 'Commentariolus ad Legem Juliam et Papiam de Matrimoniis Ordinandis.' Besides these Commentaries, Torrentius also published in his lifetime several Latin poems, of which a collection appeared at Antwerp in 1576, 8vo, under the title of 'Poemata Sacra.' Torrentius was called by his contemporaries the Christian Horace; and his poems are distinguished by great ease of versification. He also edited the posthumous works of J. Goropius Becanus, Antwerp, 1580, with an apology for Becanus, who had been attacked by Scaliger. (Foppens, *Bibliotheca Belgica*; Saxii, *Onomasticon*.)

TORRICELLI, EVANGELISTA, a learned Italian mathematician and philosopher, was born October 15, 1608, at Piancaldoli in Romagna, and being, probably at an early age, an orphan, he was supported by an uncle who resided at Faenza. At this place, and in a school of the Jesuits, the youth received a mathematical education, and he speedily distinguished himself by the progress which he made in acquiring a knowledge of the sciences.

At twenty years of age his uncle sent him to Rome where he became intimately acquainted with Benedict Castelli, who was then professor of mathematics in that city, and by whom his studies were directed. The Dialogues of Galileo appear to have particularly engaged Torricelli's attention, and he composed two tracts, one on the subject of mechanics, and the other on the motion of fluids, which were published with the rest of his mathematical works in 1643. Torricelli seems to have been the first who established the principle, that when two weights are so connected together, that being placed in any position their common centre of gravity neither ascends nor descends, those weights are in equilibrio; and on this principle he investigated the ratio between two weights when they are in equilibrio on a double inclined plane. He also investigated the motions of falling bodies and projectiles; and among the results of his researches is the remarkable fact, that the paths of any number of projectiles (in a non-resisting medium) when discharged from the same point with equal velocities, but at different angles of elevation, are parabolas situated within one curve which is a tangent to all of them, and is itself a parabola. In the tract on the motion of fluids he assumes that water will flow through an orifice at the bottom of a vessel with a velocity equal to that which would be acquired by a body falling through the height of the fluid in the vessel, and he endeavours to establish the principle by the supposed fact that water so flowing ascends in a vertical tube connected with the vessel at the orifice (the resistance of the air being abstracted) to the level of the upper surface of that which is in the vessel: he hence concludes that the velocities of effluent water must vary with the square-roots of the pressures.

Galileo, having received copies of the tracts above mentioned, was desirous of becoming acquainted with the author, and he pressed the latter to join him at Florence. Torricelli, having formed connections at Rome, at first hesitated, but at length decided to accept the invitation: he was kindly received by Galileo, and it is said that his society and conversation contributed to soothe the last days of the venerable philosopher, who was then infirm and blind, and who died at the end of three months from his arrival. Having been honoured by the grand-duke with the appointment of professor of mathematics in the Accademia, Torricelli became the successor of Galileo in the institution, and he resided at Florence till his death, which happened in 1647, when he was thirty-nine years of age.

About the year 1637 Roberval, in France, discovered a method of determining the area of a cycloid, and seven years later Torricelli published a solution of the problem in an appendix to the collection of his works. As the Italian mathematician appeared to consider himself to be the discoverer of the rule, Roberval's jealousy was excited, and he accused Torricelli of plagiarism; asserting that the latter had taken the solution from some papers which had been sent to Galileo, and which had fallen into his hands on the death of that philosopher: Torricelli however, in a letter to Roberval, denies that assertion, and there seems no reason to doubt that he made the discovery without any knowledge of what had already been done in France. He subsequently gave rules for finding the volumes of the solids formed by the revolution of a cycloid about its base and about its axis; that which is applicable to the first case is correct, but the other is only approximate, so that it may be doubted whether or not Torricelli was in possession of an accurate solution of the problem.

But the discovery which has immortalized the name of Torricelli is that of the barometer. Galileo had occasion, some time previously, to observe that a column of water exceeding 18 cubits (about 33 feet, English) in height could not be raised in a pump; and, though he had already made the discovery of the pressure of the atmosphere, the reason why that limit could not be exceeded remained unknown to him. Torricelli, in 1643, wishing to find, in a more convenient manner, the weight of the quantity of fluid which could be supported above its general level, performed an experiment similar to that which is exhibited when a pump is in action; and, instead of water, he used mercury, which is about fourteen times as heavy. He filled with mercury a glass tube which at one end was hermetically closed, and having inverted it, he brought its open extremity under the surface of mercury in a vessel; when he observed that the top of the column descended till it stood at a height equal to between 29 and 30 inches (English) above the level of the mercury in the vessel, leaving what is considered as a perfect vacuum between the upper extremity of the column and that of the tube. The specific gravity of mercury being known, the weight of the supported column could, of course, be found.

By this experiment the opinion that a vacuum was contrary to a law of nature was immediately proved to be unfounded, but it is uncertain whether or not Torricelli was aware of the true cause of the column of mercury being so supported, and the honour of having been the first to prove decisively that it was the pressure of the atmosphere on the surface of the mercury in the vessel, is ascribed to Pascal, who, in 1648, on conveying a tube so filled to stations at different heights above the level of the plains, found that the column of mercury diminished in length as the station was more elevated; that is, as the weight of the column of atmosphere above the vessel diminished.

It may be easily conceived that Torricelli would communicate his ideas to his friends before he actually made the experiment above mentioned; and such a circumstance may account for the pretensions of Valerianus Magnus, Honoratus Fabri, and others, to priority in the discovery of what is called the Torricellian vacuum. It ought to be observed however that in one of the letters of Descartes, dated 1631, that is, twelve years before the experiment of Torricelli was made, this philosopher mentions the support of a column of mercury in a tube, and expressly ascribes the cause to the weight of a column of air extending upwards beyond the clouds.

Torricelli published at Florence, in 1644, a volume in 4to, entitled 'Opera Geometrica.' A paper which he wrote on the course of the Chiana is in the collection of writings on the movement of fluids (Florence, 1768). His discovery of the barometer is given in his own work on mathematical and physical subjects, entitled 'Lézione Accademiche' (Florence, 1715). And his letter to Roberval on the cycloid is in the third volume of the 'Mémoires' of the Academy of Sciences at Paris. He is said to have been the inventor of the small simple microscopes of short focus, which consist of a globule of glass melted in the flame of a lamp. His manuscripts are preserved in the Medicean Palace, and in the same edifice there are some object-glasses for telescopes, of considerable dimensions, which bear his name.

TORRIGIA'NO, PIE'TRO, an Italian sculptor, whose name is connected with the history of art in this country, he being one of the foreign artists employed by Henry VIII., was hardly less remarkable for the ferociousness of his temper, the singularity of his conduct, and the strangeness of his fate, than for his ability in his profession. He was a native of Florence, and though the time of his birth is not mentioned, it was probably about the same as that of Michel Angelo (1474), as they studied together from the antiquities in the gardens of Lorenzo de' Medici, il Magnifico; a circumstance which Michel had good cause to remember, for such was Torrigiano's jealousy of and spite towards him, that he one day assaulted him, and inflicted so severe a blow upon his nose as to crush and disfigure it for ever. Being obliged to leave Florence in consequence of this affair, Torrigiano went to Rome, where he was employed by Pope Alexander VI., and afterwards enlisted and served as a soldier, first under the Duke Valentino in Romagna, next under Vitelli and Piero de' Medici. Strange as this change was, he was well suited to his new profession, and that to him; for, as described both by Vasari and Cellini, he was a large, handsome, and powerful man; was gifted with great "audacity, and had more the air of a rough soldier than of an artist." But though he distinguished himself by his prowess, and obtained the rank of ensign, he saw no chance of speedily advancing higher, and therefore returned to his former profession, which he practised for awhile, but only, it would seem, in small bronze figures, executed for some Florentine merchants, whom he afterwards accompanied to England. His talents, and perhaps his personal qualities also, recommended him to the favour of Henry VIII., for whom he executed a variety of things, but his chief work was the tomb of Henry VII. in Westminster Abbey, which he completed in 1519, and for which he received the sum of 1000*l*. The tomb of Margaret, countess of Richmond, in Henry VII.'s chapel, is also supposed to have been by him.

While engaged upon Henry's tomb he returned to Italy, in order to carry back with him other assistants, and endeavoured to persuade Benvenuto Cellini, then only eighteen, to accompany him; but the letter tells us he was so disgusted with Torrigiano, on learning from him how brutally he had treated Michel Angelo, that so far from associating with him in any way, he could not even endure the sight of him.

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After finally quitting England in 1519, Torrigiano visited Spain, where he executed several pieces of sculpture for convents, &c., and among others a Virgin and Child, so beautiful that the Duke d'Arcos commissioned him to make a copy of it. The payment promised for it seemed such an immense sum, that the artist fancied he was about to be rendered wealthy for the rest of his days; so great therefore was his indignation on discovering that the vast heap of maravedis sent home to him amounted to no more in value than thirty ducats, that he went and broke the statue to pieces. On this, the duke caused him to be imprisoned in the Inquisition as a sacrilegious heretic who had impiously destroyed a figure of the Holy Virgin. He was accordingly condemned by that tribunal, but avoided the execution of his sentence by refusing to take any food; preferring starving himself to death to the more ignominious end which else awaited him. Thus perished, in 1522, an artist of more than ordinary talent: a victim partly to his own violence and imprudence, and partly to the mercilessness of a most odious and sanguinary tribunal.

TORRIJOS, JOSÉ MARIA, a Spanish general and patriot, was born at Madrid on the 20th of May 1791, and at the age of ten was made one of the pages of King Charles IV., a position which brought him into familiar contact with the young prince, who afterwards became King Ferdinand VII. It was the custom for the royal pages to receive early rank in the army, and Torrijos at the age of sixteen was a captain in the regiment of Ultonia or Ulster in the Irish brigade in the service of Spain. On the great outbreak of the 2nd of May 1808, and in the subsequent war of independence, Torrijos distinguished himself by his bravery; in 1811 he was already colonel of a regiment, he took part in the battle of Vittoria, and at the conclusion of the war he was general of brigade. His early acquaintance with the court had strengthened his aspirations for liberty, he declined the command of a force under Morilla against the South-American insurgents, and in 1817 was thrown into the prison of the Inquisition on a charge of conspiracy against the government. The constitutional outbreak of 1820 liberated him, and as Captain General of Valencia he was ardent in his services to the the constitutional cause. After the French invasion of 1823 he took refuge in England, for which country he always manifested a strong partiality. He partly employed himself in translating books into Spanish for the South-American market, among others the 'Memoirs of General Miller,' an Englishman who had been in the Peruvian service. The French revolution of 1830 awakened his hopes for a speedy change in Spain and he set off for Gibraltar to take the lead. Moreno, the governor of Malaga, treacherously enticed him to a landing by false intelligence and promises of support, and he left Gibraltar, at the head of a party of fifty, on the 30th November 1831, with full confidence of success. On the 5th of December the whole of the party were taken prisoners by Moreno, who sent to Madrid for orders how to act. It was till then believed that King Ferdinand had a special kindness for Torrijos, whom he had known so long, but the only reply received was in the laconic form "Que los fusilen. Yo el Rey." ("Let them be shot. I the King.") Torrijos and his companions, fifty-one in number, were accordingly shot at Malaga on the 11th of December. The subsequent death of Ferdinand changed the whole face of affairs, a little more patience would have brought Torrijos peaceably back to Spain, with his friends in power, and the infamous treachery of Moreno ruined his own career. Queen Christina, the widow of Ferdinand, ennobled the widow of Torrijos with the title of countess, and his bust was erected at Madrid at the house in which he was born in the Calle de Preciados.

TORTI, FRANCIS, an eminent Italian physician, was born at Modena, December 1st 1658. Having finished his preliminary studies in 1675, he was originally intended for the legal profession; this however he soon abandoned, and embraced that of medicine, which he studied under Antonio Frassoni. He took the degree of Doctor of Medicine at Bologna in 1678, and upon his return to Modena, at the early age of twenty-three, he obtained one of the medical professorships founded by the Duke Francis II. Soon afterwards he was chosen to be one of the physicians in ordinary to the duke, an appointment which he owed partly to his accomplishments in music and literature, as he was the composer of several oratorios, and also wrote a Latin letter under the assumed name of L. A. Cotta, in defence of Tasso against Bouhours. Upon the death of Francis in 1694, his successor continued Torti in his place of physician in ordinary; he was also prevailed upon by his representations to found an anatomical amphitheatre at Modena, in which Torti was entrusted with the office of demonstrator in 1698. He had previously joined with Ramazzini in carrying on some researches concerning the barometer, the results of which were published by the latter under the title 'Ephemerides Barometricæ Mutinenses,' Modena, 1694; and again 'Dissertatio altera Triceps circà Mercurii Motiones in Barometro,' Modena, 1698. But Torti's most important and celebrated work did not appear till 1709, under the title 'Therapeutice Specialis ad Febres quasdam Perniciosas, inopinato ac repente Lethales, una verò China China Peculiari Methodo ministrata,' 8vo, Modena. This work placed him at once in the first rank among practical physicians, and still continues to be highly esteemed. It has been several times reprinted. The publication of this work gained him the friendship and applause of various learned men, and also the title of corresponding member of the Royal Society of London, and of the Academy of Valentia in Spain. It also drew forth some criticisms from Manget and Ramazzini, to whose remarks he replied with some degree of bitterness and warmth. In 1717 he was offered the professorship of Practical Medicine at Turin, and in 1720 he had a similar offer at Padua, but he refused them both, and preferred living at Modena, where he had honours and emoluments heaped upon him by the duke. An incurable trembling of the hands having rendered him unable to feel the pulse of his patients with sufficient accuracy, he gave up practice some years before his death, and passed the remainder of his life in honourable repose, often consulted by patients from all parts, and spending much of his leisure time in the pleasures of the chase, to which he had always been much addicted. Having been summoned by the Prince of Parma, in 1731, to attend Henrietta d'Este, he was, upon his return to Modena, seized while in a church with a sudden attack of hemiplegia, brought on probably by heat and over-exertion. For some time afterwards he lost the use of his right side, but gradually recovered, and lived for ten years after the attack. He latterly became dropsical, and died in March 1741, at the age of eighty-two. He was twice married, but having no children, he left part of his fortune to found another medical professorship at Modena, and directed the rest to be given away in charity.

TOTT, FRANÇOIS BARON DE, the son of an Hungarian nobleman, who, obliged to leave his country in consequence of his connections with Prince Rogotsky, had entered the French service, was born at Ferté-sous-Jouarre, on the 17th of August 1733. Young De Tott obtained at an early age a commission in the hussar regiment of Berchiny, which his father had been instrumental in raising and disciplining. In 1755 the senior De Tott, who spoke the Turkish and Polish languages fluently, and had been more than once employed in missions to the Crimea, was appointed to accompany M. de Vergennes to Constantinople. He took his son with him, intending that he should study the language and render himself familiar with the manners of the Turks. The father died of a fever in September of the year 1757, but M. de Vergennes conferred upon the son an appointment in the embassy, which he continued to hold along with his commission in the regiment of Berchiny. De Tott remained at Constantinople till 1763, when he returned to France.

In 1766 the Baron de Tott presented a memorial to the Duc de Choiseul, pointing out the means of concluding a treaty of commerce with the Khan of the Crimea, and extending the commerce of France in the Black Sea. The French consul in the Crimea dying about the same time, the Duc de Choiseul appointed the memorialist his successor. De Tott repaired to his post by the way of Poland. He does not appear to have done anything towards realising his projects for placing the commercial intercourse of France with the Crimea on a better footing; but he contrived to involve himself so deeply in the intrigues of the court, that the vizir sought and obtained his removal by the French government in 1769.

The Baron de Tott returned to Constantinople, entered the service of the Ottoman Porte, and continued in it till the year 1776. If his own account may be believed, he was during that period one of the moving spirits of the Ottoman empire. He presented the sultan with a map of the theatre of war between the Turks and Russians immediately after his arrival at Constantinople; and suggested the advance of the Pasha of Bender into the Ukrain. He proposed an entire reform in the Turkish artillery, and was appointed to carry it into effect. In 1770 he was charged with the defence of the Dardanelles, menaced by the Russian fleet. In 1771 he devised a plan of defence for the Turkish frontiers towards Oczakow; taught the Turkish artillerists to make bombs, and brought them to an unprecedented dexterity in working their guns. In 1772 he organised a new cannon-foundry. In 1773 he gave directions for the fortification of the Black Sea mouth of the Bosporus. In 1773, 1774, and 1775 he was busy improving the fortifications and artillery of the Turks. All these statements have some foundation in fact; but the tone of exaggeration which pervades all the baron's account of his own exploits renders it impossible to decide how much of them is to be believed. It is evident that he did not think his services sufficiently appreciated, for in 1776 he tendered his resignation in disgust; and it is equally evident that they were not so highly esteemed by the Turks as by himself, for the resignation was readily accepted, and the baron dismissed with some cold compliments.

He was despatched by the French government in 1777 on a tour of inspection of the consular establishments in the ports of the Mediterranean from the Archipelago to the Barbary States. At the request of Buffon, Sonnini was allowed to accompany the expedition.

With this mission the diplomatic services of the Baron de Tott terminated. On his return to France he had two pensions settled upon him, one from the ministry of the marine, the other from that of foreign affairs, and, retiring from public life, occupied himself with preparing for the press the observations made during upwards of twenty years of active life. The work appeared in 1784 under the title 'Mémoires sur les Turcs et Tartares.' It met with great success: the original French version was frequently reprinted, and translations of it into English, German, Dutch, and Swedish appeared in the course of a few years.

De Tott was raised to the rank of Maréchal-de-Camp in 1781. In

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1786 or 1787 he was appointed governor of Douai. He held that office till 1790, but opposing himself to the republican fervour of the garrison, was nearly murdered and obliged to fly. He took refuge in Switzerland, where he resided for a year, and then proceeded to Vienna. He died in obscurity at Tatzmansdorf in Hungary, in 1793.

TOULMIN, JOSHUA, D.D., was born in London, on the 11th of May 1740, and was educated at St. Paul's school, whence he was removed to what was then called the Dissenting Academy, the classes constituting which were taught in Wellclose Square, in the house of his relation Dr. Samuel Morton Savage, who was the classical and mathematical tutor; the only other teacher being Dr. David Jennings, who was theological tutor or professor, and presided over the seminary. ('History of Dissenters,' by Bogue and Bennett, iv. 261, 262.) On being licensed to preach, he was in the first instance settled as minister of a dissenting congregation at Colyton in Devonshire. At this time his principles appear to have been what are commonly called orthodox; but he soon became a convert to the opinions of the Baptists; upon which, in 1765, he transferred himself to Taunton, where, besides having the charge of a Baptist congregation, he taught a school, and also, it is said, kept a bookseller's shop. It was while resident here likewise that he wrote and published most of the literary works which have made his name known. He had not been long at Taunton before his theology underwent a further change; but, although he had previously received invitations from the Unitarians both of Gloucester and Yarmouth, he remained where he was till 1804, when he accepted the situation of one of the pastors of the Unitarian congregation at Birmingham, formerly presided over by Dr. Priestley, and then assembling in what was called the New Meeting-House. This appointment he continued to hold, discharging its duties with much acceptance, till his death at Birmingham, after a short illness, on the 23rd of July 1815, leaving five children, out of a family of twelve, by his wife Jane, youngest daughter of Mr. J. Smith, of Taunton, whom he married in 1764.

Dr. Toulmin received his diploma of D.D. from Harvard University, in the United States, in 1794. His first publication appears to have been an octavo volume, entitled 'Sermons addressed to Youth, with a Translation of Isocrates's Oration to Demonicus,' which appeared in 1770, and was reprinted in 1789: this was followed by 'Two Letters on the Address of the Dissenting Ministers on Subscription,' 8vo, 1774; 'Memoirs of Socinus,' 8vo, 1777; 'Letters to Dr. John Sturges on the Church Establishment,' 8vo, 1782; 'Dissertations on the Internal Evidences of Christianity,' 8vo, 1785; 'Essay on Baptism,' 8vo, 1786; a new edition (the third) of 'Mr. William Foot's Account of the Ordinance of Baptism,' 8vo, 1787; 'Review of the Life, Character, and Writings of John Biddle, M.A.,' 8vo, 1789; 'History of the Town of Taunton,' 4to, 1791; a new edition of Neal's 'History of the Puritans,' with notes and additions, 5 vols. 8vo, 1794-97, reprinted in 3 vols. 8vo, 1837; 'Biographical Tribute to the Memory of Dr. Priestley,' 8vo, 1804; 'Address to Young Men,' 12mo, 1804; 'Memoirs of the Rev. Samuel Bourne' (his colleague at Birmingham), 8vo, 1809; 'Sermons on Devotional Subjects,' 8vo, 1810; 'Historical View of the State of the Protestant Dissenters in England,' 8vo, 1814; besides a number of single sermons and other pamphlets: and he was also an occasional contributor to the 'Theological Repository,' 'The Nonconformists' Memorial,' 'The Monthly Magazine,' and other periodical publications. Dr. Toulmin's writings, without much either of learning or power of thought, display generally an agreeable perspicuity and neatness of style, rising sometimes to considerable energy and animation; and although steady, and even eager, in the defence of his own opinions, he states what he has to say without any bitterness or discourtesy to his opponents.

TOULONGEON, FRANÇOIS E'MANUEL, VISCOUNT OF, a French historian of the last and present century, was born in 1748, at the castle of Champlitte, in La Franche Comté, and belonged to one of the oldest families in that province. He was destined by his parents for the church, and was sent at an early age to the Seminary of St. Sulpice at Paris; but having evinced a decided repugnance to theological studies, he was permitted to follow his own inclination, and to enter the army. He was a great admirer of Voltaire, to whom, in 1776, he paid a visit at Ferney, and whose favour he gained. He was admitted a member of the Académie of Besançon, in 1779, having previously manifested a degree of poetical talent which gained for him some local celebrity. He rose to the rank of colonel of chasseurs, and his regiment was remarked for its discipline and good condition; but he quitted the service previous to the wars which arose out of the French revolution. At the commencement of the revolution he embraced the popular side, and defended it against the majority of the nobles of La Franche Comté in the assembly of the states of that province, held at Quingey, in 1788. About this time he published a pamphlet, under the title of 'Principes Naturels et Constitutifs des Assemblées Nationales,' which appears to have been his first publication. It gained him considerable popularity, and led to his appointment as one of the deputies of the nobility of the province in the States-General of 1789. He was one of those nobles who separated themselves from their order to unite with the tiers-état, or commons, in one chamber, which assumed the title of the National Assembly. In the years 1790-91 he acted with the moderate revolutionists; and at the close of the session, presaging the approaching troubles, he quitted public life, and retired to an estate which he possessed in Le Nivernais, the sole remain of his patrimonial inheritance, and which was considerably diminished in value by the loss of the feudal services which had been suppressed by the revolution. His early retirement preserved him from the perils of the reign of terror. His subsequent life was devoted to literary and to agricultural pursuits. He was elected a member of the Institute, in 1797, in the class of the moral sciences (a class suppressed at the reorganisation of the Institute, in 1803); and, in the same year, brought out a periodical, entitled 'Esprit Public,' with the view of calming the violence of party spirit; but only six numbers of the work appeared. He was chosen, in 1802 and 1809, deputy for the department of Nièvre in the legislative body; and was subsequently made a commander of the Legion of Honour. He died suddenly, 23rd December 1812, and was buried in the cemetery of Montmartre, where his children have raised a monument to his memory.

The principal works of Toulongeon are:—'Histoire de France depuis la Révolution de 1789;' 'Manuel du Muséum Français;' 'Manuel Révolutionnaire, ou Pensées Morales sur l'Etat Politique des Peuples en Révolution;' a poem, entitled 'Recherches Historiques et Philosophiques sur l'Amour et le Plaisir;' and a translation of Cæsar's 'Commentaries.' He published some smaller works; and some of his papers read at the Institute were published either in the 'Mémoires de l'Institut,' or separately, by himself. His 'Histoire de France' never appears to have attained a high reputation, and has been superseded by later histories of the same period: but the exactness of its military details gives it some value. The first edition was without date, in 2 vols. 8vo; the second edition (1801-10) was published in 4 vols. 4to, or 7 vols. 8vo, with maps and plans of battles. The 'Manuel du Muséum' is a catalogue raisonné of the paintings of the ancient masters: it was published in ten thin volumes, 8vo, 1802-1808: the first nine volumes have the initials of Toulongeon on the title-pages; the tenth volume is by another hand. The 'Manuel Révolutionnaire' (1795) went through two editions, and was translated into German. The translation of Cæsar was published after Toulongeon's decease, 2 vols. 18mo, 1813, with plans and military notes on the text. A new edition, interpaged with the original text, was published in 1826: part of a collection (by M. A. Pommier) of the Latin classics, interpaged with French versions.

TOUP, JONATHAN, was born at St. Ives in Cornwall, in December 1713, and was partly educated at a grammar-school in that town. He was afterwards entered at Exeter College, Oxford, where he took his bachelor's degree, but his master of arts degree he took at Cambridge. Toup entered the Church, and obtained successively the rectory of St. Martin's, Exeter, and a prebend's stall in Exeter cathedral. He died on the 19th of January 1785, in his 72nd year, and was buried in St. Martin's church.

Toup was an accurate scholar, and one of the best English critics in the middle of last century. The work by which he is best known is his 'Emendations of Suidas;' the first volume of which was published in 1760, under the title of 'Emendationes in Suidam, in quibus plurima loca veterum Græcorum, Sophoclis et Aristophanis imprimis, cum explicantur tum emendantur.' This was followed by two volumes more in 1764 and 1766, and by a fourth in 1775, under the title of 'Appendiculum Notarum in Suidam.' This work gained for him the friendship of Bishop Warburton, to whose influence Toup was mainly indebted for his church preferment. In 1767 Toup published his 'Epistola Critica ad virum celeberrimum Gulielmum episcopum Glocestriensem,' containing various corrections and explanations of many passages in the Greek authors. Toup was also a large contributor to the Oxford edition of Theocritus edited by Wharton, which was published in 1770. A note of his upon the fourteenth Idyl was cancelled by the vice-chancellor on the ground of its indecency, principally, it is said, at the wish of Dr. Lowth. Toup however was highly displeased at this, and published the objectionable note in 1772 in his 'Curæ Posteriores, sive Appendicula Notarum atque emendationum in Theocritum, Oxonii nuperrime publicatum,' in which he attacks the taste and the learning of those who had it omitted. Toup's last work was an edition of Longinus, published at Oxford in 1778, and reprinted in 1789, which is still one of the best editions we have of this writer. (Nichols's Bowyer.)

TOUR, MAURICE QUENTIN DE LA, an eminent French portrait painter, was born at St. Quentin, September 6, 1704. He was distinguished for his portraits in crayons, which he executed the size of life; he painted very slowly and finished very highly, but gave his pictures the appearance of having been executed with great ease by adding a few bold and effective touches to the already finished work. He painted many portraits, and was much in fashion in the time of Louis XV., with whom he was a favourite, and whose portrait he painted. The following are among his best pictures:—a large full-length of Madame de Pompadour; the portrait of Louis, Dauphin of France; one of Prince Charles, the Pretender; the portraits of Restout, the king's painter, presented to the Academy of Arts of Paris in 1746, when De la Tour was elected a member of the Academy; of Réné Fremin, the king's sculptor; of J. B. S. Chardin, the painter; of the Maréchal de Saxe, and others; and his own portrait, which was engraved by G. F. Schmidt in 1742.

De la Tour was a man of very eccentric habits, and towards the

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end of his life he spoiled many of his works by painting out the beautiful accessories which he had originally introduced, upon the principle that in portrait everything should be sacrificed to the head—the portrait of Restout was one that suffered in this way; he turned his brilliant silk vest into one of simple brown stuff. He died on February 17th, 1788. He gave 10,000 francs to the Academy of Paris to found an annual prize of 500 francs for the best picture in perspective, aërial and linear alternately; he gave also an equal sum for the foundation of an annual prize for the most useful discovery for the arts, to be awarded by the Academy of Amiens; and he founded a gratuitous school of design in his native place, St. Quentin.

TOURNEFORT, JOSEPH PITTON DE, a celebrated botanist, was born June 5, 1656, of a noble family at Aix, in Provence, in the present department of Bouches du Rhône. Having a great taste for observation, the study of nature soon disgusted him with scholastic philosophy and theology, in which he was engaged, in order to please his relations, who wished him to enter holy orders. The death of his father, in 1677, enabled him to follow his own inclination; and having exhausted the fields of his own country and the garden of an apothecary, he went to the Alps, in order more fully to satisfy his curiosity. At Montpellier, whither he had gone to study medicine, and where he was received by Magnol, and became the friend of Chirac, he found fresh stores of information; and he collected still richer from the Cévennes, the Pyrenees, and from Catalonia, to which places his zeal carried him. In these excursions he was twice robbed by the Spanish miquelets (or foot soldiers), who left him nothing but his plants; he was buried also for two hours under the ruins of a hut where he was passing the night; and thus he seemed to be inuring himself to the fatigues he was one day to undergo in longer travels. He was already possessed of rich collections and numerous observations, when he repaired to Paris, where Fagon, chief physician to the queen, and curator of the Jardin du Roi, was the sole patron of botanical studies. Fagon knew how to appreciate both knowledge and merit; his character, as well as his rank, placed him above jealousy; and Tournefort found in him a disinterested protector. In 1683 he was appointed assistant professor with Fagon at the Jardin du Roi, whose numerous other occupations allowed him but little time for teaching. The way in which Tournefort fulfilled this office soon made him known, and attracted from all parts a crowd of students to his lectures and herborising excursions. In 1688 he was commissioned to travel through Spain and Portugal, and shortly after through Holland and England, in order to enrich the Jardin du Roi with the plants of these countries. These travels made him acquainted with the most distinguished scientific men of the countries he visited, and gained him their friendship and esteem. Being made, in 1692, a member of the Académie des Sciences, he proved by his 'Elémens de Botanique,' which was published shortly afterwards, how well he deserved that honour. The title of Doctor of Medicine was conferred upon him by the Faculty of Paris in 1698. He again left France in 1700, being sent by the king to the East to collect plants and make observations of all kinds. In company with the German botanist Gundelsheimer, and the celebrated artist Aubriet, he spent two years in travelling through the islands of Greece, the borders of the Black Sea, Georgia and the environs of Mount Caucasus, Asia Minor, and Armenia. He was preparing to go to Egypt, when, hearing that the plague was ravaging that country, and that his patron Fagon was dangerously ill, he hastened back to his own country, to which he was called both by gratitude and friendship. Having resumed his duties at the Jardin du Roi, and being also appointed professor to the Faculty, he spent the little spare time he had in arranging his numerous collections and in drawing up different works, especially the account of his travels in the Levant. The fatigues of work and his travels had much weakened his originally robust constitution, and a violent blow which he received on the breast from the axletree of a carriage tended still more to impair it; so that after lingering some months, he ended his laborious life the 28th day of December, 1708. By his will he left to the king the valuable zoological museum which he had formed, and his library to the Abbé Bignon.

A judicious and lively mind, and a natural gaiety of disposition, rendered Tournefort equally fitted to succeed in scientific investigations and to form the charm of his friends in society. His attachment to his own country made him refuse the solicitations of Paul Hermann, who wished to have him for his successor, and offered him, in the name of the states of Holland, the situation of professor of botany at Leyden, with a salary of 4000 francs (160*l.*)

The system of Tournefort was an advance on those of Cesalpino, Morison, Hermann, Ray, and Rivinus, but has since been displaced by those of Jussieu, De Candolle, and others. Authors had previously only employed themselves in grouping plants into classes; the much more important determination of the genera was still almost entirely wanting. It is this subdivision of the subject which Tournefort executed with such admirable acuteness, and which distinguishes his labours from all that had preceded him; and it is this, joined to a classification simple, easy, and almost always natural, which caused his method to be afterwards adopted by the botanists of all countries.

Tournefort adopted the principle that genera should be constructed on characters derived from both the fructification and organs of vegetation. In seeking for order he had the good sense not to pretend to an absolute regularity, which nature nowhere presents; and felt (which has been too often forgotten in our day, and which has introduced into natural history so many useless genera, and so many parasitical denominations) that the generic characters must admit of exceptions which are commanded by nature itself. Linnæus, when again reforming the science, adopted the greater part of the genera of Tournefort; but having constructed his genera on characters derived from the fructification alone, he was obliged to reject many of Tournefort's genera. The plates which Tournefort has given characteristic of the genera are, even to the present day, for the most part, among the best means of understanding them: they are well executed, and upon a plan at that time quite new, and are a proof of his taste, as well as of his spirit of order and observation.

Although he did not think that the consideration of the natural relations of plants (of which the first glimpses were to be met with in the works of Lobel and Magnol) could serve as the basis of an easy classification, still he generally observes the most marked of these relations, and the greater part of his classes form one or more large families. The separation of the woody from the herbaceous plants, which nature frequently offers together in the same genus, and which was admitted by the botanists of Tournefort's time, is in his system a defect which an increased knowledge of the structure and functions of plants has long since caused botanists entirely to abandon in their systems of classification, however much advantage may be derived from it for practical purposes.

Tournefort did not do for the species what he had so well accomplished for the genera; as he left confounded with them simple varieties, even those which are evidently only the result of cultivation. Neither did he think of giving them names more convenient than those which were then in use, and which were commonly vague, and often very long and complicated. These inconveniences Linnæus got rid of; and at the same time he arranged the vegetable kingdom according to his celebrated sexual system, in which plants were placed in classes and orders according to the number of their stamens and pistils. But the system of Tournefort was never abandoned in France, and the study of its principles resulted in the labours of Adanson, Jussieu, and De Candolle, to whom we are so greatly indebted for the present position of systematic botany.

The 'Institutiones Rei Herbariæ' is distinguished for its clearness and precision, and for a number of very just observations. The historical part of this work, which is the most considerable, displays much solid learning, which has been of great use to those who have since his time written on the history of botanical science. The different travels of Tournefort enriched botany with a great number of species, and even of genera. He brought back from his travels in the East, more than thirteen hundred plants, the greater part of which were in the Herbarium of Gundelsheimer, his companion; and have been since examined by Willdenow, who has mentioned them in his 'Species Plantarum.' If the history of the plants in the environs of Paris, by Tournefort, divided into six herborisations, is of little importance as to the number of species described (which is only four hundred and twenty-seven), still it is a very valuable work in other respects. By the exactness of the synonymes, and by the skill with which the plants are referred to the nomenclature and to the plates of the ancient botanists, whose errors Tournefort corrects, this work furnishes an excellent model of criticism. There is also to be found in it a faithful description of some rare plants, which are omitted in his other works. Haller however rather over-estimates its value, when he is inclined to regard it as the chief of Tournefort's writings ('præcipium fortè Tournefortii opus'). One may judge of Tournefort's reputation, and of the value that was put upon whatever he wrote, from the fact of his lectures on Materia Medica having been collected by his pupils, and translated and published in English before they appeared in French, which was not till some years after his death. The account of Tournefort's travels was for a long time the source of our most accurate information about the countries which he visited. The simplicity of the style does not lessen the interest of the narrative. To the observation of nature he joins everywhere that of men, manners, and customs, and shows an extensive knowledge both of history and antiquity.

Among the manuscripts left by Tournefort was a botanical topography of all the places which he had visited, and a large collection of critical and other observations, which has never been published, though it was entrusted to Rénéaulme to arrange for that purpose. The genus of American shrubs, to which Plumier, out of honour to his master's memory, gave the name of 'Tournefortia,' derives its chief interest from this celebrated name.

The following is a list of Tournefort's principal works:—'Elémens de Botanique, ou Méthode pour connaître les Plantes,' 3 vols. 8vo, with 451 plates, Paris, 1694. Some imperfections in this work were pointed out by Ray, to whom Tournefort replied in a Latin work, entitled 'De Optima Methodo Instituendâ in Re Herbaria ad Sapientem Virum G. Sherardum Epistola, in quâ respondetur Dissertationi D. Raii de variis Plantarum Methodis,' 8vo, Paris, 1697. In 1700 he published a Latin version of his 'Elements of Botany,' with many additions, and a learned preface, containing the history of the science; it was entitled 'Institutiones Rei Herbariæ, ed. altera, Gallicâ longè auctior,' 3 vols. 4to, with 476 plates, Paris. After his expedition to

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the East he published 'Corollarium Institutionum Rei Herbariæ, in quo Plantæ, 1356 . . . . in Regionibus Orientalibus observatæ, recensentur . . . . et ad sua Genera revocantur,' 4to, with 13 plates, Paris, 1703. This was afterwards added to Ant. de Jussieu's edition of the 'Elements,' in 1719, 3 vols. 8vo, Lyons. 'Histoire des Plantes qui naissent aux Environs de Paris, avec leurs Usages dans la Médecine,' 12mo, Paris, 1698. An improved edition of it was given by Bernard de Jussieu, in 2 vols. 12mo, 1725; and an English translation was published by Martyn, 2 vols. 8vo, London, in 1732. 'Relation d'un Voyage du Lévant, fait par Ordre du Roi, contenent l'Histoire Ancienne et Moderne de plusieurs Iles de l'Archipel, les Plans des Villes et des Lieux les plus considérables, et enrichie de Descriptions et de Figures de Plantes, d'Animaux, et d'Observations singulières touchant l'Histoire Naturelle.' The first volume of this work was printed at the Louvre before his death; the second was completed from his manuscripts; and both were published in 1717, in 2 vols. 4to. There have been several French editions, and it has been translated into English, 3 vols. 8vo, London, 1741. 'Traité de la Matière Médicale, ou l'Histoire et l'Usage des Médicamens et leur Analyse Chimique, Ouvrage posthume de M. Tournefort, mis au jour par M. Besnier,' 2 vols. 12mo, Paris, 1717. This work, which was not published in French until after the death of the author, had been already translated and published in English, 8vo, London, 1708 and 1716.

TOURNEMINE, LE PERE RENE' JOSEPH, Jesuit, occupies a subordinate but useful and honourable position in the literary history of France. He belonged to an ancient family in Bretagne, and was born at Rennes on the 26th of April 1661. In 1680, he entered the Society of the Jesuits. His superiors thought that his peculiar talents qualified him for a teacher, and his subsequent career showed the correctness of their opinion. For about twenty years he taught in different colleges of the Order, with eminent success, humanity, rhetoric, philosophy, and theology; and while thus instructing others he was accumulating information in the belles-lettres,—physical, moral, and metaphysical science—theology, history, geography, and numismatics—that was to fit him for the employment of nearly twenty years of his matured intellect.

In 1701 Tournemine was called to Paris to take the management of the 'Journal de Trevoux,' a periodical publication, which, although at times disfigured by the narrow views and unamiable temper of sectarianism, has rendered services to literature that entitle it to a better reputation than the equivocal one in which it is held by the mass of readers who know it only from the sarcasms of Voltaire. Tournemine was the principal editor of this work for nineteen years, from 1701 to 1720. He contributed to the journal during this time a number of curious dissertations and analyses which procured for it a high reputation throughout Europe. Superior to the partisan spirit of many of his brethren, he was sufficiently impartial to combat the systems of Hardouin and Panel; and free from bigotry, although sincerely religious, he praised highly the 'Merope' of Voltaire, and even when engaged in controversy with its great author always treated him with respect.

In 1720 he was freed from the laborious task of editorship, but still continued to contribute largely to the pages of the 'Journal de Trevoux.' Indeed the variety of studies to which, as teacher, and editor of a critical journal, he had found it necessary to turn his attention, appears to have produced in him desultory habits of thought, and prevented the concentration of his powers upon any one topic, so as to enable him to exhaust it. The Order, regretting that his time and talents should be thus wasted, appointed him librarian to the residence of professed Jesuits (maison de professe) at Paris, and after the death of Bonami (1725) employed him to continue the literary history of the society from the period to which it had been brought down by Southwell. Tournemine entered with enthusiasm upon his new task. He called upon all the provinces to supply him with memoirs, and instituted researches in the archives of the society at Rome. The habits of thought however which he had contracted led him to undertake the work on a scale beyond what it was possible to accomplish, and unfitted him at the same time for persevering routine labour. The over-minute investigation of details, and the episodical inquiries into which he was continually seduced, diverted him from the completion of the work he had undertaken, and he failed to perform his engagements.

Tournemine died at Paris on the 16th of May 1739, in the seventy-ninth year of his age, regretted by all who knew him. He has left no work worthy of his talents and opportunities, yet he has not been without influence upon literature. As a teacher and journalist, and in the conversation of private society, he prompted and encouraged many young writers. His knowledge was at the service of every one who asked it, and the information which he did not himself elaborate into any enduring work was yet of material service to others. He belonged to a class of minds which, although they leave little or no permanent trace of their individuality, are indispensable to the creation of a national literature—those who go to form a literary public, animating and instructing writers by its sympathy and subordinate co-operation.

A list of Tournemine's writings is given in the 42nd volume of the 'Mémoires de Niceron,' and in the Dictionary of Chaufpié. They consist chiefly of his contributions to the 'Journal de Trevoux.' He contributed the chronological tables to the edition of the Bible published by Duhamel in 1706. He published in 1719 an edition of Menochius's 'Scriptural Commentaries,' to which he appended a system of chronology and twelve dissertations on different points of the chronology of the Bible. In 1726 he published an edition of Prideaux's 'History of the Jews,' and added to it a dissertation on the books of Scripture not recognised as canonical by Protestants, and some remarks upon the ruins of Nineveh and the destruction of the Assyrian empire. Tournemine's 'Réflexions sur l'Athéisme' were printed as an introduction to two editions of Fénélon's 'Traité sur l'Existence de Dieu;' and in reply to Voltaire, who had invited him to clear up his doubts, he published in the 'Journal de Trevoux' (October 1735) a letter on the immateriality of the soul, which does not appear to have convinced the philosopher. Sketches of the life of Tournemine are contained in the 'Journal de Trevoux' for September 1739, and in Belingan's 'Observations sur les Ecrivains Modernes,' vol. xviii. There is also a well-executed memoir of him by M. Weiss in the 'Biographie Universelle.'

TOURNEUR, PIERRE LE, was born at Valognes in 1736. He studied in the college Des Grassins at Coutances, where he distinguished himself, and appears to have repaired to Paris about the year 1767 or 1768, with a view to earn his subsistence by literary labour. His history from that time till his death, in 1788, is little more than an account of his publications and the reception they met with.

He published in 1768 a thin octavo containing a few prize essays which had been crowned by the academies of Montauban and Besançon in the years 1766 and 1767; and an 'Eloge de Charles V., Roi de France,' which had been unsuccessful in the competition of the French Academy in the latter year. This seems to have been his only attempt at original publication, with the exception of a number of prefaces and some verses in two little volumes, entitled 'Jardins Anglais, ou Variétés tant originales que traduites,' which appeared in 1788. His original composition betrays an entirely common-place mind.

In 1769 Le Tourneur published a collection of tales translated from the English, of no importance in itself, and which attracted little or no attention. Towards the close of the same year, or in the beginning of 1770, he brought out a translation of 'Young's Night Thoughts' and miscellaneous poems, which was more successful. He has taken great liberties with the 'Night Thoughts,' omitting several passages, and altering the whole arrangement of the poem, with a view to render it less startling to French taste. Grimm sneered at the work, but Diderot and Laharpe declared themselves warmly in its favour. The success of the translation of the 'Night Thoughts' appears to have decided Le Tourneur to confine himself in future to that kind of employment. His first undertaking was a complete translation of the dramatic works of Shakspere. In this enterprise he was associated at first with the Comte de Catuelan and Fontaine Malherbe, both of whose names are subscribed along with his in the dedication to the king, prefixed to the first volume. But his associates deserted him after the publication of the second volume, and the remaining eighteen were the unaided work of Le Tourneur. The first volume appeared in 1776; the last in 1782. It is difficult for an Englishman to do justice to the merits of a translation of Shakspere into any foreign language. He feels the unavoidable defects too strongly. Thus much however may be said of Le Tourneur's, that it honestly aims at giving Shakspere as he is. The translator has evidently benefited by his knowledge of the German translation by Eschenburg (Zürich, 1775-87), and has prefixed the remarks of that critic to several of the plays. The version is in prose, and by a prosaical mind, yet enough of Shakspere remains to impress minds which know him through no other medium with some sense of his greatness. It is still the best French translation of Shakspere, and as such was revised and republished by M. Guizot in 1824. Some expressions in the prefatory discourse excited the anger of Voltaire, who thought he saw in it an attempt to decry the merits of the great French dramatists. The controversy to which Voltaire's denunciations gave rise was of advantage to the work by creating a public interest in it. Le Tourneur seems to have taken no part in the discussion: in an advertisement prefixed to the ninth volume, he quietly observes, "This work has triumphed over the absurd hostility declared against it at its first appearance, and the extraordinary wrath of a great poet, the most ardent panegyrist of Shakspere so long as he was unknown, his unaccountable enemy since he has been translated." Of the original subscribers to the quarto edition a large proportion were English: the sale however increased as the work advanced; a quarto and an octavo edition were published simultaneously; and Le Tourneur, who seems to have become publisher as well as author, adventured on the speculation of publishing in numbers, by subscription, pictorial illustrations of Shakspere.

The translation of Shakspere was far from being the only employment of its author during the time he was engaged upon it. In 1770 he published a translation of Hervey's 'Meditations among the Tombs;' in 1771 a translation of Johnson's 'Life of Savage,' together with an abridgment of the same author's 'Life of Thomson;' in 1777 he published a translation of Macpherson's 'Ossian;' in the same year a translation of Soame Jenyns's 'View of the Evidences of Christianity;' in 1784-87, a translation of 'Clarissa Harlowe;' in

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1788, a translation of 'Interesting Memoirs of a Lady;' and his translation of Pennant's 'Description of the Arctic Regions' appeared the year after his death. He also revised the translation of the 'Universal History' begun by Psalmanazar, which some young authors had undertaken at his suggestion.

These are his most important publications. They deserve a place in the history of letters, inasmuch as they contributed to nourish that taste for English literature which was then growing in France, and which has contributed so much to modify not only the taste, but the character of the nation. Diderot, the first to recognise the merits of Le Tourneur as a translator, was the first eminent author of France who really felt the merits of English imaginative writing; his sanction encouraged others to feel, or affect to feel, its beauties. Le Tourneur had the principal share in enabling merely French readers to judge in some measure for themselves. The literary taste of France has not become assimilated to England since the time of Diderot and Le Tourneur, but it has been since their publications entirely revolutionised. Göthe, in his 'Dichtung und Wahrheit,' and in his 'Rameau's Neffe,' has explained the influence which Diderot exercised over the modern literature of Germany, both by his own writings and by directing attention to English authors. It was in part through the medium of French literature that the English literature was made to exercise so strong an influence over that of Germany. The part which Le Tourneur played in this intellectual revolution was an humble but still an important one.

It has been intimated above that Le Tourneur in translating Shakspere was indebted to Eschenburg, and this of itself would imply that he was acquainted with the German as well as with the English language. He published some translations from the German: in 1787 one of Sparmann's 'Journey to the Cape of Good Hope;' in 1788, one of the 'Memoirs of Baron Trenck.' In 1785 he translated and published a selection from the elegies of Ariosto.

The persevering industry displayed in this brief recapitulation of what was accomplished by Le Tourneur in the space of eighteen years, would lead to the inference that he must have secured an independence by his labours. In addition to this source of income, he held for a number of years the appointment of private secretary to Monsieur, afterwards Louis XVIII.; and for a short time before his death that of censeur-royal. An anonymous biography is prefixed to his 'Jardins Anglais;' and M. Weiss has contributed a correct outline of its leading incidents to the 'Biographie Universelle.' Le Tourneur had not the slightest pretension to the character of a man of genius, but he was a respectable and useful labourer in the field of letters. He died at Paris, January 24, 1788.

TOURRETTE, MARC-ANTOINE-LOUIS CLARET DE LA, naturalist, was born in August 1729, at Lyon, where his father was commandant of the city, Prévôt des Marchands, and Président à la Cour des Monnaies. He commenced his elementary studies at a college of Jesuits in Lyon, and was afterwards sent to the Collége de Harcourt at Paris. He was early admitted a member of the Academy of Sciences at Lyon, and during the last twenty-five years of his life acted as secretary to that body. On returning to his native city he was appointed a Conseiller à la Cour des Monnaies, but he pursued the study of the belles-lettres with great assiduity. Dissatisfied however with the tendency of these studies, he engaged in that of natural history. He commenced with zoology and mineralogy, and soon formed a large collection of insects and minerals. The establishment of a school of veterinary medicine, by Bourgelat, at Lyon, directed his attention to botany. In conjunction with the Abbé Rozier, he was appointed to superintend the formation of a botanical garden, and the giving instruction to the pupils in botany. The result of these exertions was the publication, in 1766, of an elementary work on botany, entitled 'Démonstrations élémentaires de Botanique,' 8vo. This work, at first in two volumes, contained a general introduction to a knowledge of the structure of plants and their arrangement, with descriptions of the most useful and curious. In the first edition the introductory matter was entirely drawn up by Tourrette, the description of the plants by Rozier. In a second edition nearly the whole was rewritten by Tourette. This work has since gone through other editions. The fourth consists of four volumes of letter-press in 8vo, and two volumes of engravings in 4to, containing notices of the lives of both Tourrette and Rozier.

In 1770 Tourrette published a voyage to Mount Pilat, giving a geographical account of the district, and a list of the plants which he discovered there. In 1785 he published the 'Chloris Lugdunensis' (8vo), in which he described the plants of the neighbourhood of Lyon, and paid especial attention to those belonging to the class Cryptogamia. He published numerous papers on various departments of natural history, in the Transactions of Societies and Journals. Those most worthy of mention were on the origin of Belemnites, on vegetable monstrosities, and on the Helminthocorton, or Corsican moss. He made numerous excursions for the purpose of collecting plants in various parts of France and Italy. In some of these herborisings he was accompanied by Jean Jacques Rousseau, with whom he was intimate; and in the published correspondence of that philosopher are several letters written to Tourrette. He took great pains in introducing foreign trees and shrubs, which he cultivated in his father's park near Lyon, and at his own residence in the city he had a garden containing 3000 species of plants. He was a correspondent of most of the great botanists of his day, as Linnæus, Adanson, Jussieu, and others. During the siege of Lyon he was exposed to fatigue, anxiety, and hardship, which brought on an attack of inflammation of the lungs that terminated his existence in 1793. Tourrette, like most of the botanists who adopted the system of Linnæus, mistook its object, and made it assume a position and importance of which it was utterly unworthy. The consequence was that in his 'Démonstrations' and other works he sought more anxiously to add to our knowledge of existing species than to elucidate the structure and functions of the vegetable kingdom.

(*Notice sur la Vie de M. Tourrette*, in the fourth edition of the *Démonstrations Elémentaires de Botanique.*)

* TOUSSAINT, ANNA LUIZE GEERTRUIDE, the maiden name of the most popular living authoress of Holland, and that by which she is still most generally known, though she has since 1851 been married to Mr. Bosboom, a painter of some reputation at the Hague, since which she writes her name A. L. G. Bosboom Toussaint. She was born on the 16th of September 1812, at the town of Alkmaar, in North Holland, the daughter of an apothecary, who was descended, as his name suggests, from a family of French refugees. Always of a weakly constitution, she was nevertheless strongly attached to study, and though her compositions, exclusive of magazine articles, consist entirely of novels and romances, she is said to have expended on the details of one of them no less than two years' research, an amount of investigation which would have qualified her for writing a history. She has always shown a strong predilection for English subjects. Her first romance in 1838 was 'De Graaf van Devonshire,' or 'the Earl of Devonshire,' founded on the adventures of that Courtenay who was supposed to have engaged the affections of the two sister-queens, Mary and Elizabeth. 'Engelschen te Rome,' or 'The English at Rome,' succeeded, in looking at which the English reader can hardly forbear a smile to find that the authoress's Scotch highlander swears by St. Patrick, sings ballads beginning with 'From mighty Odin's airy hall,' and bears the singular name of Hugh Mac-o-Daunt. A series of three romances from the time of Dudley earl of Leicester's inglorious career in the Netherlands, runs up to ten volumes in all, and at the conclusion of the last of them, 'Gideon Florensz,' the authoress in 1855 announced her intention of laying down the pen. Though all these works are very popular in the Netherlands, no translation or account of any of them has as yet appeared in English. The only notice of Madame Bosboom Toussaint that we are aware of is an article in the 40th volume of the 'Westminster Review,' on a tale entitled 'Lauernesse House,' in which the controversies of the Roman Catholic faith and the Protestant are embodied in the hero and heroine. The historical romances of this popular authoress appear to be those of her works which are held in most esteem, but her novel of 'Don Abbondio II.' a delineation of modern Dutch manners, in which one of the characters is nick-named 'Abbondio,' from the well-known curate of that name in Manzoni's 'Betrothed,' is written in a lively vein and would probably be more likely to secure in a translated shape, the interest of the English reader.

TOUSSAINT LOUVERTURE, one of the most extraordinary men known to have been born of the negro race, was born at Breda, a property which then belonged to the Count de Noé, near Cape Town in St. Domingo, in 1743. His father and mother were both African slaves. During the prosperity of Toussaint, a genealogy was compiled, it is insinuated with his privity, which made his father the younger son of an African king. This may be true or not; it is of little consequence.

The first employment of Toussaint-Breda (so called from the place of his birth) was to take care of the cattle on the estate. He received the elements of education from a negro of the name of Pierre-Baptiste. As soon as he could read and write his name, he was promoted by M. Bayon de Libertat, manager of the estate, to be his coachman. He gained the confidence of his master, and was appointed to exercise a kind of superintendence over the other negroes. In this position the Revolution found him. He took no part in the first insurrections, and is said to have expressed himself violently against the perpetrators of the massacres of 1791.

The negroes not unnaturally made attachment to the royal cause the pretext for rising in arms against masters who, with equality and the rights of men in their mouths, still sought to keep them slaves. Toussaint, from 1791 and till the appearance of the proclamation of the 4th of February 1794, which declared all slaves free, was alike conspicuous for his zeal in the cause of the Roman Catholic religion and of royalty. He held at first the title of 'Médecin des Armées du Roi,' in the bands of Jean Français, but soon exchanged it for a military appointment. Though placed under arrest by the chief just named, and delivered by the other negro leader, Biassou, the ferocity of the latter determined Toussaint to ally himself most closely with Jean Français. He became his aide-de-camp. At this time Toussaint was high in the confidence of the Spanish president, Don Joachim Garcia, and apparently entirely guided by his confessor, the curé of Laxabon. When the negroes rejected the first overtures of the French commissioners, Toussaint assigned as his reason, that they had always been governed by a king; could only be governed by a king; and having lost the king of France, had betaken themselves to the protection of the king of Spain.

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The proclamation of the 4th of February 1794, emancipating the slaves, worked a change in his sentiments. He opened a communication with General Laveaux; and receiving the assurance that he would be recognised as a general of brigade, occupied the Spanish posts in his neighbourhood, and repaired to the camp of the French general. His defection was followed by the surrender of Marmalade and other strong places, and threw confusion into the Spanish ranks. An exclamation of Laveaux on learning the consequences of Toussaint's joining his standard ("Comment, mais cet homme fait 'ouverture' partout") is said to have been the origin of the name Toussaint subsequently adopted. Laveaux, left by the departure of the commissioners governor of the colony, treated him at first with coldness and distrust; and Toussaint, now past his fiftieth year, reduced to inaction and jealously watched, had reached to all appearance the close of his political career.

In 1795, in consequence of a conspiracy of three of the Mulatto generals, Laveaux was arrested at Cape Town. Toussaint Louverture assembled his negroes; soon found himself, by the support of the partisans of France, at the head of ten thousand men; marched upon the capital, and released the governor. Laveaux in the enthusiasm of his gratitude, proclaimed his deliverer the protector of the whites and the avenger of the constituted authorities. "He is," runs the governor's proclamation, "the black Spartacus, who, Raynal predicted, would arise to avenge his race." Toussaint Louverture was created a general of division, and became in fact the supreme arbiter of the fortunes of the colony. When the peace between France and Spain was concluded, Jean François repaired to Madrid, leaving Toussaint the only powerful negro leader in St. Domingo. He reduced the whole of the northern part of the island to the dominion of France, with the exception of the Mole of St. Nicholas, of which the English retained possession. He was the first who succeeded in establishing discipline among the armed negroes.

The arrival of the commissioners sent by the Directory to proclaim the constitution of the year 3, confirmed the credit of Toussaint. In April 1796, Sonthonax appointed him commander-in-chief of the armies of St. Domingo. In the month of August Toussaint proceeded to the Cape at the head of a large body of cavalry on a visit to Sonthonax. The day after his arrival he proposed, at a meeting of the civil and military chiefs, that the commissioners should be sent back to France. Raymond, a Mulatto, was the only commissoner allowed to remain. The civil administration of the colony was confided to Raymond in the first instance, but he soon resigned the charge into the hands of Toussaint. Fully aware of the boldness of the step he had taken, Toussaint hastened to remove any suspicions that might arise in the minds of the Directory. He sent two of his children to receive their education at Paris; and along with them Vincent, a chef de brigade, charged with the task of explaining everything to the Directory's satisfaction. The Directors professed to be perfectly satisfied, and appointed a new commission, at the head of which was placed General Hédouville.

Hédouville, on his arrival at St Domingo showed his suspicions of the negro general by landing within the Spanish territory. Toussaint was at this time engaged in negociations with General Maitland for the surrender of the strong places held by the English. It was generally known that Hédouville's staff spoke openly in the most hostile and insulting terms of Toussaint; nevertheless he visited the commissioner with scarcely any attendants, and professed the utmost devotion to the French government. Hédouville asserted his right as agent of the republic to reserve the power of ratifying or refusing to ratify any convention between Toussaint and the British commanders. The negro chief nevertheless received the capitulation of Port-au-Prince, St. Marc, Jérémie, and the Mole of St. Nicholas without consulting Hédouville. On the day when the British troops marched out, a public exchange of civilities took place between Toussaint Louverture and General Maitland. All this increased the distrust of the commissioner, who showed it by seeking to thwart the St. Domingo chief in everything. Toussaint Louverture persuaded his countrymen to resume their agricultural occupations. Hédouville soon after issued a proclamation denouncing the émigrés and professing to regulate the political relations of whites and negroes. Toussaint immediately issued another proclamation declaring that there were no émigrés among the natives of the island; and that the negroes were de facto free, but that it was desirable they should continue during five years to labour for their old masters, receiving one-fourth of the produce. His partisans were in the mean time industriously spreading the opinion that Hédouville was an enemy to the negroes and to the tranquillity of the colony. An insurrection broke out at the Cape, which was suppressed by Toussaint; but the commissioner with all his adherents, to the number of twelve or fifteen hundred men, took refuge on board three French frigates which were lying off the island, and sailed for France.

Their departure was the signal for the breaking out of the animosity between the mulattoes and the negroes into acts of open violence. Rigaud, the mulatto chief, sanctioned the massacres committed by his partisans; Toussaint did all in his power to repress the ferocity of his. One strong place was taken from the mulattoes by the negroes after another, until Rigaud was shut up in Cayes, the only hold that remained to him. This was towards the close of 1799, and Bonaparte had already assumed the reins of government in France. One of the first steps of the new ruler was to send a deputation to Toussaint, composed of his personal friends Raymond and Vincent, and General Michel. They brought the intelligence that Toussaint was confirmed in his authority; and Rigaud, seeing himself abandoned even by his own partisans, embarked with a few of his retainers to seek an asylum in France.

Toussaint Louverture was now at the summit of his prosperity. He assumed much state; affected to cast a shade of mystery round the circumstances of his earlier career; and took pride in proclaiming himself the negro deliverer foretold by Raynal. He preserved great simplicity in his own person, but surrounded himself with a brilliant staff. In January 1801, he conquered the Spanish part of St. Domingo. He presented to a central meeting of his partisans a scheme of a colonial constitution, by which he was appointed governor for life, authorised to name his successor, and to nominate to all offices under government. He exercised this authority to the full extent. He quelled an insurrection of the negroes, and did not hesitate to punish with death his own nephew, who was at the head of it. Under his strict but just sway the agriculture and commerce of St. Domingo flourished.

Bonaparte in the meantime preserved an ominous silence towards all Toussaint's overtures of friendship. The mind of the latter, disquieted by the coldness of the First Consul, was not tranquillised by the proclamation issued immediately after the peace with England, declaring that slavery was to continue in Martinique and Cayenne, and St. Domingo to be restored to order. Toussaint met it by a counter-proclamation, issued on the 18th of December 1801, in which he professed obedience to the republic, but at the same time appealed to the soldiers in language which left no doubt as to his resolution to repel force by force. Bonaparte despatched a squadron of fifty-four sail, under the command of General Le Clerc, his brother-in-law, to reduce St. Domingo.

The first view of this force discouraged Toussaint himself. He soon rallied, but his followers were intimidated and divided. The flattery of the First Consul, and the solicitations of his own children, were brought to bear on the negro chief in vain. He retired to the Morne of Chaos, and entombed his treasures where the enemy might seek for them in vain. On February 17th, 1802, he was proclaimed an outlaw. The negroes who remained in arms were defeated in all parts of the island; Toussaint continued nevertheless to defend himself, making a desert around him to obstruct the progress of the enemy. At last the defection of Christophe and Dessalines obliged him to listen to terms. The sentence of outlawry pronounced against him was reversed. He was received with military honours on paying a visit to Le Clerc, and General Brunet took his advice on the imposition of taxes, and the selection of cantonments.

Brunet invited Toussaint to a conference mid-way between Sancey and Gonaives, on the 10th of June; and when the generals retired to hold a consultation, the negro guard was disarmed, and their chief arrested and sent on board the Créole, which immediately set sail for Cape Town, where he was transferred to the Heros, a vessel of the line. After a voyage of twenty-five days he was landed at Brest, and without delay sent to Paris. He was for a short time lodged in the Temple, but soon after conveyed to the castle of Joux, near Besançon, where he was subjected to a close and severe confinement. His faithful attendant Mars Plaisir was removed from him. After ten months of rigorous imprisonment, he died on the 27th of April 1803.

Toussaint, like all eminent and successful politicians, was marked by a strong inclination and power to conceal his sentiments and intentions. There was a good deal of imagination or romance in his composition. He had strong devotional feelings and a nice sense of domestic morality. His reserved and energetic nature commanded the respect of the negroes, enabled him to restrain them from excesses and keep them to steady labour, and he thus restored confidence to the whites. He loved splendour in his attendants, but was plain in his personal habits. St. Domingo was peaceable and prosperous under his government. These facts are proved by the concurring testimony of friends and enemies; and they entitle him to be classed among great men. More it would be imprudent to say positively, considering how conflicting are the witnesses respecting him, and how biassed by passion their evidence. Of the injustice and selfish meanness of Bonaparte's conduct towards him there can be scarcely two opinions.

After the death of Toussaint Louverture, his family were confined at Brienne-en-Agen, where one of his sons died. The survivors were set at liberty after the restoration of the Bourbons. The widow died in 1816, in the arms of her sons Placide and Isaac. M. du Broias has published a sketch of the life of Toussaint Louverture.

TOWERS, JOSEPH, LL.D., was born in Southwark, on the 13th of March 1737. His education was much neglected, but being fond of reading, he picked up a good deal of knowledge in a miscellaneous way. He was apprenticed to a printer at Sherborne in Dorsetshire, and returned to London in 1764, where at first he got his living as a journeyman printer, and afterwards set up a bookseller's shop in Fore Street. During this time he was also actively engaged in writing for the press, and, in addition to other publications, wrote the first seven volumes of 'British Biography,' of which the first was published in 1766. As his business did not answer,—a thing not surprising, considering his literary engagements,—he relinquished it in 1774, and became the minister of a Dissenting chapel at Highgate. His theolo-

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gical opinions were Arian, though he was closely connected with the Unitarian body. In 1778 he was chosen forenoon preacher at a chapel in Newington Green. About this time he was engaged by the proprietors of the 'Biographia Britannica' to write several lives for the new edition of the work edited by Dr. Kippis, of which however only five volumes appeared (1777-83, down to the letter F). Towers received the degree of LL.D. from the University of Edinburgh in 1779. He died on the 20th of May 1799, in his sixty-third year. His pamphlets and smaller works were collected and published in 1796, in 3 vols. 8vo. They are of a miscellaneous nature, but most of them on political subjects. (Lindsay's *Funeral Sermon.*)

TOWNLEY, REV. JAMES, the second son of a merchant, was born in London in 1715. He was educated at Merchant Tailors' School, elected thence to St. John's College, Oxford, and took orders. After having held two lectureships in London, he was appointed, through the interest of his wife's family, to the living of St. Bennet, Gracechurch Street. Afterwards he was grammar-master in Christ's Hospital, and in 1759 was appointed head master of Merchant Tailors' School and held that office till his death, July 15, 1788, shortly after he had been presented to a living in Wales. He is said to have been admired as a preacher: and some single sermons of his are in print. But he is chiefly known on account of his intimacy with Hogarth and Garrick. To the former he and Morell gave material assistance in the composition of his 'Analysis of Beauty;' and he got the credit of having much assisted the latter in his dramatic works. The popular farce of 'High Life Below Stairs,' first played in 1759, was at length owned by him. He was also the author of two other farces, which were unsuccessful; but one of them, 'False Concord,' contains both characters and dialogue which were borrowed in Garrick and Colman's comedy of 'The Clandestine Marriage.' The closeness of Townley's connection with Garrick is further evidenced by the fact that he received from Garrick, and held for some years, the living of Hendon.

TOWNSHEND, CHARLES, VISCOUNT TOWNSHEND, an eminent statesman in the reigns of George I. and George II., was the second viscount of that name, and was born in the year 1676. The family of the Townshends was a very ancient family in Norfolk, and had been settled at Rainham from the middle of the 15th century. Sir Horatio Townshend, the father of the subject of this article, had been one of the leading members of the Presbyterian party previous to the Restoration, and having zealously co-operated to bring about that event, was rewarded by Charles II. with the title of Baron Townshend in 1661, and was, in 1682, raised to the rank of viscount. He died in 1686, when his son was only ten years old. On the latter's taking his seat in the House of Lords, when he became of age in 1697, he first acted with the Tories, but very soon attached himself to the Whigs, and especially to Lord Somers. When William III., just before his death, in the beginning of 1702, was endeavoring to form a Whig administration, Lord Townshend had attained sufficient political consequence to be named for the Lord Privy Seal. (Coxe's 'Memoirs of Sir Robert Walpole,' vol. i. p. 113, 8vo ed.). During the reign of Anne, Lord Townshend was appointed, in 1705, one of the commissioners to treat for the union with Scotland; in 1707, captain of the yeomen of the queen's guard; in 1709, joint plenipotentiary with the Duke of Marlborough in the negociation for peace at Gertruydenberg, and in the same year ambassador extraordinary to the States-General of the United Provinces. In this last capacity he concluded the treaty known by the name of the Barrier treaty, which secured the assistance of the States-General for carrying out the Hanoverian succession, and engaged the endeavours of England to procure in a treaty of peace the Spanish Low Countries as a barrier for the States-General against France. On the dismissal of the Whig and the formation of the Oxford ministry in 1710, Lord Townshend lost his appointment of captain of the yeomen of the queen's guard.

In the session of 1712 the Commons fell violently on the Barrier treaty, and voted that "the Lord Viscount Townshend, and all who negociated and signed, and all who advised the ratifying of the said treaty, are enemies to the queen and kingdom." This vote was followed up by the Representation to the queen, in which the treaty was discussed very severely and at length. The Representation may be read in the 'Parliamentary History,' vol. vi. p. 1095; or in Swift's 'History of the Four last Years of the Queen,' ('Works,' Scott's edition, vol. v. p. 269.)

With the accession of George I., in 1714, there came a complete change of foreign policy; and the persecuted negociator of the Barrier treaty was now selected to be chief minister of the new king. Lord Townshend had been one of the Lords Justices named by George I., in pursuance of the Act passed in 1706 for securing the succession; and while George was yet at the Hague, on his way to England, he appointed Lord Townshend secretary of state, with the power to name his colleague. On the recommendation of Horace (afterwards Lord) Walpole, his brother-in-law, Lord Townshend named as his colleague General (afterwards Earl) Stanhope. [STANHOPE, JAMES, EARL.] Lord Townshend had been recommended to George by Bothmar, his agent in England, and with Bothmar's recommendation the praises of all the principal statesmen at the Hague had concurred.

Lord Townshend had now been twice married. His first wife was Elizabeth, the second daughter of Thomas, Lord Pelham, and half-sister of the subsequent Duke of Newcastle. After her death he married, in 1713, Dorothy, sister to Sir Robert Walpole.

The administration formed under Lord Townshend was entirely Whig. Charles II. on the Restoration, and William and Anne, on their respective accessions to the throne, had pursued the plan of combining the leading members of opposite parties in the ministry: but during Anne's reign party warfare assumed a more determined character, and her last ministry, that of Lord Oxford, had consisted exclusively of Tories. This monopolising precedent was now turned to the advantage of the Whigs. Lord Townshend was prime minister, though his name had not yet come to be established; and Walpole, who in a short time approached him in influence in the ministry, held at first only the subordinate post of paymaster of the forces, but after the death of Lord Halifax, in the next year, became chancellor of the exchequer and first lord of the treasury. [WALPOLE, SIR ROBERT.] The principal acts of Lord Townshend's ministry were the impeachments of the principal members of that which had preceded, and the Septennial Bill. The latter measure is a standing reproach against its Whig authors; and though the objection, so often urged, to the power of parliament to prolong the existence of the then sitting House of Commons is on the face of it absurd, the reproach is in other respects deserved. Archdeacon Coxe states that Lord Townshend and Walpole were opposed to the impeachment of Lord Oxford for high treason, and strongly recommended the more judicious course of charging him with high crimes and misdemeanours. ('Memoirs of Sir Robert Walpole,' vol. i. p. 126.)

The Scotch rebellion took place at the latter end of 1715. When the participation of Sir William Wyndham in the preparatory intrigues was discovered, his relationship to the Duke of Somerset, an influential Whig nobleman, and a member of the cabinet, caused a difficulty about arresting him, which the firmness of Townshend surmounted. The scene in the council on this occasion is minutely described by Archdeacon Coxe. (Id., p. 128.) "As the king retired into his closet he took hold of Lord Townshend's hand, and said, 'You have done me a great service to-day.'"

In the summer of 1716 George visited Hanover, and was accompanied by Stanhope: Lord Townshend remained in England. He had strongly opposed the king's wish of revisiting his native dominions; and even after the repeal of the restraining clause in the Act of Settlement, had reiterated his objections to the king's departure from England. While the king was in Hanover various causes combined to estrange him from the minister in whom hitherto his confidence had been unbounded, and the ultimate result was Lord Townshend's dismissal from office. The causes of this event have been considered at some length by Archdeacon Coxe, in his 'Memoirs of Sir Robert Walpole;' and by Lord Mahon, in his 'History of England from the Peace of Utrecht to the Peace of Aix-la-Chapelle' (vol. i., ch. 7, 8). Lord Mahon has made it his object to vindicate the conduct of his ancestor Lord Stanhope in the transactions that led to Lord Townshend's dismissal, and has succeeded in this object, and has also corrected some misstatements in Coxe's account.

Lord Townshend had made himself obnoxious to the king's German mistresses and favourites, whose schemes of avarice and ambition he resisted. His temper was impetuous, and his manner of speaking and writing frank and abrupt, so that if the king was predisposed to take offence, there would be no lack of opportunity. Lord Sunderland, who had aspired to be premier on George's accession, and had deeply resented the precedence given to Townshend in the ministry, joined the king after a time in Hanover, and was too well disposed to join with the German clique in undermining Lord Townshend's influence. Subjects of difference between the king and Lord Townshend occurred after the former's going to Hanover. The king, with Hanoverian objects, was eager to declare war against Peter the Great of Russia, a measure which Townshend vehemently resisted. A negociation was proceeding at the Hague between England, France, and the States-General, for a treaty to secure the successions to the English and French thrones, and for the expulsion of the Pretender from France, which the king and Lord Stanhope in Hanover were anxious to accelerate; and some delays occurred through Lord Townshend, which were attributed to design, owing to disapproval of the way in which the treaty was to be concluded. The king was greatly offended at this, and ordered Stanhope to write a strong reproof to Townshend. He was however appeased by Townshend's reply, in which he fully vindicated himself from the charge of wilful delay. But though this storm blew over, another soon succeeded. The king, anxious to continue in Hanover during the whole winter, had directed Townshend to transmit to him the sentiments of the cabinet on what was to be done in the next session, and on the means of carrying on the business of the country without his own presence. Townshend, to gratify the king's inclination, did not press his return, but strongly urged that a discretionary power should be given to the Prince of Wales. The king's jealousy of his son took fright at this recommendation; and it seemed to him to confirm stories which Sunderland had been assiduously spreading of intrigues carried on by Townshend with the Duke of Argyll and others for placing the Prince of Wales on the throne. The king immediately formed the determination of dismissing Townshend; and it was with much difficulty that Stanhope prevailed upon him to offer the lord-lieutenancy of Ireland by way of breaking

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the fall. This offer, conveyed by Stanhope, together with the announcement of his dismissal from the secretaryship, was indignantly refused. "I am highly sensible," Lord Townshend wrote to the king, "of the honour which your majesty confers on me by condescending to appoint me lord-lieutenant of Ireland; but as my domestic affairs do not permit me to reside out of England, I should hold myself to be totally unworthy of the choice which your majesty has been pleased to make, if I were capable of enjoying the large appointments annexed to that honourable office without doing the duty." (Coxe's 'Memoirs of Sir R. Walpole,' vol. i., p. 191.) This was irony aimed at Sunderland, who had been lord-lieutenant from George I.'s accession, and had never visited Ireland. Sir Robert Walpole wrote to Stanhope, who had urgently solicited his mediation with Townshend, to prevail on him to accept the lord-lieutenancy—"When you desired me to prevail with my Lord Townshend to acquiesce in what is carved out for him, I cannot but say you desired an impossibility; and 'tis fit you should know that there is not one of the cabinet council with whom you and Lord Sunderland have agreed in all things for so many years, but think that, considering all the circumstances and manner of doing this, nobody could advise him to accept of the lieutenancy of Ireland. . . . . . . And be assured that whosoever sent over the account of any intrigues or private correspondence betwixt us and the two brothers, or any management in the least tending to any view or purpose but the service, honour, and interest of the king—I must repeat it, be assured, they will be found, pardon the expression, confounded liars from the beginning to the end." ('Id.,' vol. i., p. 310.) And in another letter to Stanhope, whose conduct on this occasion was misapprehended, not perhaps unnaturally, by Townshend and Walpole, the latter made this pointed appeal:—"What could prevail on you to enter into such a scheme as this, and appear to be the chief actor in it, and undertake to carry it through in all events, without which it would not have been undertaken, is unaccountable. I do swear to you that Lord Townshend has no way deserved it of you. . . . . . . Believe me, Stanhope, he never thought you could enter into a combination with his enemies." ('Id.,' p. 310.) Stanhope had concurred in the king's resentment against Townshend, when he was supposed to be purposely delaying the French treaty, and had showed his feeling by immediately tendering his resignation, which the king refused. But having been satisfied that his suspicions against Townshend on this occasion had been unjust, he now had borne no other part than to transmit the king's commands, and to endeavour to conciliate him towards Townshend, and soften his determination. The king had conceived a disgust, Stanhope wrote in his first letter on the subject to Sir Robert Walpole, at Townshend's temper. The falsehoods told him of Townshend's intrigues with the prince, of which Stanhope naturally said nothing, but with which there is no evidence to connect him, drove the king into a fury. And the determination which the king had come to under the influence of those violent personal feelings it was impossible to alter. Stanhope wrote to Methuen, who sided with Townshend and Walpole, though he had been destined to succeed Townshend:—"If you have any interest or credit with them, for God's sake make use of it upon this occasion. They may possibly unking their master, or (which I do before God think very possible) make him abdicate England, but they will certainly not force him to make my Lord Townshend secretary." ('Id.') The king's desire to consult the interests of the Whig party had led him, though with some reluctance, to adopt Stanhope's suggestion of offering Townshend the lord-lieutenancy; and now, when he found the degree of resentment felt by Walpole and many of the leading Whigs, led him also to keep the appointment open till his return to England, in the hope that Townshend might yield. Stanhope saw a gleam of Townshend's return to his former post if he would first accept the lord-lieutenancy, and he wrote to Walpole, January 16, 1717:—"Believe me, dear Walpole, when I swear it to you, that I do not think it possible for all the men in England to prevail upon the king to re-admit my Lord Townshend into his service, upon any other terms than of complying with the offer made of Ireland. The king will exact from him this mark of duty and obedience." ('Id.,' p. 319.) It was not unnatural that Townshend and Walpole, at a distance from the scene of the intrigues against them, indignant at the false charges of which they had heard, and astounded at the strong step to which the king had, without giving any notice, had recourse, should attribute to Stanhope a share in the cabal against them; and such was the opinion of the public.

The effect of Lord Townshend's dismissal, when it was made known, on the public mind and on the Whig party, was such, that the king took fright, and on his arrival in England sent Count Bernsdorf to Lord Townshend to tell him, that having taken away the seals, though perhaps on false reports and too hastily, he yet could not with due regard to his own character at once restore them to him, and to beg Townshend to accept the lord-lieutenancy as a temporary office, to be exchanged hereafter for another more influential one. Townshend now yielded, and those who had sided with him in the ministry were satisfied. But the union thus effected did not last long. Stanhope and Sunderland had acquired an ascendancy with the king, from which they were not now to be deposed by Townshend and Walpole. These showed their mortification by cold support in parliament of the ministerial measures. On the motions for granting a supply against Sweden, on the 9th of April 1717, almost all Townshend's personal friends voted against the ministry, which narrowly escaped a defeat by a majority of four. The next day Townshend received a dismissal from his office of lord-lieutenant of Ireland. Walpole immediately tendered his resignation, which, it is said, the king received with so much surprise and sorrow, that he returned the seals to him ten times before he would finally accept them. [WALPOLE, SIR ROBERT.] The example of Walpole was followed by Methuen, Pulteney, the secretary at war, Lord Orford, and the Duke of Devonshire.

Lord Townshend now went into opposition, and, like Walpole, is open to the charge of having out of office opposed principles and measures which he had previously supported. In the differences between the king and the Prince of Wales, he and Walpole were now the friends of the latter. A reconciliation having been brought about between the king and Prince of Wales, in April 1720, Lord Townshend was admitted a few days after, with the Duke of Devonshire, Lord Cowper, Walpole, Methuen, and Pulteney, to kiss the king's hands; and received more decided proofs of restoration to the king's favour by being appointed in June one of the lords justices, on the king's going to Hanover, and president of the council. Walpole was appointed at the same time paymaster of the forces. The breaking up of the South Sea scheme and the deaths of Lords Stanhope and Sunderland, led in 1721 to a reconstruction of the ministry, in which Lord Townshend became again secretary of state, and Walpole also resumed his old posts of first lord of the treasury and chancellor of the exchequer. Walpole had now attained to a more influential position in the country, and was considered prime minister.

Townshend and Walpole had now again complete influence with the king. Lord Carteret, who was the other secretary of state, beginning together with Count Bernsdorf, to intrigue against Townshend, did not find success, as Lord Sunderland had done in former days. When the king went again to Hanover, Townshend now took care to accompany him, and Lord Carteret accompanied him also. "The superior influence of Townshend and Walpole," says Archdeacon Coxe, "was not solely gained by court intrigues, or by the corruption of German favourites, and was not prostituted by a preference of Hanoverian interests to those of England. In the midst of these cabals, the conduct of the brother ministers was firm and manly, moving in direct opposition to the king's prejudices and the wishes of the German junta. Townshend prevented the adoption of violent measures against Russia, proposed by Bernsdorf and seconded by Carteret, which, if pursued, must have involved England with the czar; and he exultingly informed Walpole that the king continued true to his resolution of signing no paper relating to British affairs but in his presence." ('Memoirs of Sir R. Walpole,' vol. ii., p. 166.) Lord Carteret was removed from the secretaryship of state in 1724, and made lord-lieutenant of Ireland. The Duke of Newcastle, the brother of Townshend's first wife, succeeded him; and eventually became, what Carteret had been, Townshend's rival. There soon arose also a coolness between Townshend and his other brother-in-law, and old friend and colleague, Walpole, owing, it is supposed, to their altered positions and Townshend's jealousy of Walpole's growing superiority. It was not until 1730 that the breach between the two brother ministers, and Lord Townshend's resignation, took place: but there were symptoms of a rising misunderstanding as early as 1725, two years before the death of George I. Walpole does not appear to have been to blame in the beginning.

On George II.'s accession, in June 1727, Walpole's pre-eminence was fully established. During this year Townshend had a dangerous illness, which was expected to be fatal; and when he was supposed to be dying, Walpole wrote, that he considered him "the bulwark of the constitution," and that he trusted "Providence would interfere to save the man without whom all must fall to the ground." (Coxe's 'Memoirs of Sir R. Walpole,' vol. ii., p. 382.) But Walpole's generous conduct was destined to be fruitless.

In the year 1729 Walpole and Townshend had become determined opponents in the ministry, and Walpole, having the support of Queen Caroline, who was all-powerful with the king, had no difficulty in always gaining the victory over Townshend. Almost every question that arose became a subject of dispute. The Duke of Newcastle and Walpole endeavoured to bring Lord Harrington into the cabinet: Lord Townshend brought forward a rival candidate in Lord Stanhope, afterwards the celebrated Earl of Chesterfield. Lord Townshend's object was defeated. Dr. Maty has related the following anecdote in his 'Memoirs of Lord Chesterfield' (p. 112): "The first time he" (Lord Chesterfield) "appeared at court on his return to London, Sir Robert Walpole took him aside and told him, 'I find you are come to be secretary of state.' 'Not I,' said his lordship, 'I have as yet no pretensions, and wish for a place of more ease. But I claim the garter. . . . . I am a man of pleasure, and the blue riband would add two inches to my size.' 'Then I see how it is,' replied Sir Robert, 'it is Townshend's intrigue, in which you have no share; but it will be fruitless, you cannot be secretary of state, nor shall you be beholden for the gratification of your wishes to anybody but myself.'" Disputes arose also between Townshend and Newcastle on an important question of foreign policy. Townshend had advised strong measures against the emperor, and had obtained the consent of the king to a despatch directing an invasion of the Austrian Netherlands. He went out of town to Norfolk for a short time, and

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in his absence Newcastle, with the aid of Walpole and the queen, had brought the king to approve of a contrary policy. Townshend now determined to resign. Angry words, and even blows, passed between him and Walpole before he did so. A particular account of their quarrel is given by Archdeacon Coxe, in his 'Memoirs of Sir Robert Walpole.'

Lord Townshend's resignation took place on the 15th of May 1730. He retired immediately to his seat at Rainham, and, never again returning to London, devoted himself to agricultural pursuits for the remainder of his life. He introduced the cultivation of the turnip from Germany into this country. Lord Chesterfield visited him in his retirement, to press his coming to London to be present at an important debate, and Lord Townshend refused, saying that he remembered Lord Cowper, though a staunch Whig, had been betrayed by personal pique into voting with the Tories, and he added, "I know I am extremely warm, and I am apprehensive, if I should attend the House of Lords, I also may be hurried away by the impetuosity of my temper to adopt a line of conduct which, in my cooler moments, I may regret." "He left office," says Lord Mahon, "with a most unblemished character, and—what is still less common—a most patriotic moderation. Had he gone into opposition, or even steered a neutral course, he must have caused great embarrassment and difficulty to his triumphant rival. But he must thereby have thwarted a policy of which he approved, and hindered measures which he wished to see adopted. In spite of the most flattering advances from the opposition, who were prepared to receive him with open arms, he nobly resolved to retire altogether from public life. He withdrew to his paternal acres at Rainham, where he passed the eight remaining years of his life in well earned leisure or in agricultural improvements." ('History of England from the Peace of Utrecht,' &c., vol. ii., c. xv.)

Lord Townshend died on the 21st of June 1738, in his sixty-third year. He was an able and honest minister, but his ability and honesty were unfortunately uncontrolled by temper or prudent tact. He was not conspicuous as an orator. Lord Chesterfield has left a description of his speaking which is not altogether flattering. "The late Lord Townshend always spoke materially, with argument and knowledge, but never pleased. Why? His diction was not only inelegant, but frequently ungrammatical, and always vulgar; his cadences false, his voice unharmonious, and his action ungraceful. Nobody heard him with patience; and the young fellows used to joke upon him, and repeat his inaccuracies." ('Letters,' vol. ii., p. 318.)

TOWNSHEND, RIGHT HONOURABLE CHARLES, was the second son of the third Viscount Townshend, by Audrey, only child of Edward Harrison, Esq., governor of Madras, and grandson of the subject of the preceding article. He was born in 1725. He entered the House of Commons in 1747, and very soon gave earnest of his future distinction. He supported the Pelham administration, and was selected to move the address on the opening of the session in November 1749, after the full establishment of peace by the treaty of Aix-la-Chapelle. The Marriage Bill, introduced in 1753, was opposed by Townshend in a speech of singular power and beauty, which, happily combining humour, argument, and eloquence, fixed his reputation as a debater. An excellent report of the speech has been preserved, and is printed in the 'Parliamentary History,' vol. xv., p. 58. Lord Hillsborough, who replied to Townshend, began his speech by remarking, "I am very sensible of the danger I am in, when I rise up to speak after the honourable gentleman who spoke last; his manner of speaking is so engaging, there is such a music in his voice, that it pleases the ear, though it does not inform the understanding; at the same time he expresses his sentiments in such beautiful terms, is so ingenious in finding out arguments for supporting his opinion, and states those arguments in so strong a light, that he is always most deservedly heard with attention, and even with a sort of prejudice in favour of everything he says." (Id., p. 62.) This is a clear and decisive testimony to the position which Townshend had now taken in the house, and to that eloquence, of which Flood, comparing Townshend with Barré, Conway, and others, towards the end of his career, observed, "He is the orator; the rest are speakers." ('Charlemont Correspondence,' p. 27.)

Townshend's speech on the Marriage Bill has been commemorated by another contemporary, Horace Walpole, earl of Orford. "A second adversary appeared against the bill. This was Charles Townshend, second son of my lord Townshend, a young man of unbounded ambition, of exceeding application, and, as it now appeared, of abilities capable of satisfying that ambition, and of not wanting that application; yet to such parts and such industry he was fond of associating all the little arts and falsehoods that always depreciate, though so often thought necessary by a genius. He had been an early favourite of Lord Halifax, and had already distinguished himself on affairs of trade, and in drawing plans and papers for that province; but not rising in proportion to his ambition, he comforted himself with employing as many stratagems as had ever been imputed to the most successful statesman. His figure was tall and advantageous, his action vehement, his voice loud, his laugh louder. He had art enough to disguise anything but his vanity. He spoke long, and with much wit, and drew a picture with much humour at least, if not with much humility, of himself and his own situation, as the younger son of a capricious father, who had already debarred him from an advantageous match. 'Were new shackles to be forged to keep young men of abilities from mounting to a level with their elder brothers?'" Lord Orford proceeds to draw a comparison between Townshend and Conway, who also distinguished himself on the same side in this debate, and to speculate on their future careers. "What will be their fates I know not, but this Mr. Townshend and Mr. Conway seemed marked by nature for leaders, perhaps for rivals, in the government of their country. The quickness of genius is eminently with the first, and a superiority of application; the propriety and amiableness of character with the latter. One grasps at fortune; the other only seems pleased to accept fortune when it advances to him. The one foresees himself equal to everything; the other finds himself so whenever he essays. Charles Townshend seems to have no passion but ambition; Harry Conway not even to have that. The one is impetuous and unsteady; the other cool and determined. Conway is indolent, but can be assiduous; Charles Townshend can only be indefatigable. The latter would govern mankind for his own sake; the former, for theirs." ('Last Ten Years of the Reign of George III.,' vol. i., p. 296.)

In the changes in the administration which followed the Duke of Newcastle's death in 1754, Townshend received the appointment of a lord of the Admiralty. On the Duke of Newcastle's resignation in November 1756, and the formation of a ministry by the Duke of Devonshire, with Mr. Pitt as secretary of state, Townshend was appointed to the lucrative post of treasurer of the chamber. There are some letters in the 'Correspondence of Lord Chatham' which show the importance that was attached at this time to Charles Townshend's support, and the trouble taken to secure him (vol. i., pp. 181, seq.). Townshend demanded the place of cofferer, a lucrative post in the household. This was already engaged. The treasurership of the chamber was then offered, and represented as "in every respect exactly equal to the cofferer." Lord Bute went to Townshend, and, not finding him, to Townshend's brother, afterwards Marquis of Townshend, to press his acceptance of this office, and with the aid of the Prince of Wales's name, succeeded in satisfying him. This ministry was but short-lived. Pitt resigned in the spring of next year, in consequence of the dismissal of Lord Temple, and Townshend resigned also. Townshend refused offers to join the new ministry, which Lord Waldegrave had been commissioned to form. After some months of fruitless negociations the king was obliged to return to Pitt, and in the ministry formed by him as premier in June 1757, Townshend resumed his post of treasurer of the chamber.

In March 1761, Townshend was appointed secretary-at-war. The next year, Lord Bute's ascendancy having led to the resignations of Pitt and Lord Temple in the first instance, and shortly after of the Dukes of Newcastle and Devonshire, an offer was made to Townshend of the secretaryship of the plantations, which he refused. Mr. Nuthall writes to Lady Chatham, October 14, 1762:—"My countryman the right honourable Charles Townshend was yesterday sent for by the Earl of Bute, who opened to him this new system, and offered him the secretaryship of the plantations and board of trade, which he not only refused, but refused all connection and intercourse whatsoever with the new counsellor, and spoke out freely. He was afterwards three times with the king, to whom he was more explicit, and said things that did not a little alarm. On his coming out of the closet, Mr. Fox met him and gave him joy: he asked, 'For what?' Mr. Fox replied, 'Of your being secretary of state for the plantations.' Mr. T. answered, 'Don't believe that, sir, till you hear it from me.' Mr. Fox was struck, and said he was greatly astonished, for he had understood that this had been settled." ('Correspondence of the Earl of Chatham,' vol. iii., p. 183.) Townshend however supported in parliament the preliminaries for the peace, but soon after was among the opposition to Lord Bute's ministry. On Lord Bute's resignation, in 1763, it was rumoured that Townshend was to be offered the place of first lord of the Admiralty. He was afterwards appointed first lord of trade and the plantations. In the fruitless negociations which took place with Mr. Pitt towards the close of the year, Townshend was one of those named by Pitt to the king. ('Chatham Correspondence,' vol. iii., p. 265.)

Mr. Grenville's Stamp Act, introduced early in 1765, was zealously supported by Charles Townshend in a speech which elicited from Colonel Barré, in reply, one of his most successful parliamentary efforts. Townshend had concluded with the words, "And these Americans, children planted by our care, nourished by our indulgence, protected by our arms until they are grown to a good degree of strength and opulence, will they grudge to contribute their mite to relieve us from the heavy load of national expense which we lie under?" "They planted by your care!" cried Colonel Barré: "No, your oppressions planted them in America;" and so he went on, overthrowing each clause of the peroration. Under Lord Rockingham's administration, formed in July 1765, Townshend held the place of paymaster of the forces. It appears from a letter of Mr. Conway's, who was secretary of state and leader of the House of Commons in this administration, that the posts held by him had been offered to Townshend, and refused by him. Afterwards, with a vacillation characteristic of him, and by which he acquired the name of *the weathercock*, he repented his refusal, and was willing to sacrifice the superior profits of paymaster for the greater honour of secretary and

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leader. "C. T., with all his cordiality, fixes conditions to his good will: 'confidence and the cabinet' were the words a little while ago; now he wishes to be useful, and the way in which he can be so most is as leader of the House. I closed at once, with the addition that he should then be secretary of state too. . . . . To-day I have privately heard that he has said in a letter that things were changed since he refused." ('The Companion to the Newspaper,' 1835, p. 365, where there are several extracts from Conway's unpublished letters.) Townshend, who carried his vacillation into his public conduct, and the effect of whose brilliant talents has been lessened, both for his time and for posterity, by the versatility of his politics, now supported the repeal of the Stamp Act, which he had helped the previous session to introduce. Shortly after the formation of the Rockingham administration, he had been detained in the country by illness, which many supposed to be a cloak for dissatisfaction with the new arrangements, and with the position in which he found himself. A pleasant newspaper skit upon this circumstance has been preserved by Lord Chesterfield ('Letters,' vol. iv., p. 263):—"We hear that the Right Honourable Charles Townshend is indisposed, at his house, in Oxfordshire, of a pain in his side; but it is not said in which side."

The Rockingham administration died in July 1766, "having lasted," as Burke has chronicled it, in his 'Short Account of a late Short Administration,' "just one year and twenty days." In the new administration formed by Pitt, now created Lord Chatham, Townshend was chancellor of the exchequer and leader of the House of Commons. There had been difficulty, as before, in prevailing upon him to give up his lucrative post of paymaster: he first said he would do so, and then said he would not; but the firmness of Lord Chatham kept him to his first statement. The letters which passed on the subject between Lord Chatham, the Duke of Grafton, the king, and Townshend, may be seen in the 'Chatham Correspondence,' vol. iii., pp. 458-63.

The course of this Chatham administration is well known. Lord Chatham was soon too ill to transact any business or exercise any control over his colleagues, who quarrelled with one another, and among whom Townshend was looked upon as presuming and contumacious. Townshend insisted, as chancellor of the exchequer, on a tax being laid on the American ports. If this were not done, he declared, the Duke of Grafton wrote to Lord Chatham, March 13, 1767, "he would not remain chancellor of the exchequer." "His behaviour on the whole," adds the duke, "was such as no cabinet will, I am confident, submit to." ('Chatham Correspondence,' vol. iii., p. 232.) And on the same day Lord Shelburne writes to Lord Chatham,—"I was surprised at Mr. Townshend's conduct, which really continues excessive on every occasion, till I afterwards understood in conversation that he declared he knew of Lord North's refusal, and from himself. . . . . It appears to me quite impossible that Mr. T. can mean to go on in the king's service." (Id., p. 235.) The policy of Townshend prevailed, and on the 2nd of June he introduced into the House of Commons those unfortunate resolutions imposing duties upon glass, paper, tea, and certain other articles imported into America, which rekindled rebellion in the colonies, and eventually led to their separation from the mother-country. This was done under the nominal premiership of Lord Chatham, the determined opponent of American taxation, but who was now kept by illness aloof from business, and had not been consulted. Soon the necessity of constructing a new administration with an efficient head was perceived, and a negociation between the Marquis of Rockingham, the Duke of Bedford, and the Duke of Newcastle having failed, it was understood that Charles Townshend was to be entrusted with the formation of a ministry. When the highest power in the state was then just within his grasp, he was suddenly carried away by a putrid fever, on the 4th of September 1767.

The talents and character of Charles Townshend have been embalmed in a splendid passage in Mr. Burke's celebrated speech on American taxation. The orator had already passed in review Mr. Grenville and his Stamp Act, and the repeal of that act during Lord Rockingham's ministry, and having come to Lord Chatham's administration, and the policy of Charles Townshend, so abhorrent to the tenor of Lord Chatham's principles, he proceeds:—"For even then, sir, even before this splendid orb was entirely set, and while the western horizon was in a blaze with his descending glory, on the opposite quarter of the heavens arose another luminary, and for his hour became lord of the ascendant. This light too is passed and set for ever. You understand, to be sure, that I speak of Charles Townshend, officially the reproducer of the fatal scheme, whom I cannot even now remember without some degree of sensibility. In truth, sir, he was the delight and ornament of this House, and the charm of every private society which he honoured with his presence. Perhaps there never arose in this country, nor in any country, a man of a more pointed and finished wit, and (where his passions were not concerned) of a more refined, exquisite, and penetrating judgment. If he had not so great a stock as some have had, who flourished formerly, of knowledge long treasured up, he knew better by far than any man I ever was acquainted with how to bring together within a short time all that was necessary to establish, to illustrate, and to decorate that side of the question he supported. He stated his matter skilfully and powerfully. He particularly excelled in a most luminous explanation and display of his subject. His style of argument was neither trite and vulgar nor subtle and abstruse. He hit the House just between wind and water; and not being troubled with too anxious a zeal for any matter in question, he was never more tedious or more earnest than the preconceived opinions and present temper of his hearers required, to whom he was always in perfect unison. He conformed exactly to the temper of the House; and he seemed to guide, because he was always sure to follow it. . . . . There are many young members in the House (such of late has been the rapid succession of public men) who never saw that prodigy Charles Townshend, nor of course know what a ferment he was able to excite in everything by the violent ebullition of his mixed virtues and failings,—for failings he had undoubtedly; many of us remember them; we are this day considering the effect of them. But he had no failings which were not owing to a noble cause; to an ardent, generous, perhaps an immoderate passion for fame; a passion which is the instinct of all great souls. He worshipped that goddess wheresoever she appeared; but he paid his particular devotions to her in her favourite habitation, in her chosen temple, the House of Commons. . . . . He was truly the child of the House. He never thought, did, or said anything, but with a view to you. He every day adapted himself to your disposition, and adjusted himself before it as at a looking-glass."

Townshend had married Caroline, the daughter and heiress of John, second Duke of Argyll and Greenwich, and widow of the Earl of Dalkeith, eldest son of the Duke of Buccleuch. Just before his death, while his influence was in the ascendant, he obtained for his wife the title of Baroness Greenwich. Townshend selected Adam Smith as tutor and travelling companion for his step-son the young Duke of Buccleuch [SMITH, ADAM], having been first led to this choice, we are informed by a letter of Mr. Hume's, by his admiration of the 'Theory of Moral Sentiments.'

TOWNSON, THOMAS, D.D., was the eldest son of the Rev. John Townson, rector of Much Lees, in Essex, where he was born in 1715. After the usual preparatory education, conducted partly at home, partly at school, he was sent to the University of Oxford, where he was entered a commoner of Christchurch in March 1733. In July 1735 he was elected a demy (or scholar) of Magdalen College; in 1736 he was admitted to the degree of B.A.; in 1737 he was elected a Fellow of Magdalen; and in June 1739 he commenced M.A. In December 1741 he was ordained deacon, and in September 1742, priest, by Dr. Secker, bishop of Oxford. Immediately after this he set out, accompanied by Mr. Dawkins, Mr. Drake, and Mr. Houldsworth, on a tour through Italy, Germany, and Holland, from which he did not return till 1745. Having resumed his residence at the university, he was in 1746 presented by his college to the living of Hetfield Peverell, in Essex, which he retained till 1749, when he resigned it on being presented by Sir Walter Wagstaffe Bagot, Bart., to the rectory of Blithfield in Staffordshire. This year he was senior proctor of the university; soon after his quitting which office he was admitted to the degree of B.D. He resigned his fellowship in January 1751, on being instituted to the living of the lower mediety of Malpas, in Cheshire, to which he was presented by his friend Mr. Drake, but which he did not accept without some reluctance, arising principally from his unwillingness to leave Oxford.

In 1758, having received, under the will of the Rev. William Barcroft, rector of Fairsted and vicar of Kelvedon in Essex, a bequest of above 8000*l.*, together with his library, he resigned Blithfield, and having now more leisure, he began to apply himself with greater assiduity to literary pursuits in connection with his profession. The first work which he finished was an Exposition of the Apocalypse, which however was never printed. His first publication was an anonymous pamphlet, entitled 'Doubts concerning the Authenticity of the last Publication of the Confessional, addressed to [Dr. Blackburne] the author of that learned Work,' 8vo, 1767. This was followed in 1768 by 'A Defence' of the 'Doubts,' and by another pamphlet entitled 'A Dialogue between Izaac Walton and Homologistes; in which the Character of Bishop Sanderson is defended against the Author of the Confessional.'

In 1768 he made a second tour to the Continent with Mr. Drake's eldest son, Mr. William Drake, of Brasenose College. In 1778 he published his principal work, his 'Discourses on the Four Gospels,' 4to, which immediately attracted great attention; and in testimony of the merit of which the University of Oxford conferred upon the author in February 1779 the degree of D.D. by diploma. A German translation of this work appeared at Leipzig, in 2 vols. 8vo, in 1783. In 1780 Dr. Porteus, then bishop of Chester, bestowed upon Dr. Townson the archdeaconry of Richmond. In 1783 the divinity chair at Oxford was offered to him by Lord North, the chancellor, but his advanced time of life induced him to decline accepting it. He died April 15, 1792.

Dr. Townson's collected works were published in 2 vols. 8vo in 1810, under the care of Mr. (afterwards Archdeacon) Churton, together with a Memoir of the author, from which the above facts are extracted. In addition to the productions that have been mentioned above, this collection contains some single sermons, and a portion of a treatise on the Resurrection, entitled 'A Discourse on the Evangelical Histories of the Resurrection and First Appearance of our Lord and Saviour Jesus Christ,' a few copies of which, in 4to, had been printed by the author in 1784, and distributed among his friends. Dr. Townson was as highly distinguished by the virtues of his private character as for his professional learning and ability.

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TRADESCANT, JOHN, the name of two naturalists, father and son, who lived in England during the seventeenth century. John Tradescant, the elder, is generally supposed to have been a Dutchman, but no record occurs of the time of his birth or of his arrival in England. He does not appear to have been known to Gerarde, who wrote his Herbal in 1597; but in Johnson's edition of this work, published in 1633, he is frequently alluded to: hence Pulteney concludes that he arrived in England between these periods, but various minute circumstances that have come to light render it probable that he was really an Englishman. A note in that invaluable storehouse of out-of-the-way information, 'Notes and Queries' (in several of the earlier volumes of which a great deal of new matter concerning the Tradescants is collected), shows that he was certainly resident at Meopham in Kent, in 1608, there being in the parish register under August 3, an entry of the baptism of his son John ('Notes and Queries,' vol. v. 266), and the will of the younger Tradescant mentions the Tradescants of Walberswick in Suffolk, in a way that would imply that they were his kinsmen as well as namesakes. Early in life he had travelled in Europe and Asia, and he occupied some position in the suite of Sir Dudley Diggs, ambassador to Russia in 1618. During a voyage up the Mediterranean, he made collections of plants in Barbary and on the coasts of the Mediterranean. In 1629 he was appointed gardener to Charles I., having previously been gardener to the lord-treasurer Salisbury, the Duke of Buckingham, and other noblemen. He died in 1638. He left behind him a large collection of specimens of natural history, coins, medals, and 'rarities,' the first of the kind it is believed formed in this country, and a garden well-stored with rare and curious plants. In the Ashmolean Library at Oxford is preserved a folio manuscript, entitled 'Tradescant's Orchard, illustrated in sixty-five coloured drawings of fruits, exhibiting various kinds of the apple, cherry, damson, date, gooseberry, pears, peaches, plums, nectarines, grape, hasell-nut, quince, strawberry, with the times of their ripening,' which is supposed to be in the elder Tradescant's handwriting.

JOHN TRADESCANT, the Younger, son of the above, was born in August 1608, and inherited his fathers's taste for natural history. In the early part of his life he made a voyage to Virginia, and brought from that country a collection of dried plants and seeds. In 1656 he published in 12mo a little work entitled 'Museum Tradescantinm,' or 'A Collection of Rarities preserved at South Lambeth near London.' It contains a descriptive catalogue of his father's museum, which he had by his own exertions greatly augmented. This museum contained not only stuffed animals and dried plants, but also minerals, instruments of war and domestic use of various nations, also a collection of coins and medals. This museum is remarkable as containing one of the few specimens ever known of the Dodo, a bird now supposed to be extinct. The catalogue of the museum is accompanied with good engravings of the two Tradescants, and is sought after by print-collectors on this account. The younger Tradescant was intimate with most of the celebrated men of his time, and his collection of natural objects was visited and aided by the most distinguished persons of the day. In 1650 he became acquainted with Mr. Elias Ashmole, who, with his wife, lived in his house during the summer of 1652. The result of this was so close a friendship, that Tradescant, by a deed of gift, dated December 15, 1657, made over his museum of natural history to Ashmole, the gift to take effect after his death. He died April 22, 1662; leaving a will in which his museum was bequeathed to his wife Hester Tradescant during her life, "and after her decease to the Universities of Oxford or Cambridge, to which of them she shall think fit." No mention is made of Ashmole in this will, but that zealous antiquary was little disposed to forego his claim to the "closet of rarities." Accordingly we find this entry in his 'Diary,' about a month after Tradescant's death: "May 30, 1662. This Easter term I preferred a bill in Chancery against Mrs. Tradescant, for the rarities her husband had settled on me." From the documents of this Chancery suit (which Dr. Hamel of St. Petersburg, who had become interested in the history of the Tradescants, and with rare patience investigated the obscurer portions of it, has in a visit to England succeeded in examining), it appears that Ashmole was unable to produce the deed of gift, which he avers Mrs. Tradescant, to whom he entrusted it, had "burned or otherwise destroyed;" and Mrs. Tradescant on the other hand, without apparently denying that such a deed had been executed, pleaded that by her husband's will, dated May 4, 1661, all previous dispositions of his property were annulled, and the museum left expressly to her alone, with the stipulation already-mentioned, which she intended to fulfil by bequeathing it to the University of Oxford. The Lord Chancellor (Clarendon) in his judgment set aside the bequest, and gave effect to the asserted terms of the deed of gift, adjudging Ashmole to "have and enjoy" the entire contents of the museum, "subject to the trust for the defendant during her life." Mrs. Tradescant was found drowned in the pond in her husband's garden, April 3, 1678. Ashmole considerably increased the museum and added to it his library, and having afterwards bequeathed it to the university of Oxford, it unjustly bears the name of the Ashmolean Museum. [ASHMOLE, ELIAS.] The remains of the garden of the Tradescants were still at Lambeth in 1749, when it was visited by Sir W. Watson and described by him in the 46th volume of the 'Philosophical Transactions.' The widow of the younger Tradescant erected a singular and handsome tomb to the memory of father and son, which is still to be seen in the churchyard at Lambeth: it was restored by subscription two or three years back. The Tradescants introduced a great number of new plants into Great Britain. Amongst others a species of spider-wort thus brought over was called Tradescant's Spider-wort. It has since been formed into the type of a genus with the name Tradescantia, and has a large number of species.

TRAGUS HIERO'NYMUS (whose German name was Bock, and whom the French call Le Boucq), a German botanist of the sixteenth century. He was born at Heidesbach in 1498. In early life he received a good education, and became well acquainted with the ancient languages. He was appointed master of a school at Zweibrücken; after this he studied medicine, but having embraced the reformed religion, he became a preacher, and was till his death minister at Hornbach. His medical studies directed his attention to the subject of botany, which he pursued with great ardour throughout his life. Up to his time no advances had been made in the science of botany from the times of Pliny and Dioscorides. The Arabian writers had satisfied themselves with copying Greek and Roman writers, and making comments upon them without adding any new observations. Tragus was born at a time when the human mind was beginning to emancipate itself from the thraldom of authority both in science and religion. Instead of taking for granted all that had been written about plants, he commenced observing for himself. The same spirit also manifested itself in his contemporaries, Brunfels, Fuchs, and Gessner; with these great naturalists he was on terms of intimacy, and the first result of his labours in botany was published in 1531, in a work entitled 'Herbarium,' by Brunfels, with the name 'Dissertationes de Herbarium Nomenclaturis ad Brunfelsiam.'

In 1539 Tragus published his great work on which his reputation depends. It was written in German, and entitled 'Neu-Kreüterbuch vom Unterschiede, Wurkung und Nahmen der Kreuter, so in Deutschland wachsen,' folio, Strasburg. In all previous modern works on botany the plants had been arranged alphabetically, but in this work Tragus adopted a natural classification, which, whatever may be its defects, has the merit of being the first modern attempt at the classification of plants. He divided the vegetable kingdom into three classes:—1, wild plants with odoriferous flowers; 2, trefoils, grains, potherbs, and creeping plants; 3, trees and shrubs. This classification is of course exceedingly imperfect; it however served to open the way to better systems. He commences his work with a description of the nettle, and for this two reasons are assigned:—1, That he wished to teach persons engaged in the practice of medicine not to despise the meanest plants; and 2, that the nettle was his family badge. The first edition of this work was published without illustrations, but in 1546 an edition was published containing upwards of 300 wood-cuts. To Tragus, Fuchs, and Brunfels belongs the merit of having commenced the illustration of works of natural history with wood-engravings. Haller says that he was 'homo jocularis,' and in his representation of plants this is made evident by the addition of figures illustrative of their medicinal effects. Thus Pyramus and Thisbe are stationed at the foot of the mulberry-tree; Æsop is demonstrating his innocence under a fig-tree; and Noah surrounded by his three sons is chosen as an illustration of the effects of the vine. Many of the wood-cuts were good, and most of them were copied into the various herbals that were published in the 16th and 17th centuries. The descriptions of the plants are short and somewhat obscure; they were however original, and the structure of plants was but very imperfectly understood in the time of Tragus. He has given the Hebrew and Arabic names of the plants, as well as the Greek and Latin, but in these synonyms he exerted too little care in the identification of the German plants with those of ancient writers. Two editions of the engravings of this work with the names of the plants were published at Strasburg by Trew, in 1550 and 1553, under the title, 'Vivæ atque ad Vivum Expressæ Imagines omnium Herbarum in Bock Herbario depictarum Icones solæ,' 4to.

A Latin edition of the Kreüterbuch was published by Kyber in 1552. This edition has a learned preface written by Conrad Gessner. It is sometimes spoken of as a separate work of Tragus. It has for its title, 'Hieronymi Tragi de Stirpium maxime earum quæ in Germannia nostra nascuntur, &c. libri tres in Latinam linguam conversi, interprete David Kyber Argentinensi, Argent.,' 4to. Several editions of the German book have been published; the best of these is that of 1695, which was edited by Melchior Sebitz and Nicolas Agerius. Tragus died at Hornbach in 1554.

TRAJA'NUS, MA'RCUS U'LPIUS NE'RVA, was most probably born in 52 or 53 A.D., at Italica, the present Alcalà del Rio, on the Guadalquivir, not far from Sevilla in Spain. He was the son of one Trajan, who was descended from an old Spanish or Iberian family, and who is said to have been a consul (Eutropius, viii. c. 2); but his name is not found in the Fasti Consulares. Eutropius gives to Ulpius Trajanus the surname of 'Crinitus,' perhaps because he wore his hair long, as did his countrymen the Iberians. Trajan the elder having obtained a command in Asia Minor, went there, accompanied by his son, who distinguished himself at an early age in the wars against the Parthians and the Jews. He became consul in A.D. 91, together with Acilius Glabrio. After he had discharged his function he went to Spain, and he afterwards commanded the legions on the Lower Rhine.

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His military talents and his amiable character made him popular with the troops: and though we know very little about his early life, we must suppose that his merits were great. This we may conclude from the circumstance that the Emperor Nerva, an old man without issue, adopted him in A.D. 97, and chose him for his successor, although there were several relations of Nerva who had perhaps more claims to the throne than Trajan. But, says Dion Cassius (lxviii. c. 4), Nerva was exclusively led in his choice by his care for the welfare of the empire; and he considered Trajan's Iberian origin as a matter of indifference. Yet Trajan's nomination as Cæsar was a new thing in Roman history, the imperial throne having hitherto been exclusively occupied by members of the old Roman aristocracy, so that Trajan was the first emperor who was born beyond the limits of Italy.

Trajan received the news of his nomination in Cologne, and three months later (Aurelius Victor, 'Epitome,' c. 12) the death of Nerva, which took place on the 27th of January, 98, made him master of the Roman empire. On his arrival at Rome the people received him with great demonstrations of joy, and Trajan soon proved that he deserved his high station. He appointed distinguished and honest men as public functionaries; he curbed the turbulent body of the Prætorians; he issued an edict against false accusers, and banished those who were convicted of this crime to the barren islands of the Mediterranean. Corn being dear in Rome, he allowed its entrance duty-free, and he thus won the hearts of the people, while those whom he honoured with his intercourse were delighted by his affability. Yet the emperor never forgot his dignity. His virtues and eminent qualities became conspicuous in the first years of his reign, as we may see from the panegyric of Trajan, which Pliny the younger read in the senate as early as 100, after he had been made consul. In 103 Pliny, who was a personal friend of the emperor, was appointed proconsul of Bithynia and Pontus; and having inquired into the state of the Christians, he recommended them to the emperor, and thus mitigated the persecutions to which they had hitherto been exposed by Pliny himself. The letters that passed between Pliny and Trajan are the best sources with regard to the private character of this emperor.

As early as 100 Trajan was engaged in a war with Decebalus, king of the Dacians; at the head of a numerous army Trajan crossed the Danube, defeated the enemy, and in 101 took their capital, Zermizegethusa (Dion Cassius, lxviii. c. 9), which was most probably situated on the site of the present village of Varhely, not far from the pass of the 'Iron Porte,' in Transylvania. In 102 Decebalus was compelled to purchase peace by the cession of a part of his territory; and on his return to Rome Trajan celebrated his first triumph, and was saluted with the name Dacicus. Lucius Quintus and Hadrianus, afterwards emperor, distinguished themselves in this war. Annoyed by his dependence on Rome, Decebalus violated the peace as early as 104, and Trajan hastened to the Danube, resolved to finish the war by the conquest of Dacia. He ordered a bridge to be constructed over the Danube, which was the largest work of this kind mentioned by the ancients. According to Dion Cassius it consisted of twenty piers, 150 feet high, 60 wide, and 170 feet apart; the piers were united by wooden arches. (Dion Cass., lxviii. c. 13. ed. Reimar, and the note.) The whole length of it has been calculated at 4770 Roman feet. If the statement of Dion Cassius is true, this bridge seems not only to have served for the passage of the river, but the immense height of the pillars, of which scarcely more than seventy feet can have been under water, leads to the supposition that it was at the same time a strong fortification destined to command the navigation. At a height of eighty feet above the water, soldiers were protected against the missiles of the Dacian ships, while the fleet of the enemy in passing that bridge ran the risk of destruction. This bridge was either at Szernecz in Hungary, or five leagues above the junction of the Alt with the Danube, in Wallachia, not far from Nicopolis, where ruins of the Roman colonies of Romula and Castra Nova, and a Roman road, which is pretty well preserved, still exist. The war proved fatal to Decebalus. Defeated wherever he encountered the Romans, he killed himself in despair (105); and in 106 all Dacia was conquered and made a Roman province by Trajan, who sent there numerous colonists. Trajan returned to Rome in the same year, and celebrated his second Dacian triumph. In memory of his victories over the Dacians a column was erected, in 114, by the architect Apollodorus, on the Forum Trajani, which, having been preserved from ruin, is still admired as one of the finest remnants of ancient art. The column was 144 Roman feet high, according to Eutropius (viii. c. 2). Another column, which is likewise extant, was erected in honour of Trajan by the inhabitants of Beneventum after his victories over the Parthians.

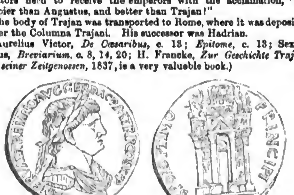
After the conquest of Dacia, eight years of peace elapsed, which Trajan employed in a careful administration, and in adorning Rome with beautiful buildings; he also founded a library, the Bibliotheca Ulpia, and an institution for the education of poor children of Italian parents. (Fr. A. Wolf, 'Von einer milden Stiftung Trajan's,' Berlin, 4to, 1808.) In 114 Trajan left Rome to lead his armies against the Parthians.

In the Asiatic part of the empire peace had already several times been disturbed, principally by the Arabs, who however were subdued by Cornelius Palma, the proconsul of Syria, who, in 105, conquered Arabia Petræa, and made it a Roman province. Some years later Cosrhoes, or Khosrew, king of the Parthians, deprived Exedares, king of Armenia, of his dominions, and created his brother Parthamaspes, or Parthamasiris, king of Armenia. The Romans having always been anxious to maintain their influence in Armenia—the independence, or rather dependence of this country on Rome was necessary for the security of the East—Trajan declared war against Khosrew. The Parthians were defeated, and in one campaign Trajan conquered Mesopotamia and delivered Armenia. He took up his winter-quarters at Antioch, relieved the Syrians, who were suffering from the consequences of a violent earthquake, and in the following year, 115, opened a new campaign. He crossed the Tigris, in the province of Adiabene, and the Parthians having again been defeated, he took the towns of Nisibis, Edessa, Ctesiphon, and Seleucia; Babylonia, Assyria, Armenia, and Mesopotamia became Roman provinces; a rebellion of the Jews in Egypt and Cyrenaica was quelled; Khosrew was deposed, and his brother Parthamasiris was put by Trajan on the throne of Parthia. After the conquest of these extensive provinces Trajan sailed with his fleet on the Tigris to the Persian Gulf, and took up his winter quarters in the town of Spasinus. When he had reached the sea, the example of Alexander suggested to him the idea of conquering India, but remembering his advanced age, he renounced that scheme. (Dion Cassius, lxviii. c. 29.) In 117 Trajan made an incursion into Arabia, and ordered a fleet to be kept on the Red Sea. Suffering from dropsy, he set out for Rome, but he died on his way at Selinus, a town in Cilicia, in the month of August 117, at the age of sixty-three years nine months and four days, according to Eutropius (viii. c. 2).

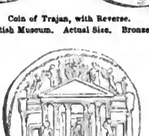
Trajan was one of the greatest emperors of Rome. He is said to have been addicted to women and wine; but his public character was without reproach, except his passion for warfare and conquest. However he undertook no war for frivolous motives. He deserved the title of 'Optimus,' which the senate conferred on him. The memory of his name lasted for centuries, and two hundred years later the senators used to receive the emperors with the acclamation, "Be happier than Augustus, and better than Trajan!"

The body of Trajan was transported to Rome, where it was deposited under the Columna Trajani. His successor was Hadrian.

(Aurelius Victor, *De Cæsaribus*, c. 13; *Epitome*, c. 13; Sextus Rufus, *Breviarium*, c. 8, 14, 20; H. Francke, *Zur Geschichte Trajans und seiner Zeitgenossen*, 1837, is a very valuable book.)



Coin of Trajan, with Reverse.
British Museum. Actual Size. Bronze.



Reverse of Coin of Trajan.
British Museum. Actual Size. Bronze.

TRAPP, JOSEPH, D.D., was born at Cherrington in Gloucestershire, in November 1679. He was entered at Wadham College, Oxford, in 1695, took his degree of Master of Arts in 1702, and was chosen a Fellow of his college in 1704. In 1708 he was appointed the first professor of poetry at Oxford, and at the expiration of his term of office published the lectures he had delivered on the subject, under the title of 'Prælectiones Poeticæ,' in 3 vols. 8vo, 1718. Dr. Trapp was warmly attached to the Tory party in the government, and took an active part in the political disputes of the time. He acted as manager for Dr. Sacheverell on his trial in 1710, and upon the Tories coming into power in the autumn of the same year he was appointed chaplain to Sir Constantine Phipps, lord chancellor of Ireland. He was afterwards appointed chaplain to Lord Bolingbroke, and wrote several papers in the 'Examiner' in defence of his administration. He obtained the living of Dauntsey in Wiltshire in 1720, but resigned it in the following year upon obtaining the vicarage of the united parishes of Christ Church, Newgate-street, and St. Leonard's,

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Forster-lane, London. In 1733 he was presented to the living of Harlington in Middlesex by Lord Bolingbroke, and in the following year was elected one of the joint lecturers of St. Martin's-in-the-Fields. He died November 22, 1747, at the age of sixty-eight, and was buried in Harlington church.

Dr. Trapp was a hard student, and published numerous works, which acquired for him considerable reputation in his own day, but would now scarcely repay the trouble of reading. One of his best works is said to be 'Notes upon the Gospels,' first published in 1747. He published several sermons, which he preached upon various occasions, and also numerous pamphlets against the Whigs, but these generally appeared without his name. His translation of Virgil into blank verse, published in 1717, in 2 vols. 4to, generally succeeds in giving the meaning of the original, but is a complete failure as a work of art. His Latin poetry is said to be better than his English; he published a Latin translation of 'Anacreon' and of Milton's 'Paradise Lost.'

TRAVERS, JOHN. The author of musical compositions so popular, elegant, and charming as 'Haste, my Nanette,' 'I, my dear, was born to day,' 'When Bibo thought fit,' 'Soft Cupid,' is fairly entitled to a few lines in our biographical department, though his life was void of any remarkable incident. He was educated first in St. George's Chapel, Windsor, afterwards under the celebrated Dr. Greene [GREENE]. About the year 1725 he followed Kelway as organist of St. Paul's, Covent Garden, and subsequently filled the same situation also at Fulham. In 1737 he was appointed organist to the Chapels Royal. He died in 1758, and was succeeded in the latter office by Dr. Boyce.

Travers composed much cathedral music, but except an anthem, 'Ascribe unto the Lord,' and a 'Te Deum,' his productions for the church have fallen into disuse. We will only add that Dr. Burney's notice of him is neither discriminating nor just.

TRAVERSA'RI, AMBRO'GIO, called also Ambrosius Camaldulensis, a great scholar and public character of the 15th century, was born in the village of Patico near Forlì, in 1386. Some assert that his family was a branch of the Traversari who once ruled over Ravenna. At fourteen years of age Ambrogio entered the order of the Camaldulenses at Florence. He is said to have studied Greek under Chrysoloras, and afterwards under Demetrius Scarani of Constantinople, who became a Camaldulensian monk at Florence about 1417. Traversari became a good Greek and Latin scholar, and applied himself entirely to classical studies till 1431, when he was made general of his order. He was intimate with Cosmo de' Medici, Niccolo Niccoli, Francesco Barbaro, Leonardo Giustiniani, and other learned men and patrons of learning of that age. When Cosmo and his brother Lorenzo the elder were in banishment at Venice, in 1433, Traversari, who was in that town, often visited them, and he speaks of them in his letters with esteem and affection. He instructed several pupils, and among others Giannozzo Manetti, who became a distinguished scholar. Traversari travelled much for the affairs of his order, and he collected in his travels materials for his 'Hodœporicon,' which is a description of what he had seen, containing many particulars concerning the literary history of that time, and the various libraries then existing in Italy. The 'Hodœporicon' was first edited at Lucca by Bartolini, in 1681. He also collected valuable manuscripts which helped Cosmo to form the public library in the convent of St. Marco, together with the collection of Niccolo Niccoli and those of Peruzzi and Salutati. In 1435 Pope Eugenius IV. sent Traversari to the stormy council of Basel, where he exerted himself with much ability in favour of Eugenius, and was instrumental in winning over to the pope's party the learned Cardinal Cesarini, the president of the council, who suddenly left Basel and repaired to Ferrara, whither the pope had transferred the council in January 1438. Traversari was sent from Basel into Germany on a mission from the pope to the Emperor Sigismund, and on returning to Italy he was deputed to Venice to receive the Emperor Palæologus and the patriarch of Constantinople, and to conduct them to Ferrara, from whence the council was soon after removed to Florence. Traversari acted in that assembly as interpreter between the Greeks and the Latins, and he had the satisfaction of seeing the reunion of the two churches. He soon after died at Florence, in October 1439. He left Latin translations of many Greek works, especially of ecclesiastical writers, such as Chrysostom, Basilius, Athanasius, Ephrem Syrus, Johannes Climachus, and others, of which, as well as of other inedited works of Traversari, his biographers Mehus, Catani, Ginanni, and Zeno have given catalogues. His translation of the Lives of Diogenes Laertius, dedicated by him to his friend Cosmo de' Medici, was printed at Venice in 1475. Some of his Orations delivered in the council of Basel are also printed. His numerous letters were collected by Father Canneti, and published, with the addition of learned notes and a biography of Traversari, by Lorenzo Mehus: 'Traversarii Ambrosii Epistolæ Latinæ et aliorum ad ipsum, curante P. Canneto, cum Ambrosii Vita, studio L. Mehus,' 2 vols. fol., Florence, 1759, an important work for the literary history of Italy during the 14th and 15th centuries.

TREDGOLD, THOMAS, was born in the little village of Brandon, about three miles west of the city of Durham, on the 22nd of August 1788. At an early age he was sent to a small school in his native village, where he received what must have been a very limited education, as he says in the preface to his first publication that he had written that work "without the advantage of any other education than that of which my own industry had made me master." At the age of fourteen he was apprenticed to a cabinet-maker at Durham for six years, during which period he was particularly noticed for his attention to business and his devoting all his leisure hours to books and mathematical or architectural studies. He informed the writer of this notice that, instead of going to see the races, as apprentices were then allowed to do in the afternoons of the race-days, he taught himself perspective.

Soon after the expiration of his apprenticeship, in 1808, he went to work as a journeyman carpenter and joiner in Scotland, where he remained for five years, in no way distinguished from his fellow-workmen except by his continued life of study. It was during these years that, by depriving himself of the necessary hours of repose, and not taking that relaxation which the human frame requires, he impaired his naturally weak constitution. He rose early, hastily took his meals, and sat up late, in order that every spare moment might be given to the acquirement of knowledge, while the chief hours of the day were spent in laborious manual employment. On leaving Scotland he repaired to London, where he entered the office of his relative William Atkinson, Esq., architect to the Ordnance, in whose house he lived for six years, and remained in his service some years after quitting his house. At this time it may be said that his studies combined all the sciences connected in any degree with architecture and engineering; and in order that he might be able to read the best scientific works on the latter subject, he taught himself the French language. He also paid great attention to chemistry, mineralogy, and geology, and perfected his knowledge of the higher branches of mathematics. Before the publication of his first work he had occasionally contributed articles to several periodical publications, and he continued to do so for some time afterwards. These contributions extend over a wide range of subjects, comprising papers on the elasticity of air; the velocity of sound; the causes, laws, &c., of heat; gases; the nature of curves; the flexure of astronomical instruments; and the principles of beauty in colouring. They are chiefly to be found in Tilloch's 'Philosophical Magazine,' Thomson's 'Annals of Philosophy,' &c., and besides these he was the author of several articles in the 'Encyclopædia Britannica.' In the year 1820 he published his valuable work 'The Elementary Principles of Carpentry, a treatise on the pressure of beams and timber frames, the resistance of timber, the construction of floors, roofs, centres, and bridges.' This work contains many practical rules and useful tables, and is illustrated by 22 plates. It was printed in quarto, and went through a second edition in 1828. His essay on the 'Strength of Cast Iron,' published in 1821, reached a second edition in 1824, and a third in 1831.

Before the appearance of his next work, owing to the great increase of his private business and literary labours, he resigned his situation in Mr. Atkinson's office, and in 1823 commenced practice as a civil engineer on his own account. In 1824 he published his 'Principles of Warming and Ventilating Public Buildings, Dwelling-Houses, Manufactories, Hospitals, Hothouses, Conservatories, &c.,' which was so favourably received that a second edition was very soon required. In the course of the following year appeared his 'Practical Treatise on Railroads and Carriages,' which was immediately followed by a pamphlet addressed to Mr. Huskisson, then president of the Board of Trade, and entitled 'Remarks on Steam Navigation, and its Protection, Regulation, and Encouragement.' This latter, which contained many valuable suggestions for the prevention of accidents, has been for some time out of print. The last important work published by Tredgold was a thin quarto volume, with numerous illustrations, entitled 'The Steam-Engine,' containing an account of its invention and progressive improvement, with an investigation of its principles and the proportion of its parts for efficiency, strength, &c. The first edition came out in 1827, and so highly was it appreciated that when it was nearly sold out the copyright was purchased by its present possessor at a very much higher price than the author originally received for it. A posthumous edition, greatly extended by the contributions of several scientific men, especially in the department of steam-navigation, was published in 1838. This beautiful edition is in two large 4to volumes, illustrated by 125 plates and numerous wood-cuts. It was edited by W. S. B. Woolhouse, and a portrait of Tredgold is prefixed to the first volume. Mr. Tredgold died on the 28th of January 1829, in his forty-first year, completely worn out by his devotion to study. He left, besides a widow, three daughters (of whom only one survives) and a son, who was brought up to his own profession, and inherited his father's abilities, as well as, unfortunately, his delicate constitution. He was engineer in the Office of Stamps of the East India Company at Calcutta, where he died in April 1853.

TREDIAKOVSKY, VASSILI KIRILOVICH, a Russian poet of great but unfortunate celebrity, was born February 22nd, 1703. The place of his birth is not stated, but he is said to have received his first education in a school kept by a foreigner at Archangel, where he attracted the notice of Peter the Great, who, visiting the school, and ordering the boys to be drawn up for his inspection, after attentively looking at Trediakovsky, exclaimed, "He will prove a most capital journeyman in his profession, but no master in it!" in allusion to which incident the poet remarks—"The emperor was exceedingly

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shrewd, but was greatly mistaken in his opinion of myself." On leaving the school at Archangel he studied at Moscow; and then, by the liberality of Prince Alexander Kurakin, was enabled to visit France, England, and Holland, for the purpose of completing his education. While at Paris he attended Rollin's lectures, and made himself master of some of the modern languages. In 1730 he returned to Russia, in 1733 was appointed secretary to the St. Petersburg Academy of Sciences, and in 1745 was made professor of eloquence on that office being first created. He died August 6th, 1769. Without talent for any one department of literature, Trediakovsky attempted all, from idyls and fable to tragedy and epic or heroic poetry. Of the last-mentioned kind is his 'Telemachide,' which is a versified paraphrase of Fénélon's 'Telemachus,' a production so dull that Catherine II. used to inflict the task of getting a hundred lines of it by heart as a penalty upon those who infringed the rules established for her private parties in the Hermitage. Numerous as they were, his own poetical productions were but the smaller portion of his literary labours; for he translated several historical works, and among others Rollin's 'Ancient History,' in 26 volumes, twice over, the manuscript of the first translation having been destroyed by fire; than which there is not perhaps a more singular instance of literary industry and perseverance upon record.

(Bantiesh-Kamensky, *Slovar Dostopamiatnikh Liudei.*)

TREMBECKI, STANISLAW, one of the best Polish poets of the age of Stanislaus Augustus, was born about 1724, in the district of Cracow. Notwithstanding his eminence as a writer, and that during the greater part of his long life he moved in the higher circles of society, very few particulars have been preserved or collected respecting him. In his youth he spent many years in visiting various parts of Europe, and resided for a considerable time at the court of Louis XV. Afterwards he was for a long time at the court of Stanislaus, where he held the post of chamberlain. Later in life he withdrew almost entirely from society, rarely seeing any strangers, although he resided in the family of Felix Potocki at Tulczyn. At one time he had been remarkably abstemious, never touching either animal food or wine for thirty years, on which account Stanislaus used to call him his Pythagoras. Latterly he abandoned that rigorous system, which however does not seem to have had much influence upon his temperament, for he is said to have been engaged in no fewer than thirty duels, all of them arising out of some affair of gallantry, and in every one of which he came off conqueror. He died Dec. 12, 1812, after very little previous indisposition, at nearly ninety years of age. Among his poetical works, all of which exhibit great mastery of style and beauty of language, that entitled 'Zofijowka' is considered his chef-d'œuvre. This production belongs to a species of poetry now in little esteem, it being a description of the gardens at Zofijowka, an estate in the Ukraine belonging to the Potocki family; but though the subject itself is not of the highest order, it is treated with great ability, and the whole abounds with striking beauties; nor is the reader's admiration at all lessened by its having been written when its author was between the age of seventy and eighty. The work however which would probably have most of all contributed to his reputation, namely, his 'History of Poland,' has never seen the light. The manuscript, consisting of two hundred sheets, was given in trust by him to a friend, that it should not be published until after his death; but what became of it has not been ascertained. There is a portrait of Trembecki prefixed to the two volumes of his poems, forming a part of Bobrowicz's 'Biblioteka Klassykow Polskich,' from which work the account here given is derived.

*TRENCH, REV. RICHARD CHENEVIX, Archbishop of Dublin, is the son of Richard, brother of the first Lord Ashtown, by Melesina, grand-daughter of Dr. Richard Chenevix, formerly Bishop of Waterford. He was born September 9, 1807, and graduated at Trinity College, Cambridge, in 1829, without obtaining honours however either in classics or mathematics. Having taken orders, he served a country curacy. His name first became known as a poet in 1838, whilst holding the incumbency of Curdridge, a chapelry in the parish of Bishop's Waltham in Hants, by the publication of two volumes of poems, written in something of the simple style of Wordsworth. They were respectively entitled 'Sabbation, Honor Neale, and other Poems,' and 'The story of Justin Martyr.' Attracting the favourable notice of the press, these volumes were shortly afterwards followed by his 'Genoveva,' 'Elegiac Poems,' and 'Poems from Eastern Sources.' In 1841 Mr. Trench resigned the charge of Curdridge, and became curate to Archdeacon (now Bishop) Wilberforce at Alverstoke, near Gosport; in 1845 he was presented by Lord Ashburton to the rectory of Itchen-Stoke near Alresford; and on Archdeacon Wilberforce's promotion to the see of Oxford, he became his examining chaplain. In 1845 and 1846 he was Hulsean lecturer at Cambridge, and for a short time also one of the select preachers of the University. His chief publications during the last few years are:—'Notes on the Miracles;' 'Notes on the Parables;' 'Lessons in Proverbs;' all of which have been more than once reprinted; 'The Sermon on the Mount, illustrated from St. Augustine;' 'Sacred Latin Poetry;' 'Synonyms of the New Testament;' 'St. Augustine as an Interpreter of Scripture;' and a remarkably useful treatise on the 'Study of Words,' being the substance of some lectures delivered to the Diocesan Training College at Winchester.

In 1847 Mr. Trench was appointed theological professor and examiner at King's College, London, and more recently one of the examiners for engineer and artillery appointments at Woolwich. In 1852, he was an unsuccessful candidate for the representation of the archdeaconry of Winchester in convocation, the revival of whose active powers he is understood to advocate. In 1856, on the death of the late Rev. Dr. Buckland [BUCKLAND, REV. WILLIAM], he was nominated by Lord Palmerston to the deanery of Westminster. On the death of Archbishop Whateley, Dean Trench was created Archbishop of Dublin, November 1863.

TRENCHARD, SIR JOHN, Knight, a secretary of state in the reign of William III., was born in 1650, and was the second son of Thomas Trenchard, Esq., of Wolverton in Dorsetshire, the then head of the ancient and wealthy family of the Trenchards. Anthony à Wood gives the following account of Sir John Trenchard's birth and education: "was borne of puritanical parents in Dorsetshire, became probationary fellow of New College in a civilian's place an. 1665, aged fifteen years or more, entered in the public library as a student in the civil law, 22nd October, 1668, went to the Temple before he took a degree, became barrister and councillour." ('Athenæ Oxonienses,' vol. iv., p. 405, Bliss's edition.) The account characteristically proceeds, "busy to promote Oates his plot, busy against papists, the prerogative, and all that way." Trenchard was elected member for Taunton in Charles II.'s third parliament, which met on the 6th March, 1679, and was dissolved on the 12th of July in the same year. Anthony à Wood erroneously states that he was first elected in the succeeding parliament, which, having been called on the 1st October, 1679, was not allowed to assemble until the same day and month in 1680. In this last-mentioned parliament Trenchard took a prominent part in support of the Exclusion Bill, and was generally a zealous member of the opposition party. He was among those apprehended in 1683, on the suspicion of the Protestant plot, of which Lord Russell and Sydney were made the victims. It was told against him that he had engaged to raise a body of men from Taunton. He denied this on examination, and Lord Russell also denied all knowledge of it; but he was committed to prison. "One part of his guilt," says Burnet, "was well known: he was the first man who had moved the exclusion in the House of Commons: so he was reckoned a lost man" ('History of His Own Time,' vol. ii., p. 357, 8vo, ed. 1823). He was afterwards however discharged from prison for want of a second witness against him. (Evelyn's 'Diary,' vol. iii., p. 106.)

After the accession of James II., Trenchard engaged to support the duke of Monmouth in his foolish invasion, and on the almost immediate failure of the duke's attempt he fled into France. (Dalrymple's 'Memoirs of Great Britain and Ireland,' vol. i., p. 173.) He is said to have been dining with his relative, Mr. W. Speke, at Ilminster, when he received intelligence of the defeat of the duke of Monmouth's army at Sedgemoor; he immediately mounted his horse and advised Mr. Speke to do the same; he succeeded in making his way to Waymouth, where he took ship for France; and the story goes on to say, that at the moment he was embarking, his friend Mr. Speke was hanging before his own door at Ilminster (Burke's 'History of the Commoners,' vol. iv., p. 78). He remained abroad till things had ripened for the Revolution of 1688.

Trenchard was member for Dorchester in the convention parliament which placed William and Mary on the throne. His services to William were rewarded by his being made first, serjeant, then chief justice of Chester and a knight, and lastly, in the spring of 1693, secretary of state. He received this last appointment at the same time that Somers was elevated from the attorney-generalship to be lord keeper; and these two appointments were held of great importance, as being signs of William's desire to return to the Whigs, from whom he had for a time alienated himself. In the spring of the next year Lord Shrewsbury returned to the other secretaryship of state, and the government was made completely Whig. Sir John Trenchard died on the 20th of April, 1695.

Opposite characters have been drawn of him by Anthony à Wood and Bishop Burnet. The former calls him "a man of turbulent and aspiring spirit." Burnet's character of him is as follows: "He had been engaged far with the Duke of Monmouth, as was told formerly. He got out of England, and lived some years beyond sea, and had a right understanding of affairs abroad. He was a calm and sedate man, and was much more moderate than could have been expected, since he was a leading man in a party. He had too great a regard to the stars and too little to religion." The last feature in the character which Burnet has drawn is illustrated by a story of Wood's. "An astrologer told him formerly that he should such a year be imprisoned, such a year like to be hanged, such a year be promoted to a great place in the law, such a year higher, and such a year die, which all came to pass, as he told Dr. Gibbons on his death-bed."

TRENCHARD, JOHN, a political writer of some celebrity in his day, was born in 1662. He was a member of a junior branch of the same family as the subject of the preceding article, and was the eldest son of William Trenchard, Esq., of Cutteridge in Dorsetshire, by Ellen, daughter of Sir George Norton, of Abbots Leigh in Somersetshire. On Sir George Norton's death in 1715, Mr. Trenchard, his grandson, inherited his property.

The writer of the life of Trenchard, in the 'Biographia Britannica'

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has fallen into the error of making him the son of Sir John Trenchard, to whom he was but distantly related. The actual degree of relationship may be seen in Burke's 'History of the Commoners,' vol. iv., pp. 78, 79. This error has led to others. For instance, the writer represents him as having been born in 1669, instead of 1662, Sir John Trenchard himself having been born in 1650. These mistakes have been copied in Chalmers's 'Biographical Dictionary' and the 'Biographie Universelle.'

Mr. Trenchard was educated for the law, and was called to the bar. But his fortune not requiring that he should follow a profession, he left the bar for what was to him the more congenial pursuit of politics. The author of the Life in the 'Biographia Britannica' says, "By the decease of an uncle, and a marriage to a gentlewomen with a considerable fortune, he came into the possession of a good estate, and the prospect of a much better, which also fell into his hands on the demise of his father in 1695, whom he succeeded likewise in the House of Commons, being elected a burgess for Taunton in 1695." A great deal of this is incorrect. Sir John Trenchard died in 1695, but Mr. Trenchard's father did not die till 1710. Mr. Trenchard was elected for the parliament that met in 1695, but sat, not for Taunton, but for Wareham. And it is probable that the account of the fortune acquired by marriage, and by the death of an uncle, is a mistake arising out of Mr. Trenchard's inheriting, after his father's death, from his maternal grandfather, Sir George Norton.

In 1698 Mr. Trenchard published, in conjunction with Mr. Moyle, a pamphlet entitled 'An Argument showing that a Standing Army is inconsistent with a Free Government, and absolutely destructive to the Constitution of the English Monarchy.' The question of a standing army being at that time seriously agitated, this pamphlet is said to have produced a considerable effect. It was followed almost immediately by 'A Short History of Standing Armies in England.' In 1692 Mr. Trenchard was chosen by the House of Commons one of seven commissioners for taking an account of the forfeited estates in Ireland; and he was one of the four who signed the report including the private estate, or that which had belonged to James II. in right of the crown, which William had granted to his mistress, Lady Orkney. A warm debate arose out of this report in the House of Commons, which is to be read in the 'Parliamentary History.' The report was approved of by the House, but gave great offence to the king.

In 1709 Mr. Trenchard published 'A Natural History of Superstition;' 'Considerations on the Public Debts;' and 'A Comparison of the Proposals of the Bank and South Sea Company.' He published, in 1719, two additional pamphlets entitled 'Thoughts on the Peerage Bill,' and 'Reflections on the Old Whig.' In 1720 he began, in conjunction with Mr. Thomas Gordon, a Scotchman, whom he had taken some time before into his house, and employed as an amanuensis, a series of letters on political questions, under the signatures of Cato and Diogenes, which appeared first in the London, and then in the British Journal; and in the same year, in conjunction with the same gentleman, he began a paper called the 'Independent Whig,' which was devoted to the subjects of religion and church government. [GORDON, THOMAS.] These two series of letters went on till 1723, on the 17th of December in which year, Mr. Trenchard died.

After Mr. Trenchard's death, Mr. Gordon collected Cato's letters, and published them in 4 vols. 12mo. In the preface to the work, he has sketched the character of his friend and benefactor, justifying his eulogy by saying "that he has set him no higher than his own great abilities and many virtues set him; that his failings were small, his talents extraordinary, his probity equal to his talents, and that he was one of the ablest and one of the most useful men that ever any country was blessed withal." Mr. Gordon also published, after Mr. Trenchard's death, the papers which had appeared of the 'Independent Whig,' in 2 vols. 12mo; and at the end of the second volume is printed a long Latin inscription on Mr. Trenchard's tomb, which had proceeded from Mr. Gordon's pen. This inscription is printed also in the notes to the life in the 'Biographia Britannica.' Mr. Gordon continued the 'Independent Whig' after the death of his coadjutor, and made two additional volumes. The four volumes of the 'Independent Whig,' and 'Cato's Letters,' have both passed through several editions. They both excited much interest when they were first published and for some time after; but are now little read or known.

Mr. Trenchard had married a daughter of Sir William Blackett, of Northumberland, but had no children. Of his widow we are told, that, "finding Mr. Gordon very useful in managing her affairs, she continued him in her service, was much pleased with his company, and, having paid a decent tribute of tears to the memory of her deceased husband, entered some time after into a second marriage with this ingenious friend and companion, who had several children by her." (*Biographia Britannica.*)

TRENCK, BARON FRANZ VON, was born at Reggio in Calabria, on the 1st of January 1711. His father was a general in the Austrian service, and took him when only eleven years old to serve in the war against Spain. At this tender age he was present and actually fought at the battle of Melazzo. He was afterwards sent to the military academy at Vienna, and having passed his examination with great distinction, he was appointed cornet in the regiment, Palfy. His extraordinary physical strength, united with an uncommon degree of ferocity, manifested itself very early, and brought him into many difficulties. When only seventeen, his father having refused to supply him with more money for his extravagances, he applied to a farmer in the neighbourhood, and upon receiving a refusal there also, he cut the man's head off. This affair was hushed up with great difficulty, and he was sent to Russia, where by his military talents and dauntless courage he soon gained the friendship of Marshal Münnich, and was made captain of hussars. A short time after he had received his commission, he attacked a whole Turkish regiment near Bucharest, contrary to the express orders of his colonel, with his small troop, and gained a decided victory. Upon his return the colonel reprimanded him for his disobedience; he answered by a blow, which felled his superior officer to the ground. For this offence he was sentenced by a court-martial to be whipped out of the regiment, a punishment at that period still inflicted in Russia upon commissioned officers. While he was awaiting the execution of this sentence in his tent, he heard that a brisk engagement with the Turks was taking place, and Marshal Münnich being near, he called out to the marshal, and asked him if he would pardon him, provided he brought back within an hour three Turks' heads. The marshal assented, and Trenck immediately leaped upon the first horse he saw, galloped into the midst of the enemy, and returned to the camp within half an hour with four Turks' heads suspended from the pommel of his saddle. But shortly after he was sentenced to death for a still greater violation of discipline, and it was only through Münnich's influence that his sentence was commuted first into banishment to Siberia, and at last to six months' hard labour. This punishment he had to undergo at Kiew, and immediately after he retired to his estates in Croatia. The Austrian provinces on the Turkish frontiers being, after the war, infested with numerous and well-organised bands of robbers, Trenck voluntarily levied a force of a thousand men among his own tenants, and succeeded in a very short time in clearing the country of these dangerous enemies. A short time afterwards disturbances breaking out in Hungary on the occasion of Maria Theresa's succession to the throne, Trenck offered his own and the services of his men, his regiment of Pandours, as he called them, to the young empress. This offer was accepted, and Trenck went to Vienna. The disturbances were however soon pacified by Maria Theresa's heroic conduct at Presburg, and he was sent to the army on the Rhine and in the Netherlands under the command of Prince Charles. Here he again distinguished himself by his bravery and military skill, but at the same time by his rapacity and brutal ferocity. It was principally Trenck who covered Prince Charles's celebrated retreat into Bohemia, and on his march through Bavaria he took five fortified places in less than three weeks. It would lead too far here to relate the well-authenticated acts of plunder and cruelty which he committed, but he and his Pandours were as much dreaded over the whole empire, as Tilly and his men in the Thirty Years' War. In the following year he joined the army against Frederic the Great, and after the battle of Sorau (September 14, 1745) he undertook to take the king by surprise at Collin, and to carry him off prisoner. In this he failed with great loss of men; but he got a large booty, as he captured Frederic's tent and all that it contained. Upon his return to Vienna a court-martial was held over him, some of his own officers accusing him of having received bribes from the enemy, besides unexampled cruelty and avarice. At his first examination one of the judges used some disrespectful expressions towards Prince Charles; Trenck, with the fury and strength of a tiger, jumped at him, nearly throttled him, and would have thrown him out of a high window if the guard had not hastened to interfere. He was confined at Vienna for upwards of a year, when Baroness Lestock, a lady to whom he was betrothed, effected his escape by large bribes to his jailers, who connived at his feigning to be dead. He was carried in a coffin to be buried, but as soon as the funeral procession had got outside the town gates, he jumped out of it, covered himself with a cloak, mounted a horse which stood prepared, and made his way to Bruges in the Netherlands, where he was however soon arrested again, and was taken, heavily loaded with chains, to Graetz. Here in a fit of despondency he took poison, and died October 4, 1749, leaving his great wealth to his cousin Frederic, who however did not derive much benefit from the bequest.

(*Mémoires du Baron Frans de Trenck*, écrits par F. de Trenck, 1 vol. 8vo, Paris, 1787; *Leben und Thaten der Trencke*, von Watermann, 2 vols. 8vo, Leipzig, 1837; *Mémoires du Prince de Ligne*, 2 vols. 8vo, Vienne, 1816.)

TRENCK, BARON FREDERIC VON DER, born at Königsberg, February 16, 1726. His mother was a von Derschau, and both parents belonged to the most ancient and wealthy houses in East Prussia. His father had served with distinction as major-general in the Prussian army. The young baron distinguished himself very early by extraordinary precocity; in his thirteenth year he was entered as a student of law and belles lettres at the university of his native place, and passed the usual examination with great distinction. One year later he fought a duel with one of the most celebrated swordsmen at Königsberg, whom he wounded and disarmed. In his sixteenth year Count Lottum, one of his relations, and adjutant-general to Frederic (afterwards the Great), took him to Berlin, where the king immediately appointed him cadet, and soon afterwards, having himself upon one occasion been surprised at the young man's talents, he promoted him

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to a cornetcy in his body-guard, at that time considered the most splendid and gallant regiment in Europe, in which the rank of every officer was three degrees higher than in other regiments. The king's favour and his own amiable manners procured him many friends at court, but at the same time excited envy and malice. The foundation of his cruel fate is said to have been laid about two years afterwards at a ball given at the royal castle at Stettin, in celebration of the marriage of the Princess Ulrike, the king's eldest sister, with the king of Sweden. The youngest sister, the Princess Amalie, is said to have noticed him, to have invited him to see her at her private apartments, and to have cherished a violent passion for him ever afterwards. In an unguarded moment he is said to have boasted of the favours shown him by his royal mistress. This was reported to the king, who, although he did not think proper to punish his indiscretion, took a decided dislike to him, and watched every opportunity of visiting him most severely for trifling faults in military discipline. This story, embellished with many romantic incidents, originates principally with French writers, who in many instances contradict themselves as to dates and other matters. That an imprudent attachment between Trenck and the princess existed cannot be doubted; but that Frederic, violent and passionate as he was in all his private concerns, should have pretended blindness in so important a matter, and should even have continued to bestow favours upon the man who had dishonoured his sister's name, is difficult to credit.

During the war between Prussia and Austria he was placed on the king's staff, and distinguished himself on several occasions, particularly when his cousin, Franz Trenck, attempted to take the king prisoner by surprise at Collin. A short time afterwards his cousin addressed him a letter, returning him some of his horses which his Pandours had taken upon one of their foraging expeditions. This circumstance he mentioned in presence of a Colonel Jaschinsky, who owed him a considerable sum of money, and who at Berlin was known to be his secret enemy. This man artfully persuaded him to a correspondence with his cousin, he himself undertaking to forward the letters by means of his mistress, the wife of the Saxon resident, Madame de Brossat. Several letters passed in this way open through Jaschinsky's hands, until he got possession of one in which some highly imprudent expressions were found, which he immediately caused to be laid before the king. The result was, that Trenck was cashiered and sent prisoner to the fortification of Glatz, not by a formal sentence, but by an order from the king, who expressed his intention at the same time to keep him there for one year; evidence enough it would seem, that he only meant to punish his correspondence with the enemy, and no other or greater crime. At first he was treated according to his rank, and with all possible indulgence; but when it was discovered that he had several times, by bribes, attempted and nearly effected his escape, he was placed in close confinement. On the 24th of December 1746, he nevertheless succeeded in making his escape, by the assistance of and together with Major Schell. With great fatigue and danger he reached his mother's residence in Brandenburg, whence he proceeded to Vienna, amply furnished with money. A strict investigation was ordered by the king, for the purpose of finding out how he had effected his escape; the result of which was the discovery that large sums had been remitted to him by the Princess Amalie. It is highly probable that this was the first time that Frederic knew of his sister's attachment; and from this period must be dated his intense and obdurate hatred of Trenck. In the mean time Trenck had got into fresh troubles at Vienna, which he himself principally attributes to the intrigues of his cousin Franz, notwithstanding he was in prison at the time on a criminal charge. He left Vienna in disgust, and went to Russia, where, through the recommendation of the English ambassador (to whom Frederic himself had introduced him at Berlin, under the flattering title of 'Matador de ma jeunesse'), he was well received, and appointed captain of a troop of hussars. Here he might have lived peaceably and content, being in high favour with the empress, and having acquired considerable wealth through a legacy of a Russian princess; but the Prussian ambassador, Count Goltz, left nothing undone to injure him, pretending that he acted thus in accordance with instructions from the king his master. His cousin at Vienna, who was now dead, had made him his heir. Upon this he determined to leave Russia; and after having visited Sweden, Denmark, and Holland, he returned to Vienna to take possession of his inheritance. Fresh difficulties awaited him there. His cousin's estates were under sequestration, and after expensive and vexatious suits, he agreed to a compromise, by which he received 75,000 florins, and the appointment of a captaincy in a regiment of hussars. In 1748 he went to Prussia to visit his family; and at Dantzig, when on the point of embarking for Sweden, owing to some hints of impending danger which he had received, he was arrested by a party of hussars, and taken prisoner to Berlin. He was at first treated well, but his intemperate language, and even threats against the king, hurried on his fate. He was taken to Magdeburg, and confined in a cell under-ground, and almost without light. His sufferings, and his bold, desperate, and almost successful attempts to escape, may be read in his own Memoirs. After two soldiers had suffered death for conniving at his attempts to regain his liberty, and several other plots had been discovered, a prison was at last built on purpose for him, in which he was chained to the walls with fetters of sixty-seven pounds weight. Here he remained above four years more, till at last his relations succeeded in softening Frederic's obduracy; and on the 24th December 1763, he was released upon condition of leaving the kingdom. He went first to Vienna, where he was again arrested on account of his violent language against Frederic. The emperor however having convinced himself by a personal interview that his words were the mere outbreak of unmeaning rage after his dreadful sufferings, set him free, paid him the arrears of his salary as a captain, and advised him to retire in order to recover his health and his spirits. He settled at Aix-la-Chapelle, married a daughter of the burgomaster De Broe, and commenced business as a wine-merchant. He went several times to England upon commercial affairs, but notwithstanding all his exertions his affairs did not prosper, and he became a bankrupt. After this new misfortune he wrote articles of rather a democratic tendency for several periodical publications; and in 1787, after the death of Frederic the Great, he published his Memoirs, for the copyright of which he received a very large sum. From that time he became for a time a distinguished person in the world. His book was translated into almost all European languages; the ladies at Paris, Berlin, and Vienna wore rings, necklaces, bonnets, and gowns à la Trenck, and not less than seven different theatrical pieces in which he was the hero were brought out on the French stage. The year following he once more visited Berlin; but although he was kindly received by the king, it seems that he was disappointed in his expectations, and he returned to Aix-la-Chapelle, where he commenced the publication of a weekly paper, under the title of 'L'Ami des Hommes,' in which he proclaimed himself a champion of the new French doctrines. Meeting with little encouragement, he went to Paris in 1792, joined a Jacobin club, and was afterwards a zealous adherent to the Mountain party, which nevertheless betrayed, accused him, and brought him to the guillotine on the 25th July 1794. Yet on the scaffold, and in his sixty-eighth year, he gave proof of his ungovernable passions. He harangued the surrounding multitude, and when his head was on the block he once more attempted to give utterance to his vehemence, and the executioner had to hold him by his silver locks to meet the fatal stroke.

(Friedrich Trenk's *Merkwürdige Lebensgeschichte von ihm selbst beschrieben*, 2 vols. 8vo, Berlin, 1787; *Meditations du Baron de Trenck dans sa Prison à Magdebourg, avec un précis historique de ses malheurs*, 1 vol. 8vo, Paris, 1788; *Denkwürdigkeiten von Freyherrn von Dohm*, Berlin, 1812; D. Thiébault, *Frédéric le Grand, ou Souvenirs de vingt ans de séjour à Berlin*, 2 vols, 8vo, Paris, 1801; *Leben und Thaeten der Trenke von Watermann*, 2 vols. 8vo, Leipzig, 1837.)

TRENTO, ANTONIO DA, supposed to be the same person as Antonio Fantuzzi. He was born at Trento about the commencement of the 16th century; and was, according to Vasari, the pupil of Parmigiano at Parma. Parmigiano employed Antonio to engrave his works in wood, and he was one of the first and most eminent of the Italian wood-engravers; he appears to have imitated the cuts of Hugo da Carpi. Antonio Fantuzzi lived with Parmigiano, but apparently unwillingly, for about 1530 he decamped from his master, taking with him many of his drawings, plates, and wood-cuts, and went, it is supposed, to France, where he appeared again under the name of Antonio da Trento. He attached himself in France to Primaticcio, who employed him to engrave or etch some of his works in copper: he executed also etchings after some other masters while in France. Batsch describes thirty-seven etchings by him, but he is more celebrated for his wood-cuts which he engraved in chiaroscuro. The time of his death is not known, but it happened probably about 1550: the dates on his prints reach to 1545. Some of the wood-cuts of Antonio are printed with three, others with two blocks; they are chiefly after Parmigiano, as The Twelve Apostles; St. John in the Wilderness; the Martyrdom of St. Peter and St. Paul; St. Cecilia; the Tiburtine Sibyl; and others. Among his etchings is one of Regulus in the Cask, after Giulio Romano.

(Vasari, *Vite de' Pittori, &c.*; Bartsch, *Peintre-Graveur*; Nagler, *Allgemeines Künstler Lexicon*.)

*TRENTOWSKI, BRONISLAW FERDYNAND, a Polish philosophical writer of high reputation, was born, in 1808, near Warsaw, received his education at the Piarist College of Lukow and at the University of Warsaw, and was appointed in 1829 teacher of the Latin language, of history, and of Polish literature, at the college, or grammar-school, of Szczuczyn. Having taken part in the insurrection of 1830, he was in consequence obliged to leave Poland, and fixed himself after one or two changes of residence at Freiburg in the Breisgau, where he, in 1836, published an academical dissertation, 'De vita hominis æterna' (On human immortality), and afterwards wrote two works in German, 'Grundlage der universellen Philosophie' Carlsruhe, 1837 (Basis of universal Philosophy), and 'Vorstudien zur Wissenschaft der Natur,' 2 vols, Leipzig, 1840 (Preliminary Studies to the Science of Nature). In the preface to the 'Grundlage' he mentions that "five years before he understood hardly any German, nay, he could not even dream that ever in his life he should be compelled to speak and to write in German." "But thou, my beloved, my unspeakably beloved country," he continues, "thou the Paradise from which I am banished, be not indignant with thy son that he writes not in thy language. Unhappy, oppressed, and weeping orphan, I could be of more use to thee than to this foreign land, so rich in genius—but who is master of his destiny?" Some Poles who

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were aroused by this appeal, provided Trentowski with means to follow out his wishes, and he wrote a series of works in Polish, which were published in Posen, and produced a considerable sensation. The first, 'Chowanna czyli System Pedagogiki,' 2 vols., 1842 (Education on a System of Pedagogics), reached a second edition in 1846, but was to have been completed by a third volume which does not seem to have yet appeared. 'Myslini czyli Logika,' 2 vols., 1844 (Logic), and 'Stosunek filozofi do Cybernitiki,' 1843 (The Relation of Philosophy to the Science of Government), are two of the most important of the remainder. 'Demonomania,' Posen, 1844, is a collection of narratives of supernatural appearances, with an attempt at explanation connected with a theory of the supernatural. Many essays by Trentowski appeared in the Polish periodicals 'Rok' and 'Oredownik naukowy,' published at Posen. In 1848 Trentowski took advantage of the state of affairs in general to return to Cracow, where he gave public lectures, but he afterwards returned to Freiburg, where he lives in retirement married to a German lady. As a philosopher, he seeks, while still a disciple of Kant, to unite empiricism with speculation, and to introduce a sort of Polish practicality into a philosophy fundamentally German; and as an author, either in German or Polish, he is brilliant and attractive in style, and shows a desire to accompany every step of speculation with illustrations of an intelligible character.

TRESCHOW, NIELS, a Danish philosophical and theological writer, was the son of a shopkeeper or tradesman at Drammen in Norway, where he was born September 5th, 1751. From his parents, who were serious and religious persons, he received a careful education, which, seconded by his natural abilities and love of reading, sufficiently prepared him for the university in his fifteenth year, when he was sent to Copenhagen to study theology. Though he did not neglect divinity, he showed a preference for philosophy, history, mathematics, and the physical sciences, in which studies he found companions in Edward Storm [STORM] and Nordal Brun, who were also natives of Norway. After spending five years at Copenhagen, he became corrector or sub-master of the classical school at Drontheim; and it was there that he first took up his pen as an author. In 1780 he was appointed to succeed the celebrated Jacob Baden as rector of the academy of Helsingör, at which time he studied Kant's writings, and explained his philosophy in a series of able papers in the 'Minerva.' Not many years afterwards (1789) he obtained the appointment to the head-mastership of the cathedral school at Christiania, which, besides being valuable for its emoluments, brought him into intercourse with many individuals distinguished not only by their wealth and station, but by their patriotism and philanthropy, and their zeal in promoting the spread of intelligence. Encouraged by them, he turned his attention to the improvement of the system of education in Denmark, but, owing to the opposition they met with in other quarters, his plans were only very partially carried into effect. In 1796 his dissertation 'De Anthropomorphismo' obtained for him the degree of doctor of theology from the university of Copenhagen, at which he was afterwards (1803) appointed professor in ordinary of philosophy, an office filled by him with honour to himself and satisfaction and advantage to the students. In 1813 he quitted Copenhagen for Christiania, in order to accept the chair of philosophy in the new Frederick's University, an institution which he had been mainly instrumental in founding. On the union of Norway with Sweden, he was made by the new king superintendent of public instruction and church affairs, which office he held for twelve years, when he retired to a small estate in the neighbourhood of Christiania, and resided there till his death, September 22, 1833. Among his chief works are—'Morality in Connection with the State,' &c.; 'Principles of Legislation;' 'Spirit of Christianity;' 'Translation of the Gospel of St. John;' and the 'Philosophical Testament, or God, Nature, and Revelation;' all of which were the productions of his studious retirement after relinquishing public duties in 1826.

TREVI'GI, or TREVI'SI, GIRO'LAMO DA, was born at Trevigi in 1497. He was apparently the son of the painter Piermaria Pennacchi, who was doubtless his instructor in painting. Girolamo however, not wholly satisfied with the accuracy of the Venetian painters, became an imitator of the style of Raffaelle, and combined to a considerable extent the qualities of both schools. He lived some time in Bologna, where he painted some excellent works, especially from the story of Sant' Antonio of Padua, in oil, in the cathedral. He left Bologna in consequence of the superior fame of Perino del Vaga, then at Bologna. After painting several works in fresco at Venice, Trent, and some other places, he came to England and entered the service of Henry VIII., who employed him as architect and engineer, with a fixed salary of nearly 100*l.* per annum. He was engaged in the capacity of engineer in the year 1544 before Boulogne, and was there killed by a cannon-shot, in his forty-seventh year.

There are some excellent portraits by Girolamo; they are well coloured and in an elaborate but broad manner, much in the style of the portraits by Raffaelle. There is a fine specimen in the Colonna palace at Rome; it is a half-length of a man in the picturesque costume of the period, holding a ring or signet in his hand. There are, or were, other pictures by Girolamo in this palace. A picture of the Madonna with various saints, which, according to Vasari, was Girolamo's masterpiece, is now in the National Gallery (No. 623). It was originally the altar-piece of the Boccaferri chapel in San Domenico, at Bologna.

There was an earlier painter called Girolamo da Trevigi, by whom there are still works bearing dates from 1470 to 1492: his surname, according to Federici, was Aviano.

TREVISA'NI, A'NGELO, of Venice, was an excellent portrait-painter, and painted also some good historical pieces: he excelled in chiar'oscuro. There is a fine altar-piece by him in the church Della Carità at Venice. Neither the date of his birth nor death is known; accounts differ, but he was living in 1753. There are portraits of both the Trevisani in the painters' portrait gallery at Florence.

TREVISA'NI, FRANCESCO, CAVALIERE, an eminent Italian painter, was born at Capo d'Istria near Trieste, in 1656. He is called by the Venetians, Roman Trevisani, to distinguish him from Angelo Trevisani of Venice. Francesco acquired the first principles of design from his father Antonio Trevisani, an architect, and learnt painting of a Fleming, whose name is not mentioned, who was remarkable for his pictures of spectres, incantations, and such subjects; and young Trevisani executed a very good picture in the same style in his eleventh year. He afterwards became the scholar of Antonio Zanchi at Venice, and painted in his style for some time: he then studied the works of the great Venetian masters, and distinguished himself by several fine pictures in the Venetian manner, which he painted at Venice whilst still young. Being a man of striking personal appearance, and very accomplished in several polite arts, he went much into society, and he won the affections of a noble young Venetian lady, with whom he eloped and married, and he went with her to Rome, to avoid the consequences of the resentment of her family. At Rome, Trevisani was fortunate enough to find a valuable patron in the Cardinal Flavio Chigi, nephew of Pope Alexander VII., for whom he executed several works, and who procured him the title of Cavaliere from the pope. He was much employed also by the Duke of Modena, then Spanish ambassador at the court of Rome, for whom he made several copies after celebrated pictures by Correggio, Parmegiano, and Paul Veronese. After the death of Cardinal Chigi he was much patronised by Cardinal Ottobuoni, for whom he painted an excellent picture of the Slaughter of the Innocents. Trevisani's works are numerous in Rome; he painted also for many other cities, and for foreign countries; he executed some pictures for Peter the Great of Russia. He died at Rome, July 30, 1746.

After his arrival in Rome he forsook the Venetian manner of painting, and adopted that which prevailed in Rome at that period, which consisted chiefly in the imitation of Guido, Domenichino, and others of the Carracci school. But Trevisani painted in many styles, and in almost every line—history in large and small figures, portraits, animals, sea pieces, landscapes, architecture, and flowers; he could imitate well a picture by any master. His best pictures are a good deal in the style of Guido; his composition is grand, and his chiar'-oscuro forcible, his execution free and bold, and his drawing generally correct and graceful; but his chief excellence consisted in a purity and brilliancy of colouring. His best pictures are, a Crucifixion, in the church of San Silvestro in Capite; a San Francesco, in the church of San Francesco delle Sagre Stimate; Saint Joseph dying, in the church of the Collegio Reale; and a Prophet, in the church of San Giovanni Laterano; and the cupola of the cathedral of Urbino, painted for Clement XI. The Albicini family at Forlì possessed in the time of Lanzi various specimens of his different styles, amongst them a Crucifixion, in which the figures were very small but elaborately painted, which Trevisani is said to have considered his best picture, and to have offered a large sum for its re-purchase.

TREVOR, SIR JOHN, Knight, a secretary of state in the reign of Charles II., was born in 1626, and was the eldest son of Sir John Trevor, Knight, of Trevallin in Denbighshire, and descended from an ancient Welsh family. Anthony Wood, in recording his appointment as secretary of state, says of him and his father that they were both "halters in the rebellion, and adherers to the usurper." ('Athenæ Oxonienses,' vol. iii., col. 1089.) The father had been a member of the Long Parliament, but supported the measures which led to the Restoration. After this event the son became a gentleman of the bedchamber in Charles II.'s court, and in February 1668 was sent as special envoy to France, to carry out the object of the treaty called the Triple Alliance, namely, a peace between France and Spain. (Dalrymple's 'Memoirs,' Appendix, p. 6.) He negociated the provisional treaty, which was signed at St. Germain-en-Laye, on the 15th of April 1668, and which received its full confirmation and development in the treaty of Aix-la-Chapelle, on the 2nd of May 1668. After his return to England he was knighted, and in September appointed secretary of state in the room of Sir W. Morrice. He obtained this appointment through the influence of the Duke of Buckingham, who had then attained to the chief favour with the king. (Pepys's 'Diary,' vol. iv., p. 166.)

Two different stories have been transmitted as to the mode in which Trevor's appointment was brought about; but both equally illustrate the custom of the time. Sir William Temple writes to Lord Arlington, "They will have it that the king lays down eight thousand pounds to bring this about, which is a good bargain both for him that comes in and him that goes off." ('Temple's Letters to the Earl of Arlington and Sir John Trevor, &c.,' published by D. Jones, Gent., 1669, p. 10.) Pepys however had an informant, "who for news tells me for certain that Trevor do come to be secretary at Michaelmas and that

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Morrice goes out, and he believes without any compensation." (Pepys's 'Diary.')

Sir John Trevor continued secretary of state until his death in 1672. It was his merit, during the time that he held office, to oppose the French policy which Charles was then pursuing at the instigation of the Duke of York, and with the zealous co-operation of Lord Arlington, the other secretary of state; and to endeavour to moderate the persecution of Protestant nonconformists, which was carried on during that period, under the same advisers, by means of the Conventicle Acts. Having been originally one of the cabinet, he was put out of it in consequence of his opposition to the Duke of York's policy in 1670. "It was remarked," says Hume, "that the committee of council established for foreign affairs was entirely changed; and that Prince Rupert, the Duke of Ormond, secretary Trevor, and lord keeper Bridgeman, men in whose honour the nation had great confidence, were never called to any deliberations." ('History of England,' vol. vii., p. 458, ed. 1791.) Sir William Temple, who returned to England from the Hague in 1670, and grieved to see the rapid progress of a policy directly contrary to that of the Triple Alliance which he had achieved, found Trevor of the same opinion with himself, but unable to do anything, as he was, in Sir W. Temple's phrase, "merely in the skirts of business." ('Temple's Works,' vol. ii. p. 170.)

Sir John Trevor died, after a short illness, on the 28th of May 1672. He died a year before his father, who, when he died, was succeeded in his estates by Sir John Trevor's eldest son. Sir John Trevor had married Ruth, one of the daughters of the celebrated John Hampden, by whom he left a numerous family. THOMAS TREVOR, his second son, was bred to the law, and having pursued it with great success, attained to political as well as legal eminence. He was in William III.'s reign successively solicitor and attorney-general, and in 1701 was appointed chief-justice of the Common Pleas. He was created a peer by Queen Anne in 1711, by the title of Lord Trevor of Bromham, in Bedfordshire. In 1726 he was made lord privy seal by George I., and in 1730, but a month before his death, received from George II. the post of president of the council. He died on the 19th of June 1730. His character is briefly sketched by Speaker Onslow in a note on Burnet (vol. iv., p. 334, ed. 1823), where he is described as having the general esteem of all political parties, though, beginning as a Whig, he after a time left the party, and then again rejoined it, and as an able and upright, but reserved, grave, and austere judge.

The third son of this Lord Trevor ultimately inherited his title, being the fourth Lord Trevor. He was a distinguished diplomatist, and having published a volume of poems, is enrolled in Horace Walpole's list of 'Royal and Noble Authors.' Having had the Hampden estates left to him by his cousin, John Hampden, Esq., who was, like himself, great grandson to the patriot Hampden, and who died unmarried, he took the name and arms of Hampden, and was in 1766 created Viscount Hampden. (Collins's 'Peerage,' by Brydges, vol vi., pp. 291-304.)

TREVOR, SIR JOHN, KNIGHT, a lawyer of eminence, and speaker of the House of Commons in the reigns of James II., and William and Mary, was a member of the same Welsh family as the subject of the previous article, and the second son, but ultimately heir, of John Trevor, Esq., of Brynkinalt, in Denbighshire. By his mother, he was first cousin to the notorious Judge Jefferies. He was born in 1633.

The history of this Sir John Trevor has been sketched by the strong pen of Roger North, in a well-known passage in his 'Life of the Lord Keeper Guildford' (vol. ii., p. 27): "He was a countryman of the lord chief justice Jefferies, and his favourite. . . . . He was bred a sort of clerk in old Arthur Trevor's chamber, an eminent and worthy professor of the law in the Inner Temple. A gentleman that visited Mr. Arthur Trevor, at his going out, observed a strange-looking boy in his clerk's seat (for no person ever had a worse sort of squint than he had), and asked who that youth was? 'A kinsman of mine,' said Arthur Trevor, 'that I have allowed to sit here, to learn the knavish part of the law.' This John Trevor grew up, and took in with the gamesters, among whom he was a great proficient; and being well grounded in the law, proved a critic in resolving gambling cases, and doubts, and had the authority of a judge among them; and his sentence for the most part carried the cause. From this exercise he was recommended by Jefferies to be of the king's council, and then master of the rolls and, like a true gamester, he fell to the good work of supplanting his patron and friend; and had certainly done it if King James's affairs had stood right up much longer; for he was advanced so far with him as to vilify and scold with him publicly in Whitehall." Having been solicitor-general in the reign of Charles II., Sir John Trevor was appointed master of the rolls by James II. in 1685, and on the meeting of parliament in May of that year he was elected speaker of the House of Commons. In the beginning of 1688 he was made a privy councillor. After the Revolution Trevor obtained the confidence of William III., and was much consulted by him. There is a paper of his addressed to William, published by Sir John Dalrymple ('Appendix,' part ii., p. 80), in which he counselled the dissolution of the Convention parliament. This parliament having been dissolved, and a new one assembled on the 20th of March 1690, Sir John Trevor was a second time elected speaker. He was also appointed one of the commissioners of the great seal. "The speaker of the House of Commons, Sir John Trevor," says Burnet, "was a bold and dexterous man, and knew the most effectual ways of recommending himself to every government: he had been in great favour in King James's time, and was made master of the rolls by him; and if Lord Jefferies had stuck at anything, he was looked on as the man likeliest to have the great seal. He now got himself to be chosen speaker, and was made first commissioner of the great seal; being a Tory in principle, he undertook to manage that party, provided he was furnished with such sums of money as might purchase some votes; and by him began the practice of buying off men, in which hitherto the king had kept to stricter rules." ('History of his Own Time,' vol. iv., p. 74, ed. 1823.)

In the session of 1695 the corrupter of others was discovered to have been himself corrupted, and was expelled from the speakership and from the house. It was proved that he had received a bribe of a thousand guineas from the city of London for his support of a bill in which the city was greatly interested. (Burnet, vol. iv., p. 254.) Being speaker, he had to put the question for his own expulsion. "He sat above six hours," says North, "as prolocutor in an assembly that passed that time with calling him all to nought to his face; and at length he was forced, or yielded, to put the question upon himself, as in the form, 'As many as are of opinion that Sir John Trevor is guilty of corrupt bribery by receiving, &c.;' and in declaring the sense of the house declared himself guilty. The house rose, and he went his way, and came there no more." ('Life of the Lord Keeper Guildford,' vol. ii., p. 28.)

Sir John Trevor, though thus expelled from the House of Commons, retained the mastership of the rolls, "to the great encouragement," as North remarks, "of prudent bribery for ever after." He had the character of being a man of great talents, though of no principle. There are some anecdotes of him in Noble's 'Continuation of Granger's Biographical History' (vol. i., p. 172), which show him to have been extremely mean and avaricious. He died on the 20th of May 1717, in London, at his house in Clement's Lane, and was buried in the Rolls' chapel.

His only daughter married Michael Hill, Esq., a privy councillor and member of parliament, and had two sons. The eldest son was created Viscount Hillsborough, and his son Marquis of Downshire. The second son, succeeding to his grandfather Sir John Trevor's estates, took the name and arms of Trevor, and was created, in 1766, Viscount Dungannon.

TREW, CHRISTOPHER JAMES, a celebrated anatomist and botanist, was born at Lauffen, a small town in Franconia, near Nürnberg, on the 26th of April 1695. His father, who was an apothecary, took charge of his education and taught him the principles of botany and pharmacy. Trew went in 1711 to Altdorf in order to attend the lectures of the faculty of medicine, and was admitted to the degree of doctor in 1716, after five years' study. On his return to his own country he immediately began to practise, and obtained sufficient support to encourage him to continue. He however soon formed the resolution of travelling; and accordingly he went through Germany, Switzerland, France, and Holland, and stayed for a year at Danzig. In 1720 he returned to Lauffen, and became a member of the College of Physicians at Nürnberg. The extensive practice that he soon succeeded in obtaining made him so well known to the world, that the Margrave of Anspach granted him the title of physician-in-ordinary and counsellor to the court (Hofrath). He was admitted in 1742 as a member of the 'Académie des Curieux de la Nature,' and was raised in 1746 to the dignity of president, which at this time included the titles of count palatine, aulic counsellor, and physician to the emperor. He died on the 18th of June 1769, at the age of seventy-four, without ever having been persuaded to leave Nürnberg, notwithstanding the attractive offers that were made to draw him to Altdorf and elsewhere. Assisted by the excellent painter Ehret, he published the beginning of a magnificent work on botany, which was continued after his death by Vogel. With regard to anatomy he conjectured that the mesaraic veins possessed the faculty of absorption; he proved that the pretended salivary ducts of Coschwitz are simple veins; and he very well demonstrated the differences which are observed in the human body both before and after birth with regard to the organs of circulation. Besides one hundred and thirty-three observations which are to be met with in the 'Commercium Litterarium,' of Nürnberg, and one hundred and thirty-seven which have been inserted in the 'Acta Curiosum Naturæ,' the following are his principal works in anatomy and botany. In the former science he published 'Dissertatio Epistolica, de Differentiis quibusdam inter Hominem natum et nascendum intercedentibus deque Vestigiis Divini Numinis inde colligendis,' 4to, Nürnberg, 1736, with a great number of plates representing peculiarities of the fœtus; 'Epistola ad Alb. Hallerum de Vasis Linguæ salivalibus atque sanguiferis,' 4to, Nürnberg, 1734; 'Tabulæ Osteologicæ Corporis Humani,' folio, max., fine coloured plates, Nürnberg, 1767. In botany his first publication was the description of a flowering American aloe, 4to, Nürnberg, 1727. In 1750 he began to publish one of the most splendid botanical works that has ever appeared, under the title of 'Plantæ selectæ quarum Imagines ad Exemplaria Naturalia manu pinxit G. Dionysius Ehret, Nominibus Propriis et Notis illustravit, C. J. Trew,' folio, Nürnberg. To the incomparable designs of Ehret, Trew added descriptions and remarks and the work appeared in decades, of which seven were completed.

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In the same year he commenced a similar publication of garden-flowers, entitled 'Amœnissimæ Florum Imagines,' which was carried on to six decades. In 1757 he published 'Cedrorum Libani Historia et Character Botanicus, cum illo Laricis, Abietis, Pinique comparatus,' 4to, Nürnberg, with plates by Ehret; the second part appeared ten years afterwards. He also published a much improved edition of Blackwell's 'Herbal,' in English and German, with an appendix of new plants. Having made the acquisition of the wooden plates left by Gesner, he gave an impression of two hundred and sixteen figures of plants from them, under the title of 'Icones posthumæ Gesnerianæ,' 1748.

TRI'BOLO, NICOLO DI, an able sculptor, born at Florence in 1500, was originally brought up to the trade of a carpenter, but becoming acquainted with Sansovino [SANSOVINO], he studied under him. The first work on which he was employed after quitting that master was two statues of sibyls for the front of San Petronio at Bologna, which figures (represented in Cicognara's work) at once stamped his reputation. For the doors of the same church he also executed some bas-reliefs of great merit. The pestilence at Bologna in 1525 caused him to leave that city, but he soon returned to it, and remained till the death of his patron, Bartolommeo Barbazal, induced him to remove from it, and to go to Pisa, where he was employed by the sculptor Pietrosanta. While at Pisa he was commissioned by Gio. Batt. della Palla, who was collecting works of art for Francis I., to execute a statue of Nature, which on being sent to Fontainebleau, was admired as a choice production of art. He employed his talents less honourably when, on Florence being besieged by Clement VII., in 1529, he treacherously furnished that pope with plans and models of the city and its outworks. His services on that occasion obtained him Clement's patronage, who among other things employed him to assist Michel Angelo in the sculptures intended for the chapel of San Lorenzo; and he had begun two figures intended for the tomb of Giuliano de' Medici, one representing Earth, the other Heaven, when he was disabled from proceeding with them by an attack of ague, and hardly was he recovered when the pope's death put a stop to the work. He was afterwards employed by the grand-duke Cosmo I. in laying out the gardens and designing the fountains and statues of the Villa di Castello, near Florence, of which extensive scheme of embellishment a very minute account is given by his friend and biographer Vasari. But although commenced, it was prosecuted but slowly; which Vasari imputes in some measure to Tribolo's own remissness; nor was it ever completed. On purchasing the Palazzo Pitti, Cosmo engaged Tribolo to improve the gardens and decorate them with statues, &c.; but hardly had he commenced his labours when he was seized with an illness that carried him off on the 7th of September 1550. (Vasari, *Vite*; Cicognara, *Storia de Scoltura*.)

TRIBONIANUS, a Roman jurist, mainly instrumental in the compilation of the code of Justinian, was a native of Pamphylia, and his father was from Macedonia. His learning was most extensive: he wrote upon a great variety of subjects, was well versed both in Latin and Greek literature, and had deeply studied the Roman civilians, of which he had a valuable collection in his library: "his genius," says Gibbon, "like that of Bacon, embraced, as his own, all the business and the knowledge of the age." He practised first at the bar of the prætorian prefects at Constantinople, became afterwards quæstor, master of the imperial household, and consul, and possessed for above twenty years the favour and confidence of Justinian. Owing to a popular tumult, he was disgraced in A.D. 531, but he was shortly restored, and continued in office till his death. Tribonianus was appointed by Justinian, with nine other commissioners, to form the first code named after that emperor; and in 531 he was commissioned with sixteen others to compile the Digest of the decisions of the Roman civilians. The Digest, which by an imperial edict was to supersede all previous text-books, and to have the force of law throughout the empire, was promulgated in December 533. [JUSTINIANUS, FLAVIUS.] The revised edition of the Code, published in December 534, was prepared by Tribonianus. Tribonianus died in 545. His manners are said to have been remarkably mild and conciliating; he was a courtier, and fond of money, but in other respects he appears to have been calumniated by his enemies. He was a superior man, and most valuable to Justinian.

TRIBU'NUS (Τριβοῦνος), a celebrated physician, who was born in Palestine, and lived in the 6th century after Christ. He is said by Procopius ('De Bello Goth.,' lib. iv. cap. 10) and Suidas (*in voce* Τριβοῦνος) to have been one of the most skilful of his profession, and is also described as being wise, temperate, and pious. Chosroes, king of Persia, held him in such estimation, that when he was treating about a peace with the emperor Justinian, in 546, he would not so much as make a truce with him, except on the condition that Tribunus, whose skill in physic he wanted and was acquainted with, should be sent to him for one year; and the historian remarks that as soon as this was done a truce was concluded for five years. ('De Bello Pers.,' lib. ii., cap. 28.) Tribunus had formerly cured Chosroes of an illness, for which he was rewarded with great presents, and returned to his own country. After the truce just mentioned he stayed a whole year with Chosroes, who offered to give him whatever he demanded; instead however of asking for money, he desired that some of the Romans who were captives in Persia might be set at liberty. The king at his request not only released those whom he had particularly named, but three thousand others besides, which made the name of Tribunus famous throughout the whole extent of the empire. (Freind, *Hist. of Physic.*)

*TRICOUPI, or TRIKUPIS, SPIRIDION, the leading Greek historian of the Greek War of Independence. When the unexpected death of Lord Byron at Missolonghi in April 1824 produced a sensation throughout Europe, the name of Tricoupi became at once known as that of the author of a funeral oration on the poet, which was composed and delivered at Missolonghi within two days after his decease, and which was printed by order of the Greek government. It was reported at the time that Tricoupi was connected with England by having received his education at Eton. He has since been three times ambassador extraordinary and minister plenipotentiary from Greece to this country, at first in 1838 and 1839, the second time from 1842 to 1844, and the third from 1852 to the present time (August 1857). His great work the 'Ιστορια της Ἑλληνικης Ἐπαναστασεως,' or 'History of the Greek Insurrection,' is still in the course of publication from a London press, the first volume having appeared in 1853, and the third in 1856, bringing the history up to 1826, when the war was approaching the decisive blow struck at the battle of Navarino. In the 'Prolegomena' the author informs us that he was encouraged to publish the work by a liberal subscription of the Greeks in England. He justifies the value to be attached to contemporary history, and the confidence that may sometimes be placed in the impartiality even of one who has been an actor in its scenes, by a reference to the illustrious example of Thucydides. The language in which the work is composed may be described as composed entirely of ancient Greek words, but the author has not carried his imitation of ancient Greek so far as to introduce ancient inflections and forms of syntax remote from those of the modern language. The tone of the narrative is dignified and impartial with perhaps a deficiency in warmth. On the whole the history must be regarded as a work of great value, which, if it does not become the standard authority on the subject, will at all events be one of the main sources of the future historian. It is to be regretted however that M. Tricoupi's references to the sources of his own statements are extremely scanty. [See SUPPLEMENT.]

TRIEWALD, MARTIN, an eminent Swedish engineer and mathematician, was born at Stockholm in 1691, and educated in the German school of that city. Being intended for a commercial life, he visited England on the completion of his studies, to improve himself in such branches of knowledge as might prove useful in his future career; but having met with some disappointments, and seeing little prospect of success, he determined to embark for some distant part of the world. He was deterred from so doing by forming an intimacy with Baron Fabricius, the Holstein minister, who took him into his service as a secretary, an engagement which led to his becoming better known, and gave him an opportunity of acquiring the friendship of several eminent persons, among whom was Sir Isaac Newton. Triewald was subsequently engaged by the proprietor of some coal-pits near Newcastle to superintend the management of the colliery-works, a situation for which he was qualified by his studies while in London, where he had attended the lectures of Dr. Desaguliers on natural philosophy. In this situation Triewald devoted his attention principally to mechanics, and studied diligently those branches of the mathematics which are most useful to an engineer. He had never before seen a steam-engine; but he very soon made himself acquainted with the construction of that machine, and introduced some improvements in it.

In 1726, after an absence of ten years, he returned to his native country, where he constructed a steam-engine, and read lectures on natural philosophy, which he illustrated by experiments. These lectures were well received, and recommended Triewald to the notice of the king and of the states, who conferred upon him an annual pension, with the title of director of machinery. He next turned his attention to the improvement of the iron and steel works of Sweden, and endeavoured to introduce superior processes in the manufacture of iron. His zeal and diligence in this and other similar pursuits procured him a commission as captain of engineers and inspector of fortifications; and while acting in that capacity he invented various machines, which are still, or were not many years since, preserved in the Academy of Sciences at Stockholm. Several similar memorials of his talent were also deposited with the Academy of Lund. Among the machines to which he directed his attention with a view to the introduction of improvements was the diving-bell, on the use of which he wrote a treatise, which was published at Stockholm in 1741: an account of the diving-bell constructed by him and used for several years on the coasts of the Baltic was published in the 'Philosophical Transactions,' vol. xxxix., p. 377. He invented a ventilator for the expulsion of foul air from ships, &c., for which he received honorary rewards from the King of Sweden and from the King of France; and he attended to agriculture and the naturalisation of foreign plants.

Triewald was one of the earliest members and promoters of the Academy of Stockholm: in 1729 he was elected a member of the Scientific Society at Upsal, and he received similar honours from several other learned bodies, among which was the Royal Society of London. He wrote several papers in the 'Memoirs of the Academy of Stockholm' for 1739, 1740, and 1747; and also made several com-

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munications to the English 'Philosophical Transactions.' Triewald died suddenly, August 8, 1747.

TRILLER, DANIEL WILLIAM, a learned and laborious German physician, was born at Erfurt, the 10th of February 1695. He received his classical education at Zeitz and Leipzig, at which university he afterwarde studied medicine. He took his doctor's degree at Halle in 1718, after which he returned to Leipzig and there delivered lectures. In 1720 the town of Merseburg offered him the situation of public physician, which he accepted; in 1730 he made several journeys into Switzerland in the suite of a German prince. Having obtained his dismission at the end of four years, he settled at Frankfurt-on-the-Main, which place he left in 1746, in order to settle at Dresden, with the title of physician to the king of Poland. At last the University of Wittenberg bestowed on him a professorship in 1749, which he filled with distinction until his death. He died at the age of eighty-seven, on the 22nd of May 1782.

Triller was a very learned physician, which makes one regret that he did not publish the edition of Hippocrates to which he devoted a great part of his life, and of which he published a specimen under the title 'De novâ Hippocratis Editione Adornandâ Commentatio, ... Speciminis Loco Libellum Hippocratis "De Anatome," .... Commentario perpetuo Medico-critico illustravit, Lugd. Bat.,' 4to, 1728. Abraham Gronovius inserted his notes upon Ælian's 'History of Animals,' in his Greek and Latin edition of this author, published at London, 4to, 1744. The judgment passed upon him by M. Goulin, quoted in the 'Biographie Médicale,' is rather severe, though substantially just. During forty years, says he, Triller filled four vols. 8vo with Latin poems on Medicine: he published dissertations, opuscula, and a mediocre treatise on pleurisy; he disfigured the excellent Pharmacopœia of Wittenberg by overloading it with quotations and notes, in which he often quotes his own Latin poems, and shows, amidst many childish jeux de mots, that he was neither a druggist nor a physician. The list of his works (which consist almost entirely of monographs and dissertations) occupies two pages in the 'Biographie Médicale;' of these perhaps the following, relating chiefly to medical antiquities, are some of the most interesting:—'De Mo.y Homerico detecto, cum Reliquis Argumentis ad Fabulam Græcam pertinentibus,' Leipzig, 4to, 1716; 'Apologia pro Hippocrate, Atheismi falso accusato,' Rudolstadt, 4to, 1719; 'Epistola Medico-Critica ad Jo. Freind supra I. et II. Hippocratis Epidemicorum, in qua simul agitur de variis ejus Editionibus,' Rudolstadt, 4to, 1720, 'Conjecturæ et Emendationes in Aretæum,' first published in the 'Acta Erudit. Lipsiens.,' 1728, p. 101, sq., and afterwards inserted in Boerhaave's edition of that author, Lugd. Bat., folio, 1731, Greek and Latin; 'Succincta Commentatio de Pleuritide ejusque Curatione,' Frankfurt, 8vo, 1740; 'De Veterum Chirurgorum Arundinibus atque Hebenis ad Artus male firmos confirmandos adhibitos,' Wittenberg, 4to, 1749; 'De Fame Lethali ex Callosa Oris Ventriculi Angustia,' Wittenberg, 4to, 1750; 'De Clysterum Nutrientium Antiquitate et Usu,' Wittenberg, 4to, 1750; 'De Specificorum, sic dictorum, Remediorum Dubia Fide et Ambiguo Effectu,' Wittenberg, 4to, 1751; 'De Hippocratis Studio Anatomico Singulari,' Wittenberg, 4to, 1754; 'De Veritate Paradoxi Hippocratici, Nullam Medicinam interdum esse Optimam Medicinam,' Wittenberg, 4to, 1754; 'De Scarificationis Oculorum Historia, Antiquitate, et Origine,' Wittenberg, 4to, 1754; 'De Remediis Veterum Cosmeticis, eorumque Noxiis,' Wittenberg, 4to, 1757; 'In Locum Plinii de Morbo per Sapientiam Mori,' Wittenberg, 4to, 1757; 'Dispensatorium Pharmaceuticum Universale,' Frankfurt, 4to, 1764; 'De Morbo Cœliaco singulari à Celso descripto,' Wittenberg, 4to, 1765; 'Geprüfte Inokulation, ein Gedicht,' Frankfurt, 4to, 1766: 'Opuscula Medica ac Medico-Philologica, antea sparsim edita,' Frankfurt, 3 vols. 4to, 1766-72; 'Gedicht von den Veränderungen in der Arzneykunst,' Wittenberg, 4to, 1768; 'De Senilibus Morbis, diverso Modo a Salomone et Hippocrate descriptis atque in se comparatis,' Wittenberg, 4to, 1771; 'De Variis Veterum Medicorum Ocularioruum Collyriis,' Wittenberg, 4to, 1772.

TRIMMER, SARAH, one of the most popular English writers for the instruction of youth, was born at Ipswich, January 6, 1741. Her father, Mr. Joshua Kirby, who is known as the author of 'Dr. Brooke Taylor's Method of Perspective made Easy,' and 'The Perspective of Architecture,' was a man of exemplary piety, and from him she imbibed, at a very early age, sentiments of religion and virtue. When she was about fourteen years old, her parents removed to London, where Mr. Kirby became tutor in perspective to George III., then prince of Wales, and subsequently to Queen Charlotte. Owing to this change of residence, Miss Kirby was introduced to the society of several eminent persons, among whom was Dr. Johnson, who was much pleased with her mental attainments, and presented her with a copy of his 'Rambler.' Being at this time separated from the society of her young associates, she devoted much time to reading and drawing, and obtained a prize from the Society of Arts. About the year 1759 Mr. Kirby removed with his family to Kew, upon occasion of his appointment as clerk of the works at the palace at that place; and during his residence there, Miss Kirby became acquainted with Mr. Trimmer, to whom she was married at the age of twenty-one. From that time until the period when she became an author, Mrs. Trimmer was almost entirely occupied with domestic duties and with the education of her numerous family. Her literary labours were commenced about 1780, and were suggested by some of the popular works for the young then recently published by Mrs. Barbauld. A small volume, entitled an 'Easy Introduction to the knowledge of Nature,' was the first of the series of popular works published by Mrs. Trimmer. It was followed, in 1782 and the two following years, by six volumes, issued at various times, of 'Sacred History, selected from the Scriptures, with Annotations and Reflections adapted to the Comprehension of Young Persons.' Among Mrs. Trimmer's subsequent publications is a work entitled 'The Economy of Charity,' addressed to ladies, and intended to assist them in the formation and management of Sunday-schools and other charitable institutions. The first edition appeared in 1786, and it was soon followed by two others. After it had remained out of print for some years, the author revised and enlarged it, adapting it to the altered state of the institutions to which it refers, and republished it in 1801. The 'Family Magazine,' a book of instruction principally for cottagers and servants, was carried on for a time by Mrs. Trimmer, about the period of the original publication of the 'Economy of Charity;' and after the magazine was out of print, the principal original papers were collected, and published as 'Instructive Tales.' The 'Adele et Theodore' of Madame de Genlis suggested to Mrs. Trimmer, about 1787, the idea of publishing prints representing events in history, accompanied by descriptions; and in this way she illustrated ancient history, the Old and New Testaments, and the histories of Rome and England. The great imperfections of the old system of instruction in charity-schools led her to write superior books for their use, to which she obtained the sanction of the Society for Promoting Christian Knowledge. The desire to open the eyes of the public to the mischievous character of various publications for the use of children led to the commencement of a periodical work, called the 'Guardian of Education,' containing essays on Christian education, and reviews of books for the young; but, after it had extended to five octavo volumes, the over-exertion of Mrs. Trimmer in this matter brought on an illness which compelled her to desist from her labour. After her death, an 'Essay upon Christian Education' was published separately, extracted from this work. In 1806 appeared 'A Comparative View of the New Plan of Education,' &c., a work designed to show the danger of too generalising a system of education for the poor, which led to much useful discussion. The last of Mrs. Trimmer's publications was a volume of sermons, selected from the most eminent divines, and adapted for domestic use, under the title of 'Family Sermons.' On the 15th of December 1810, without any previous illness that could alarm her family, she bowed her head and died in the chair which she usually occupied in her study. In 1814 appeared, in two octavo volumes, an 'Account of the Life and Writings of Mrs. Trimmer,' from which work the materials of this notice are derived.

TRINCAVE'LLIUS, VICTOR (TRINCAVELLA or TRINCAVELA), was born of a noble family at Venice in 1496. After a careful general education, he went to study at Padua, and thence proceeded to Bologna, where he remained for seven years, and gained such a knowledge of Greek, that, even in his pupilage, his teachers used to consult him on questions of difficulty in interpretation. From Bologna he returned to Padua, where he received the diploma of doctor of medicine; and thence to Venice, where he was appointed to a professorship of philosophy, and obtained the highest reputation, not only in that capacity, but also in the practice of medicine. His fame was greatly increased after his return from the island of Murano, whither he had been sent by the Venetian government to take charge of the sick during an epidemic, and where he showed such skill and courage, that when he came back to Venice he was received with a kind of triumph. In 1551, upon the death of Montanus, he was appointed professor of medicine at Padua, with an unusually large stipend, in consideration of the greater income from practice which he had resigned. He remained at Padua till 1568, when he was sent by the senate to attend a Venetian nobleman who was ill at Udina. His advice was followed by the recovery of his patient, but the fatigue he suffered and the infirmities of age brought on an illness of which he died at Venice, August 21, 1568.

The knowledge of Greek which Trincavellius acquired in Bologna and by subsequent study, enabled him to contribute greatly by his commentaries and lectures to the introduction of the works of the writers in that language into the medical schools of Italy, in which before his time, medicine had been taught almost exclusively from the writings of the Arabian physicians. In his practice however he is said to have followed the doctrines of the Arabian school. All his medical works were published, with the title 'Opera Omnia,' in two volumes folio, at Lyon in 1586, and at Venice in 1599. The chief interest of his writings lies in the completeness of the view which they afford of the medical practice of the time and of the principles on which it was founded; for they contain many observations and letters by others as well as by himself, and many cases and discussions upon modes of treatment. The chief of them are: 'Duæ Quæstiones Medicæ, altera num in lienis adfectibus secanda sit vena, quæ est ad annularem digitum sinistræ manus; altera, utrum in morborum initiis, solum cum materies turget, purgantibus medicamentis uti liceat,' first published at Padua in 1567; and 'Consilia medica post editiones Venetam et Lugdunensem accessione cxxviii. consiliorum locupletata, etc.,' Basel, 1587. In these editions of the 'Opera Omnia'

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are also inserted Trincavellius' commentaries on the ancient medical writers, viz.: 'Explanationes in Galeni libros de Differentiis Febrium;' 'In priorem librum Galeni de Arte Curandi;' 'Familiares Exercitationes in primam partem secundi libri Prognosticorum Hippocratis et Galeni;' 'Commentarii in Galeni libros de Compositione Medicamentorum;' 'Explanationes in primam Fen quarti Canonis Avicennæ.' He also in 1534 edited the works of Themistius, translated into Latin by Hermolaus Barbarus, and wrote many notes to them, and translated or edited the commentaries of John the Grammarian on Aristotle, in 4 volumes, folio, in 1535; the 'History of the Expedition of Alexander, by Arrian,' in 1535; the 'Manual of Epictetus,' with the 'Commentary of Arrian,' and the 'Sentences of Stobæus,' in the same year, and the 'Poems of Hesiod' in 1537.

(*Life*, prefixed to the 'Opera omnia,' by Laurentius Marucinus; *Biographie Universelle;* Haller, *Bibliotheca Medicinæ Practicæ*, t. ii., p. 46.)

TRIPPEL, ALEXANDER, a sculptor of considerable note, was born at Schaffhausen in Switzerland, in 1747, and, at nine years of age, was sent to a relation in London, where he was put to the trade of a musical-instrument maker; but having a decided inclination for the fine arts, he afterwards accompanied one of his brothers to Copenhagen, and there studied sculpture under Professor Wiedewelt, director of the Academy of Arts in that city. Having so employed eight years in Denmark, he went to Berlin; but being there disappointed in his expectations, returned to Copenhagen, and gained several prize medals. He then visited Paris, where he remained about three years, and distinguished himself by a very fine allegorical group representing Switzerland. In 1777 he went to Rome, where he continued to reside till his death, in 1793, practising his art with great success, and with the reputation of being one of the ablest sculptors of his time, both on account of the noble simplicity displayed in his productions, and the beauty of their execution. He was more particularly successful in bas-reliefs and busts, among which last he executed one of Göthe for the prince of Waldeck, which is spoken of by the poet himself as being in an excellent style. Another of his works is Salomon Gesner's monument at Zürich. A considerable number of his productions are in Russia. Trippel's portrait is prefixed to the 54th volume of the 'Neue Bibliothek der Schönen Wissenschaften.'

TRISSI'NO, GIOVANNI GIORGIO, was born at Vicenza, of a noble family, in 1478. He applied himself to classical literature, studied the Greek language under Chalcondylas, and became also an elegant Latin and Italian writer. At a mature age he proceeded to Rome, where Leo X. took him into his favour, and employed him in several diplomatic missions. He was afterwards employed by Clement VII., who sent him on a mission to Charles V., with whom also Trissino ingratiated himself. Trissino died at Rome in 1550. He wrote:—1, 'Sofonisba,' the first Italian regular tragedy, which however has little merit, and is now forgotten. It was much praised at the time as a novelty, and was performed at Rome with great splendour. 2, 'L'Italia liberata dai Goti,' an epic poem in blank verse relative to the re-conquest of Italy by Belisarius in the reign of Justinian. The poem is weak and dull, and was considered such from its first appearance. 3, 'La Poetica,' a treatise on the poetical art. This is considered as Trissino's best and most elaborate work. 4, 'Ritratti delle bellissime Donne d'Italia.' 5, a comedy, entitled 'I Simillimi,' in imitation of the 'Menæchmi' of Plautus; besides some minor compositions in Italian and Latin. He attempted to introduce new letters into the Italian alphabet, especially to distinguish the two sounds of the *o* and the *e*, and he wrote a letter on the subject to Pope Clement VII., which was published in 1524; but this innovation met with a great and successful opposition. Firenzuola wrote an invective against Trissino's new alphabetical signs. Zeno however attributes to Trissino's suggestion the custom which has since prevailed among the Italians of writing the *v* and the *j* different from the *u* and the *i*, and of introducing the *z* in such words as 'Venezia,' 'grazia,' 'locuzione,' &c., which used to be formerly with a *t*, 'Venetia,' &c.

Trissino was a friend and adviser of his countryman Palladio the architect, to whom he imparted his own classical erudition concerning the works of art of the ancients. (Corniani, *I Secoli della Letteratura Italiana.*)

TRISTAN DA CUNHA, a Portuguese naval commander. In 1505 Emmanuel, king of Portugal, nominated Da Cunha viceroy of the Indies, a post which he was prevented by sickness from accepting. After his recovery he was appointed to the command of a fleet of fifteen vessels, of which Alfonso d'Albuquerque's squadron of five, intended to cruise in the Red Sea, formed a part. Da Cunha sailed, in 1506, with his armament from Lisbon, to which he returned in 1508 (?). On leaving Portugal he steered his course southwards till he reached a latitude so high that some of his men perished from the excessive cold. While steering this course he discovered, in lat. 37° 16′ S., the islands which bear his name. His fleet was dispersed by a violent tempest, and the scattered vessels reassembled at Mozambique. Before reaching this settlement Da Cunha had touched at Madagascar, and, attracted by reports which had been spread of great quantities of spices produced in that island, had examined considerable part of its coasts. Not finding the country answer his expectations, he rejoined his fleet at Mozambique and wintered there. In the spring he undertook an expedition against the chief who held Melinda, and chastised the people of Brava for withholding the tribute they had promised to pay to Portugal. The fleet proceeded from the scene of these actions to the island of Socotra, of which he took possession in the name of Portugal. Here Da Cunha and Albuquerque separated: the latter proceeding to the Red Sea, the former to Cochin, where he concerted with Almeida an expedition against Calicut. The enterprise was successful, and Da Cunha returned to Portugal with five ships richly laden. Soon after his arrival he was made a member of the council of state. He does not however appear to have taken any prominent part in public affairs except when he was sent ambassador to Leo X. in 1515.

In 1536 his son Nuno died at sea on his return from India, where he had been superseded in the chief command by Noronha. The new viceroy had refused his predecessor even a passage on board of a king's vessel. Nuno sailed in a merchantman, but chagrin preyed on his spirits to such an extent that he died before reaching the Cape of Good Hope, and his body was, at his own request, committed to the sea. Tristan da Cunha expressed his keen sense of the indignities offered to his son by demanding an audience of the king; and on its being granted, appearing, followed by his grandchildren to offer payment for the cannon-balls which had been attached to his son's body in order to sink it. This is the last we hear of him: he appears to have died soon after. An account of Tristan da Cunha's expedition was compiled from his manuscripts by De Barros, and published by order of the king. A translation of this narrative was published at Leyden, by Pieter van der Aa in 1706.

TRITHEN, FREDERICK HENRY, a distinguished Sanscrit and Slavonic scholar, was born in February 1820 in Switzerland, from whence he was removed when a few years old to Odessa, his father having accepted the situation of professor at a Russian college in that city. At Odessa he received an excellent education and had ample opportunities for making himself acquainted with the modern languages, of which French, English, and German were as familiar to him as Russian. At the university of Berlin, where he continued his studies, and took his degree of doctor of philosophy, he was distinguished for his knowledge of Greek, and he studied Sanscrit under Bopp. After passing some time in Poland, where he made himself master of Polish, he came to England, where, in 1841, he was teacher of modern languages at Rugby, under Dr. Tait, the present bishop of London. He then began to contribute articles, chiefly on subjects connected with Sanscrit literature, to the 'Penny Cyclopædia' and the 'Biographical Dictionary' of the Society for the Diffusion of Useful Knowledge.

In 1844 he was appointed one of the assistants in the Printed Book department in the British Museum, and was partly employed in cataloguing the Sanscrit and Arabic works, and those in the Slavonic languages, of which a large stock had then recently been added to the Museum library. In coming to the Museum he had indulged in expectations that his talents and acquirements would probably attract the notice of the Trustees with the effect of bringing encouragement and promotion, and he was deeply disappointed to find that such expectations were futile. He accepted in 1845 the post of private tutor in the family of Prince Chernichev, the Russian minister of war, and left London for St. Petersburg. He returned to England after an absence of about two years, part of which he had passed at Constantinople and Cairo, and in 1848 published at London an edition of the 'Maha Vira Charita,' or History of Rama, a Sanscrit drama, by Bhavabhuti. His friends suggested to him to offer himself as a candidate for the professorship of modern European languages in the Taylor Institution at Oxford, which was then on the point of being set in action. The professor, it was decided, was to be appointed at first for five years only, but with the capability of being re-elected; his post was to be one of influence and authority, the rest of the officials of the institution being placed under his directions, and his salary was to be 400*l.* a year. Dr. Trithen was elected to this post in 1848 in preference to some very able competitors, and contrary to his own expectations, and entered upon his duties with a lecture 'On the position occupied by the Slavonic dialects among the other languages of the Indo-European family,' which he afterwards printed as an essay in the 'Proceedings of the Philological Society of London,' of which he had been a member since 1843. The career of usefulness and honour which now seemed to lie before him was suddenly cut short about the middle of 1850 by an attack of mental aberration in so violent a form that his friends found it necessary to put him under restraint. It was reported at the time that the immediate cause of the disorder was, that a lady to whom he had paid his addresses had married a rival, but a tinge of eccentricity had on some previous occasions been remarked in his conduct. His father came to England and in 1851 removed him to Odessa, where he remained in a hopeless state till April 1854, when the city was under apprehensions of bombardment from the English. Trithen was then removed to a village at a few miles distance, where an unexpected change in his disorder took place and he recovered his mental powers as suddenly as he had lost them, but this was only a "lightning before death." After expressing a strong desire to return to England, it became evident that his bodily strength was failing and he expired on the 27th of April 1854. He left behind him no adequate monument of the extent

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of the powers which his friends knew him to possess, but his contributions to biographical literature in the Cyclopædia and Dictionary are of a sound and solid character, and his scholarship was not only accurate but remarkably ready. The power which he possessed of conversing with ease in more than one of the Teutonic, the Romanic, and the Slavonic languages qualified him in an eminent degree for the professorship to which he was chosen.

TRIVET, NICOLAS, whose surname is otherwise found Tryvet, Trevet, Treveth, Trevech (a misprint or mistranscription), Triveth, Thriveth, and is latinised Trivetus, Trivettus, Trevetus, and, by Leland, Tripus (at least he has Tripodis in the genitive), was born in Norfolk about the year 1258, and was son of Sir Thomas Trivet, who is recorded to have twice ridden as one of the Justices in Eyre in the latter part of the reign of Henry III. Trivet mentions his father in his Annals, under the year 1272, by the name of Thomas Treveth. He himself was sent, when a boy, to be brought up in the Dominican convent at London, and in due time he became a monk of that order. Having completed his education at the universities of Oxford and Paris (his residence for some time at which latter place of study he notices in the beginning of his Annals), he was, on his return to England with the highest reputation in all the branches of learning then cultivated, elected head or prior of the religious house in which he had spent his earliest years. This office he appears to have held till his death in 1328.

Leland, Bale, and Pits give long lists of the writings of Trivet, especially Pits, whose catalogue extends to between thirty and forty articles. Among them are annotations or commentaries on various parts of the Scriptures, on certain of the works of St. Augustin, on the 'Problems' of Aristotle, the 'Metamorphoses' of Ovid, the 'Tragedies' of Seneca, on Boethius, Livy, and Juvenal, some astronomical and other scientific treatises, and a number of tracts on religious and moral subjects, all in Latin. Many of these manuscripts still exist in the libraries at Oxford and Cambridge, and elsewhere. A commentary on the treatise of St. Augustin entitled 'De Civitate Dei,' by Trivet and Thomas Valois, or Walleis, was printed by Schöffer, in the second volume of his edition of St. Augustin's works, fol., Mainz, 1473, and again at Toulouse in 1488, at Venice in 1489, and at Friburg in 1494. But Trivet is now only remembered for his Chronicle or History, principally of English affairs, though it embraces a sketch of those of the other kingdoms of Europe, from A.D. 1136 to 1307, or from the beginning of the reign of Stephen to the end of that of Edward I. This work was first printed by Lucas Acherius (Father Luc d'Achéry), in the eighth volume of his 'Spicilegium Veterum aliquot Scriptorum,' 4to, Paris, 1671: and it is also contained in the second edition of that collection, in 3 vols. fol., Paris, 1723. But the edition commonly used is that published by Antony Hall, under the title of 'Nicolai Triveti Dominicani Annales Sex Regum Angliæ,' at Oxford in 2 vols. 8vo, in 1719, the second of which however (not published till 1721) is occupied with the Chronicles of Adamus Murimuthensis and his Continuator. This edition is from a better manuscript than that which D'Achery used; but otherwise it has no great reputation, any more than Hall's other publications. Trivet however deserves to be well edited; he is a clear, painstaking, and exact recorder of events, and he is the original authority for many particulars relating to his own times, his accounts of which have sometimes been pillaged without acknowledgment by subsequent compilers. His Annals have different titles in the various manuscripts; and there is also in the library of Magdalen College, Oxford, the manuscript of another historical work of his in French, entitled 'Les Cronycles ke Frere Nicholo Tryvet escrit à Dame Marie la file moun seygnour le roy Edward le fils Henry.' Of this the first part is an abridgment of the history of the Old and New Testaments; the second part, entitled 'Les Gestes des Apostoiles (that is, the popes), Emperours, et Roys,' appears to be, in the latter portion of it, nearly a translation of his Latin Annals.

TRIVU'LZIO, a Milanese patrician family, several members of which figured in the history of their country in civil and military capacities under the Dukes Visconti and Sforza. After the death of Filippo Maria Visconti, in 1447, the Milanese having proclaimed a republic, Erasmo Trivulzio and several of his brothers were among the most strenuous supporters of the popular cause against Francesco Sforza, who aspired to the ducal throne. Sforza having succeeded in taking possession of Milan, not only forgave Erasmo, but appointed both him and his nephew Antonio Trivulzio to the rank of ducal councillors. Two sons of Antonio distinguished themselves in the next generation; one of them, Renato, commanded the troops of Ludovico Sforza against the Venetians and the Grisons, and defeated the latter in Valtellina, for which he was surnamed Helveticus. During the French invasion, he remained faithful to his prince: he died at Pavia, 1498.

Gian Giaccomo Trivulzio, his brother, who has been styled by some writers 'il Magno,' or 'the Great,' was born in 1447. After serving in his youth under Francesco Sforza and his son Galeazzo Maria, he was appointed on the death of the latter member of the regency during the minority of the young Duke Giovanni Galeazzo. But Ludovico Sforza, the duke's uncle, having assumed the supreme power in 1479, Trivulzio was employed by him in the army, and was sent to assist King Ferdinand of Naples against his revolted barons. Ferdinand out of gratitude made him count of Belcastro. Trivulzio was also employed by Pope Innocent VIII. to reduce the town of Osimo, in the March of Ancona. On his return to Milan he found himself slighted by Ludovico Sforza and his courtiers, who mistrusted him on account of his firmness and pride; and from that time he vowed revenge against Ludovico. He returned to Naples and entered the service of Ferdinand. When Charles VIII. of France invaded Naples and drove away the Aragonese dynasty, Trivulzio took service with the French at the time when Ludovico Sforza, in concert with the other Italian states, was fighting against them. He fought bravely for Charles VIII. at the battle of the Taro against the Italian allies. He then followed Charles in his retreat to France. During the negociations which were entered into about that time to settle amicably the affairs of Italy, Trivulzio supported at first the claims of the youthful Duke Giovanni Maria Sforza to the crown of Milan, but the French insisting upon the rival claims of the Duke of Orleans, afterwards Louis XII., Trivulzio gave way, and from that time he seemed to have renounced his country and to have become altogether French. He was made by Charles VIII. Count of Pezénas in Languedoc, and decorated with the order of St. Michel. In 1499 Louis XII. gave him the command of his army in Italy. Trivulzio defeated the troops of Ludovico Sforza, and entered Milan at the head of the French invading army, in September of the same year. Louis XII. then made him marshal of France, marquis of Vigevano and Melza in Lombardy, and captain-general of the duchy of Milan. When Ludovico Sforza again advanced towards Milan, at the head of his Swiss auxiliaries, Trivulzio being badly supported by the French officers, who were jealous of him for being a foreigner, was obliged to leave the city, but he soon after defeated Ludovico at the battle of Novara, in April, 1500. Ludovico was seized in disguise and taken prisoner before Trivulzio, who treated him ungenerously, and upbraided him with reproaches. Ludovico was sent prisoner to France. Trivulzio again took possession of Milan, but he did not retain the command of the duchy, which was given to Cardinal Rohan. In 1509, war having broken out again in Italy, Trivulzio was again employed in the French armies, and commanded the advanced guard at the battle of Agnadello, in which the Venetians were defeated. In 1511 the French Marshal Chaumont having died, Trivulzio succeeded him pro tempore as commander-in-chief of the French, and drove Pope Julius II. from Bologna. Soon after Gaston de Foix, duke of Némours, came to take the command of the French in Italy, and Trivulzio served under him in the campaign of 1512 against the pope, the Venetians, and the Spaniards. After the battle of Ravenna and the death of Gaston de Foix, Trivulzio was obliged to evacute Milan, which was entered by Maximilian Sforza; and in the following year the loss of the battle of Novara again drove the French and Trivulzio with them out of Italy. In 1515 Francis I., who had succeeded Louis XII., put Marshal Trivulzio at the head of a French army for the conquest of Italy. Trivulzio made a brilliant campaign. He crossed the Alps by a new pass, entered the marquisate of Saluzzo, defeated and took prisoner Prospero Colonna, won the battle of Marignano, called "the battle of the giants," against the Swiss, and in a short time conquered the whole duchy of Milan. The Constable de Bourbon was appointed governor, but being recalled in the following year he was succeeded by Marshal Lautrec, whilst the veteran Trivulzio was living in splendid repose in his own patrimonial house at Milan, and enjoyed great consideration. Lautrec was harsh and suspicious: he oppressed the people of Milan; and Trivulzio having shown some sympathy for his townsmen, Lautrec accused him of secret practices against King Francis. Trivulzio, being informed of this, set out for France in the depth of winter, although he was then nearly seventy-eight years old, and repaired to the Court of Francis I. who refused him an audience. He then placed himself in the king's passage, and as the king drew near he begged him to listen to a man who had fought eighteen battles in his service and in the service of his predecessors. Francis stared at him, and passed on without saying a word. This was too much for the old man; he fell ill, and died at Chartres, in December 1518. His tomb and those of his two wives are seen in the church of St. Nazario at Milan, with this epitaph:—"J. J. Trivultius, Antonii filius, qui nunquam quievit hic quiescit. Tace." His name is not in favour among the Italians for having served foreigners against his own countrymen, of which however he is no singular instance in the history of Italy. (Litta, *Famiglie celebri Italiane*; Rosmini, *Vita di Gian Giacomo Trivulzio detto il Magno*.)

A branch of the Trivulzio family, enjoying considerable property and the title of marquis, has continued to exist at Milan to the present day. The marquis, Gian Jacopo Trivulzio, who died at Milan in 1827, was a great patron of learning. From the manuscripts of his rich library at Milan he edited or caused to be edited several important works, such as the 'Johannidos, seu de Bellis Libycis,' a poem of Cresconius Corippus; the 'Lettere ed altre Prose del Tasso,' the 'Lettere inedite di A. Caro,' the 'Convito' of Dante, and the 'Life of Gian Giacomo Trivulzio,' already mentioned. The 'baton,' or French marshal's staff, of old Trivulzio is still preserved among the heir-looms of the family.

(Tipaldo, *Biografia degli Italiani Illustri*; Valéry, *Voyages en Italie*.)

TROGUS POMPEIUS, a Roman historian who lived about the time of Augustus. He was descended from a Gallic family of the Vocontii; and his grandfather, who likewise bore the name of Trogus Pompeius,

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had served in the war against Sertorius, and received the Roman franchise, probably together with the nome Pompeius, through the influence of Cn. Pompeius. His father's brother had been commander of a division of the Roman cavalry in the war against Mithridates, and his father had served under Julius Cæsar, by whom he was afterwards employed as private secretary. Besides these general statements furnished by Justin (xliii. 5: compare Justini 'Præfatio'), we know nothing about Trogus Pompeius, except that he is called "a man of antique eloquence and a most grave author."

He was the author of a Universal History from the time of Ninus, king of Assyria, down to the year B.C. 5. It bore the title 'Historiæ Philippicæ et totius mundi origines et terræ situs,' and consisted of 44 books. The original work is now lost, and the only means we have of judging of its merit is an abridgment made by Justinus, which is still extant; and from this it is clear that the author founded his work on the best historical authorities that then existed. The name 'Historiæ Philippicæ' was probably chosen because the great body of the work, from book 7 to book 41, contained the history of Macedonia and of the kingdoms that were formed out of the great Macedonian empire, as the founder of which Philip was regarded. The usefulness and convenience of Justinus's abridgment, although it is very unequal in execution, has probably been the cause of the loss of the original work. The geography on which Trogus had treated at some length is entirely lost, as the epitomiser has excluded it from his work. Pliny ('Nat. Hist.' vii. 3; xi. 94) and some other writers mention a work by Trogus on animals, which is entirely lost.

(Vossius, *De Histor. Lat.*, p. 98, &c.; Bähr, *Geschichte der Röm. Lit.*, p. 409.)

TROLLOPE, FRANCES, English novelist, is the daughter of an English clergyman, and was born in 1790. In 1809 she married Anthony Trollope, Esq., barrister-at-law, by whose death at Bruges in 1835, she was left a widow. A considerable period of her married life was spent at Harrow, but in 1829 she went to America, where she resided three years. Her experiences of America were given to the world in a work in two volumes, entitled 'Domestic Life of the Americans,' published in 1832, and which was much read, and caused much criticism both in Britain and in America. Having made her debut as an authoress in this work, Mrs. Trollope continued to write with such industry and rapidity, that she has become perhaps the most voluminous English authoress of the day. A novel in three volumes, entitled 'The Abbess,' and another, entitled 'The Refugee in America,' appeared immediately after the first work; and the following is a list, very nearly complete, of her subsequent writings:—'Belgium and Western Germany in 1833,' 2 vols. 1834; 'The Life and Adventures of Jonathan Jefferson Whitlaw, or Scenes on the Mississippi,' 3 vols., 1836; 'Paris and the Parisians in 1835,' 2 vols., 1836; 'The Vicar of Wrexhill,' 3 vols.; 'Tremordyn Cliff,' 3 vols., 1838; 'Vienna and the Austrians, with some account of a Journey through Swabia, Bavaria, the Tyrol, and the Saltzbourg,' 2 vols., 1838; 'The Widow Barnaby,' 3 vols., 1839; 'Life and Adventures of Michael Armstrong, a Factory Boy,' 3 vols., 1840; 'One fault: a novel,' 3 vols., 1840; 'The Widow Married; a sequel to 'The Widow Barnaby,' 3 vols., 1840; 'Charles Chesterfield, or the Adventures of a Youth of Genius,' 3 vols., 1841; 'A Visit to Italy,' 2 vols., 1842; 'The Blue Belles of England,' 3 vols., 1842; 'The Ward of Thorpe-Combe,' 3 vols., 1842; 'The Barnabys in America, or Adventures of the Widow Married,' 3 vols., 1843; 'Hargrave, or the Adventures of a Man of Fashion,' 3 vols., 1843; 'Jessie Phillips, a Tale of the present day,' 1844; 'The Lauringtons, or Superior People,' 3 vols., 1844; 'The Attractive Man: a novel,' 3 vols., 1846; 'Travels and Travellers, a series of Sketches,' 2 vols., 1846; 'The Robertses on their Travels,' 3 vols., 1846; 'The Three Cousins: a novel,' 3 vols., 1847; 'Father Eustace, a Tale of the Jesuits,' 3 vols., 1847; 'Town and Country,' 3 vols., 1848; 'The Lottery of Marriage,' 3 vols., 1849; 'The Old World and the New: a novel,' 3 vols., 1849; 'Petticoat-Government: a novel,' 3 vols., 1850; 'Mrs. Matthews, or Family Mysteries,' 3 vols., 1851; 'Second Love, or Beauty and Intellect,' 3 vols., 1851; 'Uncle Walter,' 3 vols., 1852; 'The Young Heiress,' 3 vols., 1853; 'The Life and Adventures of a Clever Woman,' 3 vols., 1854; 'Gertrude, or Family Pride,' 3 vols., 1855; 'Fashionable Life, or Paris and London,' 3 vols., 1856. The subjects in this immense list indicate the nature of Mrs Trollope's talent and style, and also the fact that much of her life has been spent abroad and in travel; of late she has resided in Italy—where also chiefly resides her son, Mr. T. ADOLPHUS TROLLOPE, some of whose writings have maintained the literary reputation of the family. Among these are 'A Summer in Brittany,' in 2 vols., published in 1840 under the editorial care of his mother; 'A Summer in Western France,' 2 vols., published in 1841, also under his mother's care; and more recently, and indicating his more matured literary talent, 'Impressions of a wanderer in Italy, Switzerland, France, and Spain,' 1850, &c. [See SUPPLEMENT.]

TROMP, MARTEN HARPERTZOON, the son of a Dutch naval officer, was born at the Briel in 1597. His father, who commanded a ship in the fleet of Admiral Heemskerk, took the boy to sea with him in 1607; and thus young Tromp was present at the engagement between the Dutch and Spanish fleets under the cannon of Gibraltar on the 25th of April of that year, when the former gained a victory and lost their admiral. Not long after, his father, while cruising off the coast of Guinea, was killed in an engagement with an English cruiser, and his ship captured. Young Tromp was detained two years and a half by his captors, and, it is said, was obliged to serve during that time in the capacity of a cabin-boy. For some years after this adventure his career was obscure: he is said to have made several voyages on board fishing and merchant-vessels, but the accounts of this part of his life are vague and the dates confused. In 1622 we find him a lieutenant on board a ship of the line; and two years later Prince Maurice gave him the command of a frigate.

In 1629 the celebrated admiral Peit Hein hoisted his flag in the vessel commanded by Tromp, who was esteemed the ablest navigator in the fleet placed under the command of that veteran to cruise against the Spaniards off the coast of Flanders. On the 20th of August the admiral fell by the side of Tromp in an engagement in which three Spanish ships were captured. About this time Tromp retired from active service in disgust: he imagined himself ill-used in some misunderstanding regarding passes which arose between him and the civil powers. It does not clearly appear whether he had been before this incident an avowed partisan of the House of Orange, or whether irritation against the opposite party drove him into its arms.

In 1637 the Stadtholder, Frederic Henry, created Tromp lieutenant-admiral, and placed a squadron of eleven ships under his command. With this fleet he in the course of 1637 and 1638 took so many ships from the Spaniards that the States presented him with a gold chain, and the king of France conferred upon him the order of St. Michel. In April, 1639, Tromp again set sail to cruise against the Spaniards off the coasts of France and England. After some affairs with English vessels which had Spanish troops on board, on the 15th of September, with only twelve ships in company, he had sight of a large Spanish fleet off the coast of Sussex. On the 16th, Tromp, having been joined by five more ships under Cornelis Van Witt, resolved to attack the Spaniards, although they were still much superior to him in numbers. A good many of the Spanish vessels were not brought into action. About four in the afternoon the Spanish admiral made sail for the north, and it was resolved in a council held on board Tromp's ship to endeavour to force him to renew the fight on the morrow. Next day a fog prevented this resolution being carried into effect. On the 18th, Tromp, having received in the meantime an accession to his force of fourteen vessels, again engaged the enemy, but without any decisive result. It was the 13th of October before he could again come up with the enemy, and by this time both parties were much strengthened. Tromp had been joined by some ships of war from Zeeland and the Maas and ten from Amsterdam, and the new comers brought with them a considerable number of fireships. The Spanish admiral had been joined by fleets from Portugal and Dunkirk. An English fleet, respecting the intentions of which the Dutch were very uncertain, was also in presence. Tromp, reinforced by Hartebeen and Denis, took up his station over against the Spanish fleet; Van Witt and Bakberts were appointed to keep watch over the motions of the English: Evertz was opposed to the Portuguese admiral; Catz to the admiral of Dunkirk. The action commenced on the 21st. After a sharp fight the ship of the Portuguese admiral was blown up, a number of other vessels sunk or driven on shore, and Don d'Ocquendo obliged to take refuge off Dunkirk with thirteen ships. Thirteen richly laden galleons fell into the hands of the Dutch.

Tromp also rendered important services to his country in the wars of 1640 and 1641; but it was not till Cromwell had seized the helm of government in England that he was again called upon to put forth all his strength. Blake was appointed sole admiral of England for nine months on the 25th of March, 1652, on the prospect of a war with Holland. The first engagement between Blake and Tromp took place off Dover. War had not been declared between the countries at the time; Tromp had been despatched with a fleet of forty sail to be on the alert, and Blake was cruising in the narrow seas. The two commanders appear to have roused their own and each other's passions by a succession of bravadoes, until, losing all control over themselves, they set to fight in earnest. Each in his despatches represented the other as having first begun the action. Night separated the combatants; the English had their ships much cut up, and lost a good many men; but the Dutch lost two ships. It was galling to Tromp to be worsted by a commander new to the sea; and to add to his annoyance he was superseded by Ruyter and Van Witt. The States however soon found it necessary to reinstate him in his command.

On the 29th of November, 1652, he and Blake were again in presence. The Dutch fleet outnumbered the English, but Blake's pride would not allow him to decline the contest: it was a war of passion between the two proud and stubborn nations, and the commanders had made it a personal quarrel. The fight began about two in the morning and lasted till seven in the evening. The Garland and Bonadventure were taken by the Dutch, who also sunk three English frigates and burnt one. Blake, whose remaining ships were much disabled, retired into the Thames. The Dutch had one ship blown up, and the flag-ships of Tromp and Ruyter were rendered unfit for service till they had been repaired. After this success Tromp sailed up the Channel with a broom at his mast-head. Monk and Deanes were joined in commission with Blake. They sailed from Queensborough with sixty men-of-war in February, 1653, and were joined by

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twenty from Portsmouth. On the 18th they discovered Tromp in the English Channel, who, with a fleet of seventy men-of-war, was affording convoy to three hundred merchantmen. Blake outsailed his comrades, and, attacking his old enemy, was on the point of being roughly handled by a superior force, when Lawson came up and relieved him. A running fight was kept up from off Portland to the sands of Calais. Tromp anchored his convoy there, in water too shallow for the English men-of-war to venture into, and the merchant-ships escaped by tiding it home. The Dutch lost more ships than the English, but the loss of men on both sides was about equal.

The States exerted themselves to repair their ships, and Tromp was again appointed to the command, which he accepted with reluctance, not being satisfied with the manner in which the fleet was fitted out. In the beginning of June the English fleet was off the Dutch coast. An engagement took place on the 3rd, at which Blake was not present, and Deane fell. On the 4th Blake came up, and the action was renewed, but no decided advantage was obtained on either side. Blake's impaired health obliged him to quit the fleet, and in Tromp's last battle he was opposed by Monk. The fleets engaged on the 8th of August. The battle lasted two days: but on the whole, the English had the advantage; and the Dutch suffered an irreparable loss in the person of Tromp. He was entombed with great pomp and solemnity at Delft.

Tromp was a thorough seaman; he had learned his profession in the obscure school of adversity. As a warrior it is sufficient praise for him to say that the struggle between him and his kindred spirit Blake was, in so far as they were personally concerned, a drawn battle. He was homely in his manners, and declined every offer to raise him into the ranks of the nobility. He had a large fund of personal benevolence; was proud of no title so much as that of grandfather of the sailors. He had three sons—Marten Harpertszoon, Cornelis (the subject of the following memoir), and Adrien; and a daughter, born soon after his great victory in 1639, and baptised in honour of it by the formidable name of Anna-Maria-Victoria-Harpensis-Trompensis-Dunensis.

TROMP, CORNELIS VAN, second son of the great admiral Marten Harpertzoon Tromp, was born at Rotterdam on the 9th of September 1629. He was educated for the hereditary profession of his family; and at the early age of twenty-one commanded a ship in the squadron despatched, under Dewildt, in 1650, against the emperor of Marocco.

In 1652 and 1653 he served in Van Galen's fleet in the Mediterranean, and distinguished himself in various engagements. After the action with the English fleet off Livorno, on the 13th March 1653, in which Van Galen fell, Cornelis Tromp was promoted to the rank of rear-admiral by the admiralty of Amsterdam. He took part in the short sea campaign of 1656; but after its termination he retired from the service, and continued to lead a private life till 1662. In that year he was sent with ten ships to the Mediterranean to give convoy to a merchant fleet. While there he inflicted a severe punishment upon the Algerine cruisers. From the Mediterranean he was ordered by the States, who were doubtful of the permanence of the peace with England, and apprehensive for the safety of their merchant vessels, on account of the unceremonious manner in which the English were apt to commence a war by capturing them, to supply convoy to a rich fleet expected from India. Tromp met with the merchantmen at sea, and succeeded in bringing them all safely into port.

In 1665 the war actually broke out. Tromp with his squadron was attached to the fleet commanded by Wassenaer Van Opdam. On the 13th of July they encountered the English fleet under the Duke of York. The Dutch were beat, but Tromp distinguished himself by the skill and courage with which he fought his ship, which suffered severely in the action. The scattered remains of the Dutch fleet sought refuge in the Texel. The States by gigantic efforts soon restored it to a condition to take the sea again. Ruyter was absent on an expedition to the coast of Guinea, and Tromp was the only other commander of sufficient eminence to be trusted with the charge. But the party of the Van Witts, at that time in the ascendant, were jealous of Tromp, who had inherited his father's attachment to the house of Orange. He was ultimately named to the command, but Van Witt, Huygens, and Boreel were appointed commissioners to watch and control him. Tromp had gone on board his vessel when Ruyter returned and was appointed to supersede him. Tromp naturally refused under such circumstances to serve in the fleet.

In 1666 he accepted the command of the Hollandia of 82 guns, and joined the fleet with which Ruyter engaged the English fleet under Albemarle, on the 11th of June. After a severe contest, resumed on four successive days, victory declared for the Dutch. Another engagement took place on the 4th of August, and was renewed on the 5th. Tromp had the advantage over the Vice-admiral Smith who was opposed to him; but Ruyter was worsted and only able by the most daring and skilful manœuvres to bring off his shattered ships. Ruyter attributed his defeat to Tromp, who had affected to act an independent part and neglected to support him, and complained of his misconduct. Tromp recriminated, but the States, by the advice of Van Witt, deprived him of his commission, forbade him to hold any communication with the fleet, and placed him under provisory arrest at the Hague. He was soon after allowed to retire to a country-house he had built at Gravensand and called Trompenburg. It was a mansion ridiculous enough, so constructed as to resemble a man-of-war.

In 1672 he is accused of having manifested an indecent triumph on hearing of the murder of the brothers, Van Witt. In 1673 his commission was restored to him by the stadtholder, afterwards William III. A formal reconciliation took place between Tromp and Ruyter. The chief command of the fleet was given to the latter. In the engagements of the 7th and 14th of June with the allied fleets of France and England, Tromp displayed the most reckless courage; but on both occasions he was indebted to Ruyter for bringing him off when he had engaged himself too far.

A descent on the coast of France was projected by the States, and Tromp was appointed to carry it into execution. He sailed on this expedition from the Texel on the 17th of May 1674: the land forces were commanded by Count Horn. They were disembarked at Belle-Isle, but returned on board without effecting anything, the fortress having been judged impregnable. They were afterwards landed at Noirmoutier, where they merely levied some contributions. Tromp then proceeded to Cadiz, where he took charge of a merchant fleet, and convoyed it in safety to the Texel.

In 1675 Tromp visited England, and was created a baron by Charles II. In 1676 he was despatched with a fleet to assist the king of Denmark in his war with Sweden. The king, for his services, conferred upon him the order of the Elephant, and the rank of count. Count van Tromp, on his return to Holland, was appointed lieutenant admiral-general of the United Provinces, a post left vacant by the death of Ruyter. He accompanied the Prince of Orange in the expedition against St. Omer. After this he retired from public life, and continued in retirement till 1691. He was induced in that year to accept the command of a fleet destined to act against France, but died at Amsterdam on the 21st (some say the 29th) of May, before its equipments were completed. He was interred at Delft. His professional eminence was beyond question, though in that point of view he was scarcely equal to his father; while both as a man and citizen he was in worth far inferior to him.

TRONCHIN, THEODORE, was born at Geneva in 1709. His father was of noble family, but was ruined in 1721 by some financial speculations, and in 1727 was obliged to send his son to England, where he was placed under the care of his relative Lord Bolingbroke, who sent him to study at Cambridge. Shortly afterwards, he went to Leyden to study medicine under Boerhaave. In 1731, at the conclusion of his medical studies, he settled as a physician at Amsterdam, where he was appointed inspector of hospitals, and married a grand-niece of John de Witt. In 1750 he returned to Geneva, and was appointed honorary professor of medicine. In this office, though no duties were necessarily connected with it, he delivered lectures, which were very numerously attended. But he obtained his chief renown by his support of the practice of inoculation for the small-pox, the propriety of which was at that time much discussed. He became the most celebrated inoculator of his day. In 1756 he was called to Paris to inoculate the children of the Duke of Orleans, and in 1765 to Italy to perform the same operation on those of the Duke of Parma, who conferred patrician rank upon him, and made him his first physician. In the same year the Duke of Orleans appointed him his physician, and he went to reside in Paris, where he soon obtained a very extensive practice. He was a man of cultivated mind, and of very pleasing appearance and address, qualities which probably, more than any great amount of medical knowledge, gained for him a very high repute, both during his life and for some years after his death. He was especially celebrated for his success in the medical management of women and children; and his practice, as far as it is recorded, seems to have been guided by good judgment and common sense. He was moreover, a kind-hearted and charitable man, devoting two hours in every day to giving advice and money to the poor. He was a member of the chief learned societies of Europe. He died at Paris in 1781.

The only published works which Tronchin has left are two theses—'De Nympha,' Leyden, 4to, 1736, and 'De Colicâ Pictorum,' Geneva, 8vo, 1757; some observations on Ophthalmia and Hernia, in the 5th volume of the 'Mémoires de l'Académie de Chirurgie;' and an edition of the works of Baillou.

(Condorcet, *Eloge*, in the *Histoire de l'Académie des Sciences de Paris*, 1781.)

TROUGHTON, EDWARD, the first astronomical instrument maker of our day, was born October 1753, and died at his house in Fleet-street June 12, 1835. He came of a family of respectable yeomen, and was placed in the firm of his uncle and brother, who carried on business in London as mathematical instrument makers. In 1782 the Troughtons established themselves in Fleet-street; in 1826 Edward Troughton, then the sole survivor, took Mr. W. Simms into partnership. There is a full memoir of Troughton in the monthly notices of the 'Astronomical Society,' vol. iii., p. 149. A handsome subscription bust, by Chantrey, is in the Observatory at Greenwich. In the last years of his life Mr. Troughton was nearly deaf, only hearing by the help of a powerful trumpet; and he never could distinguish colours otherwise than by their brightness,—a ripe cherry and its leaf were to him of the same colour.

The larger astronomical instruments are not the facsimiles of one another, which the smaller and more usual ones are, any more than

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the great architectural displays of a large city are of the same resemblance to one another which exist in the houses of one and the same street. Each one has its own difficulties, its own objects, and its own way of overcoming the first to meet the second. The great works of Troughton are as well known in the astronomical world as those of Wren in the architectural; but he also applied himself to all the minor branches of his business, and "of him it may be said with truth that he improved and extended every instrument he touched, and that every astronomical instrument was in its turn the subject of his attention." "The instruments which facilitate navigation were peculiarly objects of interest to Mr. Troughton; and long after his infirmities were an effectual bar to the application of his most esteemed friends, he exerted himself to supply the seamen with well-adjusted and accurate sextants." The articles on astronomical instruments in this work contain frequent references to Troughton's improvements. He wrote one or two articles in the 'Philosophical Transactions,' and several in Brewster's 'Cyclopædia,' &c., references to which will be found in the memoir cited.

TROWBRIDGE, SIR THOMAS. The date of the birth of this eminent commander is not stated in any account we have met with, but he is said to have been the son of Richard Trowbridge, Esq., of Cavendish-street, or Cavendish-square, London. He was brought up in the naval service under Admiral Sir Edward Hughes, in the East Indies, was made a lieutenant in 1780, and a commander and post-captain in 1782. After serving with approbation against the French in India, Trowbridge returned to England in 1785 as captain of the admiral's ship; but he was soon afterwards sent with Commodore (afterwards Admiral) Blankett upon a particular service in the Indian seas. On his return from that expedition, in command of the Castor frigate, of 32 guns, with a convoy of merchantmen in charge, he was taken prisoner by the French; but while he and about fifty of his crew were being taken home in the Sanspareil, of 80 guns, they were recaptured, that vessel being taken by Lord Howe in his great victory of the 1st of June 1794. Lord Howe gave the command of the Sanspareil to Trowbridge; and soon afterwards the Admiralty appointed him to the Culloden, of 74 guns, which vessel he commanded in the victory of February 14, 1797, under Earl St. Vincent. Having contributed materially to the success of that day, he was sent with eight ships of the line to support Nelson in the Mediterranean. He was with the fleet which chased Bonaparte to Alexandria, but was prevented from taking an active part in the battle of the Nile, August 1, 1798, by his ship running on a reef early in the afternoon, perhaps owing to the circumstance that he had no chart of the bay, although the other captains had. This accident observes Brenton, almost broke the heart of the gallant captain; but Nelson assured him that no man could better afford to lose the laurels of the day, and said, in a letter to Earl St. Vincent that his services merited the highest rewards. "I have experienced," he says, "the ability and activity of his mind and body. It was Trowbridge who equipped the squadron so soon at Syracuse; it was Trowbridge who exerted himself after the action; it was Trowbridge who saved the Culloden, when none that I know in the service would have attempted it; it is Trowbridge whom I have left as myself at Naples; he is, as a friend and as an officer, a nonpareil." The circumstances being represented to the Admiralty, the officers of the Culloden were treated like those actually engaged in the battle. In 1799 Trowbridge resigned the blockade of Alexandria, in which he had been engaged, to Sir Sidney Smith, and he was subsequently engaged about the coast of Italy in co-operating with the Russians and Austrians, and reducing fortresses on the sea-coast. Among his achievements in that year was the capture of the castle of St. Elmo, which the Russians had declared it would require three months to reduce, but which he, with his seamen and marines, and a few Russian and Portuguese troops, took in fourteen days. In November 1799 Trowbridge was made a baronet as a reward for his services. He had for some time previously borne the rank of commodore, and on his return to England in 1801 he was selected by Earl St. Vincent to be his captain of the Channel fleet, and was subsequently made a lord of the Admiralty. In April 1804 he was made an admiral, and in 1805 he was sent to the East Indies in the Blenheim, a 90-gun ship reduced to 74 guns, with a convoy of ten merchant vessels. In 1806 the Blenheim ran aground in the straits of Malacca, and was seriously injured; but after repairing her in a temporary manner at Pulo-Penang, Trowbridge sailed in her under jury-masts to Madras, where he was urged to leave her because of her dangerous condition. His characteristic love of coping with difficulties led him to disregard these warnings, and on the 12th of January 1807 he set sail for the Cape of Good Hope. The Blenheim was last seen on the 1st of February, near Madagascar, in a violent gale, and exhibiting signals of distress; and nothing was ever discovered respecting the fate of her crew. Trowbridge left a son and a daughter, the former, Sir Edward Thomas Trowbridge, being also a distinguished naval officer.

TROY, FRANCIS DE, was born in 1645, and was the son of Nicholas de Troy, under whom he commenced his studies, but at the age of nineteen became a disciple of Nicholas Loir at Paris. At the beginning of his career as an artist he painted historical subjects, which however he partly abandoned, being more inclined to portrait-painting; but on being appointed professor in the Academy, he had to paint, according to custom, an historical picture, and chose for his subject Mercury and Argus, which was so highly admired that he immediately received commissions to paint several, both sacred and profane subjects, among which was a very fine picture for the church of St. Geneviève. He likewise painted for the Duke of Maine a grand picture containing fifty figures the size of life, representing Æneas relating to Dido and her court the history of his adventures.

Louis XIV. sent him to Münich to paint the portrait of the Princess Anne Maria Christina, who was to be married to the dauphin. He received the greatest encomiums for the beautiful colouring and the delicate finishing of this portrait, and especially for preserving the lively and intelligent expression of the countenance. Both the Florentine and French writers agree in recommending the style and colouring of De Troy. He died May 1, 1730.

TROY, JOHN FRANCIS DE, born at Paris in 1679, was instructed in his art by his father Francis. When he had made considerable progress he went to Italy, and having studied at Pisa and Rome, returned to Paris, where he acquired great reputation as an historical painter, so that Louis XIV. conferred on him the order of St. Michael, and afterwards appointed him director of the French Academy at Rome, a station which he filled with great honour, setting a bright example to the young students, not only by his own industry and devotedness to his profession, but by his private virtues. He died on the 24th of January, 1752.

The portraits of this artist and of his father, painted by themselves, are placed among those of celebrated painters in the Florence Gallery.

TRUEBA Y COSIO, TELESFORO DE, a Spaniard by birth, but a novelist and dramatic writer in the English language, was born at Santander in the north of Spain in 1805. His mother, a widow in good circumstances, fixed her residence at Paris, and the son was educated at a Roman Catholic college in England. In 1828 he made his first appearance as an English author with the three-volume romance of 'Gomez Arias,' a tale of the wars of the Moors and Spaniards, which attracted considerable attention as the production of a foreigner, though the 'Sandoval' and 'Don Estevan' of Llanoe, and 'Doblado's Letters from Spain,' by Blanco White, had preceded it. It was followed in 1829 by 'The Castilian,' a story of the times of Don Pedro the Cruel, and in 1830 by the 'Romance of History—Spain,' forming part of a set of works in which it was intended to illustrate the history of the different countries of Europe by a series of fictitious narratives. In 1831 the author took fresh ground in a tale of modern life, 'The Incognito, or Sins and Peccadilloes,' a delineation of manners at Madrid, which was followed by another satirical novel, 'Paris and London.' A musical farce in one act, 'Call again to-morrow,' which met with some success at the Lyceum in 1832, is certainly remarkable as being written by a Spaniard, the whole tone being that of a cockney. 'The Exquisites,' a more ambitious but less successful attempt at regular comedy followed, then 'Mr. and Mrs. Pringle,' 'The Man of Pleasure,' &c. As a historian Señor de Trueba wrote for Constable's Miscellany a 'Life of Hernan Cortes,' 1829, and a 'History of the Conquest of Peru,' 1830; but in both subjects he had the misfortune to be followed by Prescott, whose finished pictures have caused these sketches to be utterly forgotten. During the production of these works the author resided in England, the prefaces to most of his romances are dated from Richmond in Surrey. In 1834, at the time of the 'Estatuto Real,' he returned to Spain, was chosen a member of the Cortes, and appointed by that body one of its secretaries. Two pieces which he wrote for the Spanish stage, 'El Veleta,' or the 'Weathercock,' and 'Casarse con 60,000 duros,' which may be rendered 'The Marriage of Money,' had considerable success. Being attacked by illness, he left Spain for Paris in search of advice, and died in that city on the 4th of October 1835.

TRUMAN, REV. JOSEPH, B.D., an English theological writer of the 17th century, whose works have been long neglected and generally forgotten, and of whose personal history very little is known, was born in April 1631, probably at Gedling in Nottinghamshire, though another account says at Stoke in the same county. His family was of respectable station, and his father appears to have at one time filled some public office. He himself, after beginning his school education at Gedling, under the minister of the parish, Mr. Lawrence Palmer, who was a person of considerable learning, was removed to the free-school at Nottingham, and thence proceeded to Cambridge, where he was admitted a pensioner of Clare Hall. All that is known of him after this is, that having finished his studies at the university, he was inducted into the living of Cromwell, that he was ejected for refusing to read the Book of Common Prayer soon after the passing of the Act of Uniformity (in 1662), that he then resided for some years in Mansfield, and that he died after a short illness in the house of a friend at Sutton in Bedfordshire on the 29th of July 1671.

Truman is the author of three small theological treatises: 'The Great Propitiation,' published in 1669; 'An Endeavour to correct some prevailing opinions contrary to the Doctrine of the Church of England,' in 1671; and 'A Discourse of Natural and Moral Impotency,' the same year. All these performances are held by his admirers to display extraordinary powers of ratiocination; but the last is looked upon as his best work. A new edition of it, with a 'Biographical Introduction by Henry Rogers,' was published at London, in small octavo, in 1834; and whatever may be thought of its right to the rank claimed for it by its modern editor, it certainly deserved to be

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rescued from oblivion, were it only as a contribution to the history of English metaphysical theology. It is described by Mr. Rogers as "being the first systematic and elaborate attempt, not so much to establish the doctrine of man's moral inability (still less the doctrine of moral necessity generally), as to illustrate the wide distinction between that and natural inability, to reconcile the former with the idea of human accountability, and to vindicate it from the pernicious consequences which some of its advocates, and all its opponents, would fain attach to it."

Truman was a hard student, and was distinguished for his profound and varied learning. One of his favourite studies was English law: he is fond of introducing a legal illustration in his metaphysical expositions and deductions. With all his sharpness of intellect however it is admitted that he had very little perception of anything out of the province of mere logic. His style is singularly rugged and inartificial, to the extent of being sometimes nearly inexplicable upon any syntactical principle. Though puritanical in the general complexion of his theology, Truman is said to have regarded many of the points upon which his party took their stand in opposition to the established church as sufficiently insignificant; he evinced his conscientiousness by the sacrifice he made in giving up his living rather than comply with all the demands of the law; but after he thus became what was called a nonconformist, although when opportunity served he was always ready to preach to those of his own way of thinking, he continued, we are told, usually to attend the services of the establishment; nor did he drop his intimacy with any of his old friends among the clergy. Among his particular associates are mentioned, besides Baxter, Stillingfleet and Tillotson, the latter of whom had been his fellow-student at Clare Hall. For these particulars we are indebted to the memoir of Truman by Mr. Rogers, who has collected all that is to be found respecting him in Calamy's 'Account of the Ejected Ministers;' Nelson's 'Life of Bishop Bull;' and other sources of information.

TRUMBULL, JOHN, an American painter, the son of the governor of Connecticut of that name, was born at Lebanon, Connecticut, on the 6th of June 1756, and educated at Harvard University, where he graduated in 1772. He early turned his attention to art, but the revolution occurring, he was led to take an active part in the war of independence, and he became adjutant of the first regiment raised in Connecticut, was afterwards aide-de-camp to Washington, and received the rank of colonel; but fancying his claims slighted, he threw up his commission and quitted the army. In 1780 he proceeded to England, with a view of perfecting himself as a painter under West, in order to carry into execution a favourite design of painting a series of pictures of the principal heroes and events of the revolutionary war. West received him kindly; but Trumbull fell under the suspicion of the government, was arrested, and only released on giving security that he would immediately leave the country. He returned to America in 1782. When peace was firmly established he came back to England (November 1783), and renewed his studies under West. He did not return to America till 1786. He completed many of his series of revolutionary pictures, and several of them have been engraved. The first of this series painted by Trumbull was the so-called 'Battle of Bunker's Hill,' in which General Warren was killed; it was engraved by the celebrated J. G. Müller, at Stuttgardt, in 1796. The death of General Montgomery, another of the series, was engraved by the Danish engraver F. Clemens, in London, in 1798: it is considered Clemens's finest plate. G. Ketterlinus, at St. Petersburg, commenced copies of both these plates, but their completion was interrupted by his death in 1803. Others of the series are the four large pictures now in the rotunda of the Capitol at Washington—'Signers of the Declaration of Independence,' 'Surrender of Burgoyne,' 'Surrender of Cornwallis,' and 'Washington surrendering his Commission.' Valentine Green scraped in mezzotint a picture by Trumbull of Washington standing on the sea-shore, with a black in the background holding his horse; and likewise a portrait of Washington. A very fine standing half-length portrait of Washington was engraved by J. Cheesman after Trumbull. There are other plates by other engravers after this painter. But Trumbull did not apply himself solely to painting. For awhile, after completing the studies for his revolutionary pictures (1792), he acted as private secretary to Mr. Jay. Afterwards he was engaged in commercial pursuits in Paris; and between 1796 and 1804 he was employed as a commissioner to the British government for carrying out the provisions of an article in Jay's treaty. He then re-commenced the practice of his profession in New York, but not meeting with the success he anticipated, he again came to England, where he remained till 1815. He then went to America to paint the four pictures for which he had received commissions from the United States government, and on which he was engaged for some years. In 1817 he was elected president of the American Academy of the Arts, an office he held for many years. Before his death he presented his pictures to Yale College, and a building has been erected for them at New Haven called the Trumbull Gallery. He died at New York, on the 10th of November 1843, aged eighty-seven.

TRUMBULL, SIR WILLIAM, a diplomatist and statesman of some eminence, and during the reign of William III. for some time secretary of state, was born in 1636, at Easthampstead in Berkshire. He was the son of William Trumbull, Esq., of Easthampstead, who represented Berkshire in parliament; and his grandfather, who had the same names, was one of the clerks of the privy council in the reign of James I., and envoy to the court of Brussels from that king and from Charles I. He was brought up at a school at Oakingham, and afterwards went to St. John's College, Oxford, but subsequently became a fellow of All Souls' College. He took the degree of LL.B. in 1659, and of LL.D. in 1667. In the interval between these two degrees he had travelled in France and Italy. After taking the degree of LL.D. he practised as an advocate in Doctors' Commons, and enjoyed an extensive practice. In 1671 he was appointed chancellor and vicar-general of the diocese of Rochester, and in 1672 he obtained the reversion of the clerkship of the signet, then held by Sir Philip Warwick, which came to him on the death of the latter in 1682. In 1683 he accompanied Lord Dartmouth to Tangier in the capacity of judge-advocate of the fleet; and on his return to England he was knighted, and in November 1685 sent as envoy extraordinary to the court of France.

"He was sent envoy to Paris," says Burnet, "on Lord Preston's being recalled. He was there when the edict of Nantes was repealed, and saw the violence of the persecution, and acted a great and worthy part in harbouring many, in covering their effects, and in conveying over their jewels and plate to England, which disgusted the court of France, and was not very acceptable to the court of England, though it was not then thought fit to disown or recall him for it. He had orders to put in memorials complaining of the invasion of the principality of Orange, which he did in so high a strain, that the last of them was like a denunciation of war." Trumbull was recalled from Paris in 1686, when James II. had thrown off the mask from his designs to establish Popery in England with the aid of France; and he was then sent by James II. as ambassador extraordinary to the Ottoman Porte. He remained at Constantinople until 1691, the revolution having occurred while he was there. On his return to England he was appointed a lord of the Treasury, and in May 1695 secretary of state. He was also governor of the Turkey Company. He resigned the secretaryship of state in December 1697, and retired to Easthampstead to pass the remainder of his days in quiet. At the time of his withdrawal from public life, he represented the University of Oxford in parliament. Lord Hardwicke says, in a note to Burnet's 'History of his Own Times' (vol. iv., p. 366, ed. 1833), "Secretary Trumbull resigned about this time in disgust with the lords of the regency, who, he said, had used him more like a footman than a secretary." A similar account of the reason of his retirement is given in the 'Shrewsbury Correspondence.'

Sir William Trumbull occupies a place in literary as well as political history, and has the distinction of having aided Dryden with his counsel while he was engaged in translating the 'Æneid,' and of having been the first to recommend to Pope the translation of Homer. Dryden thus gracefully mentions him in his 'Postscript to the Æneis:'—"I must also add, that if the last Æneid shine among its fellows, it is owing to the commands of Sir W. Trumbull, one of the principal secretaries of state, who recommended it as his favourite to my care, and for his sake particularly I have made it mine; for who could confess weariness when he enjoined a fresh labour?"

Pope's father lived at Binfield in Windsor Forest, in the immediate neighbourhood of Sir William Trumbull's place at Easthampstead; and here, as is well known, Pope's boyhood and commencing manhood were passed. The old retired statesman and the young poet were constant companions: they read the Greek and Roman authors together, and were in the habit of riding with one another three or four times a week, and latterly every day. The first of Pope's pastorals was addressed to Sir W. Trumbull. When Pope went to London in 1705 he corresponded with "the amiable old statesman." Some of the letters which passed between them are printed in Pope's works (Roscoe's edition, vol. viii.). Pope in 1709 published some specimens of translations from Homer, which he had previously communicated in manuscript to Sir William Trumbull. The latter wrote to him (April 9, 1708), "I am confirmed in my former application to you, and give me leave to renew it upon this occasion, that you would proceed in translating that incomparable poet, to make him speak good English, to dress his admirable characters in your proper, significant, and expressive conceptions, to make his works as useful and instructive to this degenerate age as he was to our friend Horace, when he read him at Præneste:

> 'Qui quid sit pulchrum quid turpe, quid utile, quid non.'"
> (Pope's 'Works,' Roscoe's edition, vol. viii., p. v.)

When Pope visited Binfield to bid it adieu before taking up his residence at Twickenham, he found Sir William Trumbull dying, and parted from him, as he wrote to his friend Mr. Blount, "as from a venerable prophet, foretelling with lifted hands the miseries to come, from which he is just going to be removed himself." Sir William Trumbull died on the 14th of December 1716, aged eighty years. Burnet says of him, that "he was the eminentest of all our civilians, and was by much the best pleader in those courts, and was a learned, a diligent, and a virtuous man." Pope's laudatory character of him in his 'Epitaph on Sir William Trumbull' is well known.

TRURO, THOMAS WILDE, FIRST LORD, the son of a respectable

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solicitor in Warwick-square, London, and Saffron Walden, Essex, was born in 1782, and received his early education at St. Paul's School. He was articled as a clerk in his father's office, and having been admitted an attorney in 1805, practised for some years as partner in the firm of Wilde and Knight, in Castle-street, Falcon-square. In 1817 he was called to the bar, and went the Western Circuit. Good fortune attended him: he speedily rose to eminence as an advocate, and became leader of his circuit. In 1824 he was made a serjeant-at-law, and three years later a king's serjeant, and a vast accession of business was the consequence. Under Lords Denman and Brougham he was engaged as a junior in the defence of Queen Caroline, which tended materially to increase his professional reputation, though it retarded his advancement during the reign of George IV. In 1831 he was elected member for Newark, against the influence of the late Duke of Newcastle, and though thrown out in December 1832, he regained his seat in January 1835, and retained it, as colleague with Mr. W. E. Gladstone, until 1841, when he was elected for Worcester. In 1839 he succeeded Sir R. M. Rolfe, now Lord Cranworth, as solicitor-general, and became attorney-general in 1841. In 1846, on the return of the Liberal party to power under Lord John Russell, Sir Thomas Wilde was again nominated attorney-general, but within a week afterwards was raised to the bench as chief-justice of the Common Pleas on the death of Sir N. Tindal. In July 1850 he received the great seal, and was at the same time elevated to the peerage as Lord Truro. He resigned the chancellorship on the retirement of his party from office in February 1852. The most memorable causes in which he was professionally engaged before his elevation to the judicial bench were the trial of Queen Caroline, alluded to above, and the trial of the late Mr. O'Connell in 1844, to whom he gave his services without fee or retainer to obtain a reversal of the decision of the law courts of Dublin. In parliament his name is most permanently connected with the great case of Stockdale *v.* Hansard, which involved the constitutional question as to whether the House of Commons had the right of publishing its reports without rendering its officers thereby liable to proceedings in the courts of law. On this question Sir Thomas Wilde took the affirmative side, and supported it by a speech of more than three hours' duration, which Dr. Lushington pronounced to be "the most consummate and masterly triumph of legal reasoning ever known." The matter at issue, as is well known, was eventually compromised by the introduction of a bill by Lord John Russell, formally conferring upon the House that power which it had hitherto claimed as a right. As a judge, the reputation of Sir Thomas Wilde stood high; he was patient, painstaking, and impartial in the highest degree. As lord chancellor, his judgments were regarded with respect; and though most of the cases brought before him were appeals from the vice-chancellors' courts, whose decisions he frequently reversed, yet of his own decisions as a judge only one was reversed on appeal. The chief fault laid to his charge as lord chancellor was an over-anxious and too elaborate dwelling on all the points in an argument, without due regard to their relative importance. Among other important public questions which were decided by him in this capacity was that of the Braintree Church-rates. Lord Truro was also eminent as a legal reformer. Whilst holding the chancellorship he appointed a commission to inquire into the jurisdiction, pleading, and practice of the court, the result of which was that a bill was introduced and carried for the abolition of the twelve masterships, a step which reduced the annual fees of the court by 20,000*l.* By another act also, mainly promoted by Lord Truro, some other offices were consolidated or abolished, and the practice of receiving fees by various individuals was suppressed to such an extent that the estimated saving to suitors is 60,000*l.* a year. Among the other legal reforms effected by Lord Truro was the appointment of the lords-justices to relieve the chancellor of some of his judicial labours, and so to enable him to give his attention to his duties in the House of Lords, and as a member of the Cabinet without interruption to the law courts. To him also the legal profession owes the reform of the Common Law procedure, the professed object of which is to sweep away the antiquated technicalities upon which legal decisions were too frequently based, and to insure that they shall henceforth be given according to their own respective merits, "according to the very right and justice of each case," as is more fully explained in Finlason's 'Summary of the Common Law Procedure Act,' 1854. Lord Truro was twice married: his second wife, who survives him, was Mademoiselle Augusta Emma d'Este, daughter of H.R.H. the late Duke of Sussex. He died at his seat, Bowes Manor, Southgate, Middlesex, on the 11th of November 1855, and was buried by the side of the late Sir Augustus d'Este, in the Old Minster church at Ramsgate.

TRYPHIODO'RUS (Τρυφιόδωρος), a Greek grammarian and a poet, who was a native of Egypt, and appears to have lived in the 6th century, about the reign of the emperor Anastasius. Particulars about his life are not known. We possess by him an epic poem of 681 verses on the destruction of Troy, which bears the title Ἰλίου ἅλωσις (Excidium Trojæ). The narrative of this poem is exceedingly dull, and so much like a mere chronicle of events, that some critics have thought the work to be only a sketch or outline drawn up by the author with the intention of working it out into a longer poem. But there is no reason for thinking that the author was capable of doing much better things. This poem was first published, together with the works of Q. Smyrnæus and Coluthus, by Aldus, at Venice, without date. The best modern editions are those of J. Merrick, 8vo, Oxford, 1741, which contains a Latin translation in verse, by N. Frischlinus, and notes by various commentators; of Th. Northmore, 8vo, London, 1791; and lastly, that of F. A. Wernicke, 8vo, Leipzig, 1819: this is the best critical edition, and contains most of the notes of former editors.

Besides this poem, which is the only work of Tryphiodorus now extant, he wrote various others, such as on the 'Battle of Marathon,' on the 'Story of Hippodameia,' and on the 'Sufferings of Odysseus.' This last poem, which is called Ὀδύσσεια λειπογράμματος, is a strange specimen of the low state of poetical taste at that time. The author, according to Eustathius ('Ad Odyss.,' p. 1379), contrived to compose this poem without making use of the letter *s*. (Compare Suidas, *s. v.* Τρυφιόδωρος.)

TRYPHONI'NUS, CLAUDIUS, a Roman jurist, who lived under Septimius Severus and his son Antoninus Caracalla. He wrote notes on the works of Cervidius Scævola, and twenty-one books of Disputationes, from which there are excerpts in the Digest. There is a rescript of Antoninus to him (Cod. 1, tit. 9, s. 1), but whether in his capacity of governor of Syria or as the agent of the Fiscus is uncertain. He is cited once by Paulus.

TSCHIRNHAUSEN, EHRENFRIED WALTHER VON, a celebrated German mathematician and philosopher of the 17th century, was descended from a noble family, and born at Kieslingswald in Upper Lusatia, April 13, 1651. Having received in his father's house the elements of a scientific education, and evinced considerable inclination for mathematical pursuits, he was sent at seventeen years of age to the University of Leyden in order to complete his studies. Here he became intimately acquainted with the Baron de Niewland, who, being appointed to the command of a regiment in the war which, in 1672, broke out between France and Holland, induced the young Tschirnhausen to accompany him as a volunteer. After serving eighteen months in the Dutch army, his father recommended him to travel, and he spent several years in visiting England, France, Sicily, and Italy, returning to Kieslingswald through Germany, where he passed some time at the court of the Emperor Leopold. During his absence from home he found means to collect much information respecting the subjects of natural philosophy, and it appears to have been then that he investigated the nature of the curves which are called caustics, and which have since borne his name.

Dr. Barrow, in his optical lectures, had previously described the manner in which the rays of light cross each other near the focus of a reflecting mirror, but M. Tschirnhausen was the first who discovered the curve to which the reflected rays are tangents. In a paper which was read before the Académie des Sciences at Paris in 1682, he showed that the caustic formed by parallel rays when reflected from the concave surface of a hemisphere is an epicycloid, but he fell into a mistake in determining the relation between its abscissæ and ordinates. The properties of this curve were afterwards accurately investigated by MM. De la Hire and Bernoulli.

On his return to his native place he formed the project of making burning lenses of great dimensions, but there being at that time in Saxony no establishment for executing works of magnitude in glass, Tschirnhausen obtained from the elector permission to form one, and, this succeeding, two others were soon afterwards founded. The first lens which he cast and ground was of the kind called double convex. It was more than one foot in diameter, and its focal length was 32 feet. He appears to have used it as a telescope, for he states that, without either a tube or an eye-glass, he had seen through it the whole of a town at the distance of about a mile and a half (about seven English miles). Nearly at the same time he made a double-convex burning-glass, 3 feet in diameter and 12 feet in focal length, which weighed 160 pounds. The diameter of the sun's image in its focus was about 1½ inch, and by means of a small lens placed between the former and the focus the diameter of that image was reduced to about two-thirds of an inch. The effects produced by this mirror are stated in the 'Mémoires de l'Académie' (1699), and from the account it appears that it was capable of burning wood when green, and even when wet; it melted thin plates of iron, and vitrified slate and earthenware. This mirror was purchased by the Duke of Orleans, then regent, and given to the academy. Tschirnhausen afterwards made a similar lens, which he presented to the Emperor Leopold, and this prince in return would have created him a baron of the empire. The philosopher however declined the honour, accepting only a portrait of the emperor and a chain of gold. He also made a concave mirror of thin copper, about 4½ feet in diameter and 12 feet in focal length, and the effects produced by it, which were similar to those produced by the glass lens, are described in the 'Acta Eruditorum,' Lips., 1687. It is stated that the rays of the moon, being concentrated by the lens or by the mirror, though they produced a brilliant image, gave no sensible degree of heat; and the like circumstance is related of the lunar rays when concentrated by the great lens which was executed in 1802 by Mr. Parker in London.

The principles of the infinitesimal calculus were, in the time of Tschirnhausen, not generally admitted among mathematicians, and the Saxon philosopher was one who gave the preference to the more elementary processes of the ancient geometry in researches relating to the properties of curves. Entertaining the opinion that the most

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simple methods are the most correct, he concluded that the modern analysis might be dispensed with; and in 1701 he read in Paris, at a meeting of the Academy, a 'Mémoire' containing rules for finding the tangents to certain curves, together with investigations of their rectifications and quadratures, agreeably to the method followed by the ancients; that is, without the consideration of infinitesimal quantities. At the commencement of the following year he read a second 'Mémoire' on the like subjects, with relation to those curves which are called mechanical, and in this he affirms that the process which he used was applicable to curves of all kinds. The process excited some notice at the time, and the observations made on it by Bernoulli, L'Hôpital, and other mathematicians will be found among the Mémoires which have been inserted in the volumes published by the academy, but it now possesses only an historical interest.

In 1686 and 1687 Tschirnhausen published at Amsterdam two philosophical works, of which the first is entitled 'Medicina Corporis,' and in this rules are delivered for preserving health. The other is called 'Medicina Mentis.' It contains a development of the perceptions of pleasure and pain in the mind, and of external objects by means of the senses, but it constitutes chiefly a course of logic for persons engaged in the study of the mathematical sciences. In this work Tschirnhausen mentions the properties of a curve line which has since borne his name. It is formed by dividing the quadrantal arc of a circle, and the radius passing through one of its extremities, into a like number of equal parts, and drawing lines through the points of division in each respectively, parallel to one another. The points of intersection are in the curve line.

Tschirnhausen rendered considerable service to his country by the discovery of a method of making porcelain similar to that which is obtained from China. From this discovery arose the manufacture of the Saxon porcelain.

He died in October 1708, and was buried with pomp at one of his own estates in Saxony, the king of Poland (Augustus), from respect to his memory, defraying the expenses of the funeral.

TSCHUDI, GILLES (in Latin *Ægidius Tschudus* or *Tschudius*), is regarded as the father of Swiss history. He was born in 1505, in the town of Glarus, where his family, which ranked among the nobility of the canton, had been long established. One of his early instructors was Zwinglius, afterwards the eminent reformer; and at a later date he studied at Basel under Glareanus, the poet and scholar of Erasmus. Having accompanied Glareanus to Paris, he remained in that city till 1530, when he returned home; and the rest of his life, with the exception of the space from 1541 to 1549, when he is stated to have been employed in the service of France (but in what capacity is not explained), was spent in filling the successive offices of the magistracy in his native state, of which he rose to be Landammann, or governor, in 1558. Tschudi employed the authority of his station and his personal influence in moderating the heats excited among his countrymen by the religious contentions of the time, but remained himself a member of the Roman Catholic Church till his death in 1572. He is the author of numerous works, the greater part of which however still remain in manuscript. In 1538 (not 1530, as stated in the 'Biographie Universelle') appeared in a small quarto volume at Basel, a geographical account of Switzerland, in Latin, by Tschudi, under the title of 'Aegidii Tschudi Claronensis, viri apud Helvetios clarissimi, de prisca ac vera Alpina Rhaetia, cum caetero Alpinarum gentium tractu, nobilis ac erudita ex optimis quibusque ac probatissimis autoribus Descriptio.' But this is only a translation of Tschudi's work, which was probably written in German, and which does not appear to have ever been printed. The translator was Sebastian Münster, who dedicates his performance to Tschudi himself in a very encomiastic address, at the end of which he seems to intimate that he was then a very young man ('notius est hodie in orbe Munsteri nomen, quam ut ob meam infantiam à studiosis veniam petere anxie contendam'). Perhaps this was a son of Sebastian Munster, the celebrated Hebraist, who himself was nearly fifty by this time. A second edition of the book appeared, also in quarto and at Basel, in 1560, in the title of which (otherwise somewhat varied) we have a peculiar spelling of the author's name—'autore Aegidio Schudo Claronense' (*sic*). Appended to this edition is a table of latitudes and longitudes, by the learned Conrad Lycosthenes, of Ruffach (Rubeaquensis). Another work of Tschudi's, which the 'Biographie Universelle' says was published in his lifetime, but not by himself, is described as 'Cartes de la Suisse,' 1560 and 1595;' being, we suppose, an atlas of Switzerland, but where published, or in what form or language, does not appear. For an account or list of Tschudi's numerous writings still remaining in manuscript, and dispersed in the libraries of Zurich, St. Gall, Glarus, &c., we must refer to his article, by Ustéri, in the 'Biographie Universelle,' which professes to be compiled from a German Memoir of Tschudi, by Ildephonse Fuchs, published at St. Gall, in 2 vols. 8vo, in 1805. It is however impossible to make out from that article in what language some of these writings are composed. The most important work of Tschudi's that has been printed is his Chronicle of Switzerland from A.D. 1000 to 1470, which was published at Basel, in 2 vols. folio, in 1734 and 1736, by Dr. Johann Rudolff Iselin (not J. B. Iselin, as in 'Biog. Univ.'), under the title of 'Aegidii Tschudii, gewesenen Landammanns zu Glarus, Chronicon Helveticum.' This work, which is in German, enjoys the highest reputation and authority as one of the main foundations of Swiss history. A sequel, coming down to 1564, is said to be extant in manuscript. Another treatise of Tschudi's, which the 'Biographie Universelle' calls his classic work, is said to have been published at Constance in 1758, by Jacques Gallati, under the title of 'Description de l'ancienne Gallia Comata,' but in what language it is written is not stated.

* TSCHUDI, JOHANN JAKOB VON. [See vol. VI. col. 1028.]

TUCKER, ABRAHAM, a distinguished metaphysician, was descended from a Somersetshire family, and was born on the 2nd of September 1705. His father was an eminent merchant in London, who amassed a large fortune, and died in his son's infancy, leaving him to the guardianship of a maternal uncle, Sir Isaac Tillard. "Of the memory of this relation," says Sir Henry Mildmay, in his biographical sketch prefixed to his edition of the 'Light of Nature Pursued,' "Mr. Tucker to the latest hour of his life never failed to speak with extreme affection and gratitude, frequently observing that he was indebted for every principle of honour, benevolence, and liberality which he possessed to the indefatigable pains and bright example of his uncle." Tucker was sent to a school at Bishop's Stortford, and in 1721 entered as a gentleman commoner at Merton College, Oxford. During his stay at Oxford he devoted himself chiefly to metaphysical and mathematical studies, but found time also to make himself master of the French and Italian languages, and to cultivate a natural taste for music into very considerable skill. About 1724 he went to the Inner Temple, "where for some time," Sir Henry Mildmay informs us, "he applied very closely to the law, in which he acquired such a degree of knowledge as enabled him to conduct with advantage the management of his own affairs, and frequently to render very essential service to his friends and neighbours; but his fortune not requiring the aid of a profession, to the pursuit of which neither his constitution nor his inclination was adapted, he was never called to the bar. While he continued at the Temple, he commonly passed the vacations in tours through different parts of England or Scotland, and once made a summer excursion into France and Flanders."

In 1727 Mr. Tucker purchased Betchworth Castle, near Dorking, with an extensive estate attached. He immediately applied himself to the study of agriculture, and, "with his usual industry, he committed to paper a great variety of remarks which he either had made himself, collected from his neighbours and tenants, or selected from different authors, both ancient and modern, who have treated on rural economy." In 1736 he married Dorothy, daughter of Edward Barker, Esq., of East Betchworth, cursitor baron of the exchequer and receiver of the tenths. He had two daughters by this lady, who died in 1754. The eldest daughter, Judith, survived her father, and died unmarried in 1795. Dorothea Maria, the younger, married, in 1763, Sir Henry Paulet St. John, Bart., and was the mother of Sir H. P. St. John Mildmay, who assumed the name of Mildmay on a marriage with an heiress of that name, and who edited the 'Light of Nature Pursued,' and wrote the sketch of his grandfather's life, from which we have quoted.

Tucker felt the loss of his wife very severely, and occupied himself for some time in twice transcribing all the letters he had ever received from her. He then applied himself to educate his daughters, and himself taught them French and Italian. In 1755 he put together and arranged some materials which a friend had sent to him for the purpose, and published them in a pamphlet, with the name 'The Country Gentleman's Advice to his Son on the subject of Party Clubs.' Sir Henry Mildmay says of this pamphlet, which is very scarce, and of which he had with difficulty procured a copy, that it was not a party production, but a general exhortation, addressed chiefly to young men, against strong political feeling. We learn on the same authority that Tucker kept quite aloof from politics, and having been often solicited to be a candidate for the representation of Surrey, invariably refused. "He was once only prevailed on to attend a county meeting at Epsom, where party ran very high; and though he took no active part in the proceedings there, he was introduced into a ludicrous ballad, where he is described with several other gentlemen of respectability and talent, as confounded by the superior powers and eloquence of the Whigs of that day, Sir Joseph Mawbey and Sir Humphrey Coates. This circumstance afforded to Mr. Tucker abundant matter for humorous animadversion, and whenever politics were the subject of conversation he seldom failed to advert to the ill success of his only essay in public life; and was so much amused with the figure he made in verse, that he set the ballad to music."

It was about the year 1756, according to Sir Henry Mildmay, that Tucker began his great work 'The Light of Nature Pursued;' at least no papers relating to it were found of an earlier date. But the materials for that work must have been long in course of collection, and it probably contains the results of the observation and reflection of a whole life. "My thoughts," says Tucker of himself, "have taken a turn from my earliest youth towards searching into the foundations and measures of right and wrong; my love for retirement has furnished me with continual leisure, and the exercise of my reason has been my daily employment." When he had determined upon composing his work, we are told by Sir Henry Mildmay that "he made several sketches of the plan for his work (one of which he afterwards printed in the shape of a dialogue,) before he finally decided on the method he should pursue; and after he had ultimately arranged and digested

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his materials, he twice transcribed the whole copy in his own hand." And he endeavoured to improve himself in composition by a study of the principal Greek and Latin authors, and by translating the most admired passages of Cicero, Demosthenes, and others. The first specimen of his work was published in 1763 under the title 'Free Will:' this was a selection from the four octavo volumes of the 'Light of Nature Pursued,' which he gave to the world in 1765. In the meantime, a criticism in the 'Monthly Review' on the 'Free Will' led him to publish a reply, under the title 'Man in Quest of Himself; by Cuthbert Comment.' He published the 'Light of Nature Pursued' under the fictitious name of Edward Search. The remaining volumes of the work, the composition of which, together with magisterial duties and the superintendence of his estate, occupied the remainder of his life, were edited after his death by his daughter.

Sir Henry Mildmay gives the following interesting account of Mr. Tucker's habits:—"He always rose early in the morning to pursue his literary labours. During the winter months he commonly burnt a lamp in his chamber for the purpose of lighting his own fire. After breakfast he returned again to his studies for two or three hours, and passed the remainder of the morning in walking, or in some rural exercise. As he was remarkably abstemious, he lost but little time at the table, but usually spent the early part of the evening in summer in walking over his estate, collecting information on all agricultural subjects from his tenants, and committing the result of their practical experience to paper. In winter he completed the regular measure of his exercise by traversing his own apartment, and, after accomplishing the distance he had allotted to himself, he employed the remainder of the afternoon in reading to his daughters." In 1771 blindness overtook him, a fever having completed what incessant application had prepared the way for. "His favourite object however was not abandoned in consequence of this calamity, his mechanical ingenuity enabling him to direct the construction of a machine, which guided his hand and helped him to write so legibly that his productions were easily transcribed by an amanuensis." He also received invaluable aid from his elder daughter, whom Sir Henry Mildmay not unjustly compares to Milton's daughter. "She transcribed the whole of his voluminous work for the press; and so entirely did she devote her time, like Milton's daughter, to those pursuits which would make her most useful to her father, that she applied herself to the study of the Greek language, in which she made such proficiency as to be enabled to preserve to her father, during the remainder of his life, an intercourse with his favourite authors, of which his misfortune must otherwise have deprived him." Tucker died November 20, 1774.

Tucker's work is one which for various reasons, its length as well as the nature of the subject, is read by few; but many will know the praise bestowed on it by Paley in the preface to his 'Moral and Political Philosophy:'—"There is however one work to which I owe so much that it would be ungrateful not to confess the obligation: I mean the writings of the late Abraham Tucker, Esq., part of which were published by himself, and the remainder since his death, under the title of 'The Light of Nature Pursued, by Edward Search, Esq.' I have found in this writer more original thinking and observation upon the several subjects that he has taken in hand than in any other, not to say than in all others put together. His talent also for illustration is unrivalled. But his thoughts are diffused through a long, various, and irregular work. I shall account it no mean praise if I have been sometimes able to dispose into method, to collect into heads and articles, or to exhibit in more compact and tangible masses, what, in that otherwise excellent performance, is spread over too much surface."

The 'Light of Nature Pursued' is a desultory work, and not a systematic treatise, on mind and morals, and is of a practical rather than a theoretical character. The principles of mental and moral science are but cursorily treated, and with the view of being applied to the business and practical exigencies of man's life. Tucker adopts Hartley's theory of association, with its objectionable material elements; but instead of 'association' he always uses the term 'translation,' a term which has nothing to recommend it in preference to that which he discards. The striking qualities of Tucker's work are ingenuity and fertility of illustration, a rich quiet vein of humour, which has procured for him the title of 'the metaphysical Montaigne,' and a lofty moral aim, which renders the work as useful to the student as its humour and variety of illustration render it generally entertaining.

Tucker was a favourite author with Sir James Mackintosh, who has evidently bestowed great pains upon his sketch of him. "He had many of the qualities which might be expected in an affluent country gentleman, living in a privacy undisturbed by political zeal, and with a leisure unbroken by the calls of a profession, at a time when England had not entirely renounced her old taste for metaphysical speculation. He was naturally endowed, not indeed with more than ordinary acuteness or sensibility, nor with a high degree of reach and range of mind, but with a singular capacity for careful observation and original reflection, and with a fancy perhaps unmatched in producing various and happy illustration. The most observable of his moral qualities appear to have been prudence and cheerfulness, good-nature and easy temper. The influence of his situation and character is visible in his writings. Indulging his own tastes and fancies, like most English squires of his time, he became, like many of them, a sort of humourist. Hence much of his originality and independence; hence the boldness with which he openly employs illustrations from homely subjects. He wrote to please himself more than the public. He had too little regard for readers, either to sacrifice his sincerity to them, or to curb his own prolixity, repetition, and egotism, from the fear of fatiguing them. . . . . He was by early education a believer in Christianity, if not by natural character religious. His calm good sense and accommodating temper led him rather to explain established doctrines in a manner agreeable to his philosophy than to assail them. Hence he was represented as a time-server by freethinkers, and as a heretic by the orthodox. . . . . Had he recast without changing his thoughts,—had he detached those ethical observations, for which he had so peculiar a vocation, from the disputes of his country and his day,—he might have thrown many of his chapters into their proper form of essays, which might have been compared, though not likened, to those of Hume." ('Dissertation on the progress of Ethical Philosophy,' Whewell's edition, p. 268.)

The best edition of the 'Light of Nature Pursued' is that of Sir Henry Mildmay, in 7 vols. 8vo. There is a reprint of this edition in 2 vols. 8vo, 1837. An abridgment of the work has been published by Mr. Hazlitt, which is now out of print, but which is highly commended by competent judges. The tract in reply to the 'Monthly Review,' of which the full title is 'Man in Quest of Himself, or a Defence of the Individuality of the Human Mind or Self,' is printed in Parr's 'Metaphysical Tracts,' published by Lumley, 1837.

TUCKER, JOSIAH, D.D., a learned divine and distinguished political writer of the last century, was born at Laugharne in Carmarthenshire in 1711. Some time afterwards his father went to reside on a small estate near Aberystwith in Cardiganshire, which had become his property, and which he cultivated himself, having been brought up as a farmer. Although his means were very small, he contrived to send his son to Ruthin School in Denbighshire, where he pursued his studies with such success as to be enabled to obtain an exhibition at St. John's College, Oxford. In those days it was a matter of some difficulty to perform the journey between Wales and Oxford, and it is said that young Tucker was obliged to go backwards and forwards on foot, with a stick over his shoulder and a bundle at the end of it. On one occasion his father mounted him upon his own horse, but the young man did not wish to sacrifice the convenience of his father to his own pride, and in future journeys he resumed his stick and his bundle. Shortly after leaving the university he entered into holy orders, and served the curacy of All Saints, Bristol. He next became curate of St. Stephen's Church, Bristol, and was appointed a minor canon in the cathedral of that city. Here he had the good fortune to engage the friendship and esteem of Dr. Butler, the bishop of his diocese, who appointed him as his domestic chaplain, and afterwards obtained for him a prebendal stall in the cathedral of Bristol. To the active friendship of his excellent patron he was also indebted for the rectory of St. Stephen's, to which he succeeded in 1749. To complete at once the history of his ecclesiastical preferments, we will add that in 1758 he became dean of Gloucester, and about the same time took his degree of D.D.

To his residence in the great commercial city of Bristol may, in great measure be ascribed the prevailing character of his political writings, the best of which are those which relate to the interests of trade and commerce. Passing over for the present such of his publications upon other subjects as may intervene in point of time, we shall be the better able to give a connected view of his principal writings upon trade. In 1748 he published his first commercial work, entitled 'A Brief Essay on the Advantages and Disadvantages which respectively attend France and Great Britain with regard to Trade, with some Proposals for removing the Principal Disadvantages of Great Britain, in a new method.' In this essay he condemned the French system of taxation, especially the taille, the duties upon salt, and those laid upon provisions entering their great cities. He objected also to their mode of farming the revenue, to their 'maitrises' or guilds, and to their monopolies and exclusive charters. Nor did the taxes of this country escape his censure. "The taxes upon the necessaries of life are in fact so many taxes upon trade and industry; and such must be accounted the duties upon soap, coal, candles, salt, and leather. Likewise the duties upon the importation of foreign raw materials, to be employed in our own manufactures, are so many fetters and chains to prevent the progress of labour and the circulation of wealth." He denounced "our monopolies, public companies, and corporate charters," as being "the bane and destruction of a free trade." Amongst the most important of his proposals for improving the trade of Great Britain may be mentioned a union with Ireland in all respects, as to parliament, trade, and taxes; an extension of our inland navigation; and the adoption of a system of warehousing goods on importation, at the option of the merchant. At that time we had very few canals; a prejudice existed against them; and more than twenty years after the publication of this essay we find a canal bill opposed in parliament as tending to injure the coasting-trade, and as being "greatly prejudicial to that most important object, the nursery and increase of seamen." (Cavendish's 'Debates,' 15th Feb., 1769, vol. i., p. 337-9.) A system of warehousing, it is well known, had been proposed by Sir Robert Walpole in 1733, and abandoned on account of

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the storm of opposition which it encountered. Nor did the ignorance and prejudices of the merchants allow this valuable measure to be carried into effect for more than half a century after the dean of Gloucester had most plainly pointed out its advantages. His arguments and illustrations upon this point are hardly susceptible of improvement after fifty years' experience of the practical effects of this system.

In 1774 he first published a tract which he had written sixteen years before, entitled 'A Solution of the Important Question, whether a Poor Country, where Raw Materials and Provisions are Cheap and Wages Low, can Supplant the Trade of a Rich Manufacturing Country, where Raw Materials and Provisions are Dear and the Price of Labour High.' The subject is very ably treated, and (as is usually the case with the dean) in a plain and practical manner. This tract is well worthy of attention, as the question is still one of great interest. 'The Case of going to War for the Sake of Trade, considered in a new Light,' is another valuable tract, first published in 1763, and republished with the last. It is an enlightened exposition of the evils of war in regard to trade, and of the folly of engaging in the one for the sake of promoting the other. M. Turgot thought so well of this tract that he translated it into the French language, and wrote a very complimentary letter to the author. Some years later he published a work upon a similar plan, namely, 'Cui Bono? or an Enquiry what Benefits can arise either to the English or the Americans, the French, Spaniards, or Dutch, from the greatest Victories or Successes in the Present War; being a Series of Letters addressed to Monsieur Necker.' It laboured by argument and by familiar illustrations to show the impolicy of war, and to discourage jealousy and exclusiveness in national commerce.

But the most remarkable of all the commercial tracts of Dean Tucker was published in 1785, being 'Reflections on the Present Matters in Dispute between Great Britain and Ireland.' The object of this tract was to point out the advantages that might be derived from the commercial freedom of Ireland, and to suggest to the English merchants a scheme for evading restrictions and monopolies by the use of the free Irish ports for their commercial adventures. The ends proposed to be accomplished by these means were—1st, "A free trade, for the benefit of both kingdoms, to all the countries beyond the Cape of Good Hope;" in other words, an escape from the commercial monopoly of the East India Company: 2ndly, "A free trade to Egypt and the Levant," at that time restricted by the charter of the Turkey Company: 3rdly, "A free importation of sugars and of other products of the warmer climates, from the cheapest market, wherever it can be found:" 4thly, "A free navigation, exempted from those clogs and restrictions which are required by the famous Act of Navigation:" and 5thly, "The free exportation and importation of grain." It is interesting to observe that the first of these objects was not attained until 1833, nor the second until 1825; and that the third, fourth, and fifth have only been accomplished within the last ten years, and after the most protracted and active political discussion.

Even this brief notice of Dr. Tucker's commercial views will serve to rank him amongst the highest of the political writers of the last century, for it must be recollected that when he commenced his inquiries the genius of Adam Smith had not yet enlightened the world. The 'Wealth of Nations' was not published until 1776, and the course of lectures from which were developed the foundations of that great work did not begin sooner than 1752, or four years after the publication of Dr. Tucker's 'Essay on Trade;' nor are we aware that any of Adam Smith's lectures at Glasgow appeared in print before the publication of the 'Wealth of Nations.' The value of Dr. Tucker's smaller tracts and essays upon trade makes it a subject of regret that he did not complete a more methodical and scientific work which he had undertaken. This work was commenced at the desire of Dr. Hayter, bishop of Norwich, and preceptor to the prince of Wales, afterwards George III. The circumstances connected with this work may be best explained in the words of the author:—"His lordship's design was to put into the hands of his royal pupil such a treatise as would convey both clear and comprehensive ideas on the subject of national commerce, freed from the narrow conceptions of ignorant or the sinister views of crafty and designing men." "I therefore entered upon the work with all imaginable alacrity, and intended to entitule my performance the Elements of Commerce and Theory of Taxes; but I had not made a great progress before I discovered that such a work was by no means proper to be sheltered under the protection of a royal patronage, on account of the many jealousies to which it was liable, and the cavils which might be raised against it. In fact, I soon found that there was scarcely a step I could take but would bring to light some glaring absurdity which length of time had rendered sacred, and which the multitude would have been taught to contend for as if their all was at stake. Scarce a proposal could I recommend for introducing a free, generous and impartial system of national commerce, but it had such numbers of popular errors to combat with as would have excited loud clamours and fierce opposition." For these reasons he laid the scheme aside, and, unfortunately for his own fame and for the interests of mankind, he never resumed it.

While the concerns of trade were thus engaging his attention, other measures of public policy aroused his interest and exercised his pen. But we cannot fail to observe, in reading his various publications, that the principles of free trade and the improvement of our commercial laws were never absent from his mind.

In 1751 a bill was brought into the House of Commons for the naturalisation of foreign Protestants, and after passing through its other stages was lost on the third reading. This circumstance gave rise to two very able pamphlets, in which the dean contended strongly for the measure. Three years before, in his 'Essay on Trade,' he had proposed to encourage the settling of foreigners in this country as one of the means of increasing our wealth and advancing our trade and manufactures; and on the rejection of the bill he published 'Reflections on the Expediency of a Law for the Naturalisation of Foreign Protestants,' in two parts. In these he gave a most lucid and complete historical review of the laws with regard to foreigners from the earliest time; and treated with severity and ridicule the jealous and illiberal conduct of the English with regard to other nations. His arguments in favour of inducing foreigners to give this country the ...fit of their skill and capital, and his enlightened analysis of our ... in reference to their exclusion, are among the very best of history. ... He was soon called upon to exert himself again in the his writings. ... In 1753 a bill was brought into the Lords to permit same cause. ... ...lised by parliament, a privilege from which they Jews to be natu... an act of the 7th James I. (c. 2), chiefly directed had been excluded by ... which required all persons applying for natu- against the Papists, and ... sacrament of the Lord's Supper. This ralisation to have taken the ... houses of parliament, and through- bill was violently opposed in both ... ...ed by the ministers, at length out the country, but being support... it become the law than the received the royal assent. No sooner had ... were redoubled, and while clamours with which it had been assailed ... undertook the defence they were at their height, Dr. Tucker boldly ... Naturalisations.' of the measure in two 'Letters to a Friend concerning ..., and the popu- The act was nowhere more unpopular than at Brist... ...ices, that they lace were so enraged at his opposition to their preju... to have wit- burned him in effigy in full canonicals; and he is sai... ...ce of public nessed the ceremony from his own garden. The viole... ...m the facts feeling upon the subject at that time may be judged of fr... the Duke that on the last day of the winter session, in the same year, and that of Newcastle was forced to move for the repeal of the act, ... the obnoxious measure was actually repealed.

At the very commencement of the disturbances in the A...rican colonies, the dean took a view of British interests at varianc... with all parties, and published several tracts from time to time as th... con- test proceeded. He showed no sympathy with the Americans... did he acknowledge the justice of their complaints. On the cont... he vindicated the constitutional right of the mother country to... her colonies, and accused the Americans of ingratitude in resist... the mild and liberal sway of England. Thus far he agreed with t... court party; but while they urged coercion and punishment, a... while the opposition were seeking to conciliate and make concessio... Dr. Tucker proposed to abandon the colonies altogether. He did ... doubt the power of England to coerce the Americans, but he ask... in 'A Letter from a Merchant in London, to his Nephew in Ameri...' "How are we to be benefited by our victories? And what fru... are to result from making you a conquered people? Not an incre... of trade; that is impossible: for a shopkeeper will never get the mo... custom by beating his customer; and what is true of a shopkeeper ... true of a shopkeeping nation." To these opinions he always adhere... and took every occasion to enforce them. Writing so late as 178... he stated that he had held the opinion for upwards of five and twenty years that colonies were detrimental to a country, and that he had been "growing every day more and more convinced." These views were consistent with his uniform advocacy of perfect freedom of trade and navigation; and were strengthened by his horror of the needless wars which had too often been caused by distant colonial possessions.

The warmth of the controversy led him to speak with much acrimony of the American people, their leaders and advocates, and some of his statements brought him into collision with Mr. Burke, who treated him with great disrespect. "This Dr. Tucker," he said in his celebrated speech on American taxation (April 19, 1774), "is already a dean, and his earnest endeavours in this vineyard will, I suppose, raise him to a bishopric." In consequence of this reference to himself, the dean addressed his next pamphlet, in the form of a letter, to Mr. Burke, and dissected the speeches of that statesman upon the American question, and again enforced his own opinions.

His views of the American question led him frequently to oppose the doctrines laid down by Mr. Locke, and relied upon by the Americans—that the consent of the governed, given either by themselves or by their representatives chosen by them, is the only foundation of civil government and the only justification of taxes. In many of his pamphlets he combated these principles, and at length devoted an elaborate work to their refutation. In 1781 his 'Treatise concerning Civil Government' appeared. It consists of three parts. In the first he examines the doctrines of Mr. Locke, and of his followers, Dr. Price, Dr. Priestley, and Mr. Molyneux, as to the principles of civil and political liberty. In the second he offers a theory of his own as the true basis of civil government, and suggests alterations in the British constitution. In the last he describes the former Gothic or feudal constitution of England, chiefly in order to show the gradual increase of popular power and the limitation of the influence of the crown. The

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work evinces much acuteness and learning, but is of a somewhat desultory character. His opinions were decidedly adverse to any extension of popular representation, and he even proposed to raise the qualification of electors and of the members of the House of Commons. He had printed the greater portion of this work some years before, for private circulation amongst his friends, and it was actually quoted and attacked before it was published.

The devotion of his talents with so much ardour to political and commercial inquiries laid him open to many sarcastic imputations of neglecting his spiritual duties. His bishop especially, Dr. Warburton, between whom and the dean there seems to have been much want of cordiality, was alleged to have said that "his trade was his religion, and his religion a trade." The dean took many opportunities of refuting these calumnies, and exposing the injustice of the prejudice with which his labours were regarded. On one occasion he thus expressed himself:—"The bishop affects to consider me with contempt: to which I say nothing. He has sometimes spoken coarsely of me: to which I replied nothing. He has said that religion is my trade, and trade is my religion. Commerce and its connections have, it is true, been favourite objects of my attention; and where is the crime? And as for religion, I have carefully attended to the duties of my parish, nor have I neglected my cathedral. The world knows something of me as a writer on religious subjects; and I will add (which the world does not know), that I have written near three hundred sermons, and preached them all, again and again. My heart is at ease on that score; and my conscience, thank God! does not accuse me." In the preface to 'Reflections on the Expediency of a Law for the Naturalization of Foreign Protestants,' he complains that he had "undergone some censures for engaging in inquiries seemingly beside his profession;" and "he begs leave to offer some reasons for his interfering in those matters, and at the same time to vindicate himself from the supposition of having deserved the ill-treatment he has met with." He states that "in his parish, though large and populous, he performs all the offices of his function himself, according to the best of his abilities;" and therefore "flatters himself that as long as he follows those studies without neglecting his other engagements, and delivers his opinions in an inoffensive manner, he shall be excused in the judgment of all candid persons, though the warmth of party zeal, or the resentment of those whose interest clashes with that of the public, may excite them to vilify and insult him." Three years later, he writes, "Another bill brought against me is that I am extremely ignorant in my peculiar profession as a divine; and that having dedicated too much of my time to the study of commerce, I have shamefully neglected to cultivate those sciences which more immediately belong to my clerical profession. To these charges I stand mute; and as my Apology for the Church of England, my Six Sermons, and my Letters to the Rev. Dr. Kippis, are now before the public, let the impartial judge as they please."

It is not surprising that the political works of so able a writer should have attracted more public notice than his ministrations in the church, or even his published sermons and religious treatises; but it would be doing gross injustice to his memory not to mention with praise the zeal and learning displayed by him in the cause of religion. In none of his political writings did he show more ability than in his 'Apology for the present Church of England,' and his 'Letters to Dr. Kippis.' In these he maintained the right and duty of the church to regulate the behaviour of its own members in such things as relate to the ends of its own institution; and thus he supported the practice of enforcing subscription to the Thirty-nine Articles on the part of the clergy. But at the same time he claimed the fullest indulgence for dissenters, and showed the mistaken policy of penal laws against ecclesiastical nonconformity. He published another valuable tract upon the same subject in 1774, entitled 'Religious Intolerance no Part of the General Plan either of the Mosaic or Christian Dispensation.' At about the same time he published 'Seventeen Sermons on some of the most important Points of Natural and Revealed Religion.' He proposed also to revise the Book of Common Prayer, to retrench its redundancies and repetitions, and to reduce its length; but he does not appear to have proceeded with this design.

As a political writer Dr. Tucker proved himself a man of uncommon sagacity, judgment, and foresight, with a mind little tainted by prejudice, and very far in advance of his age. As a divine he would unquestionably have enjoyed a higher reputation, if his religious writings had not been eclipsed by the greater celebrity and interest of his political works. His style is clear, simple, and forcible; and his mode of treating a question rather popular than scientific. His principles and maxims, indeed, are always expressed in a concise and logical form, and the arrangement of his subject is methodical; but the freedom of his style and the familiarity of his illustrations impress his writings with a character essentially popular.

His numerous publications have never been collected, and are now extremely scarce. Many of them passed through several editions, and attracted a large share of public interest, both in this country and on the Continent. Their celebrity would most probably have continued until this day with greater lustre, had not Adam Smith since raised a beacon to political economists in his 'Wealth of Nations,' by which all direct their course, and beyond which none care to explore.

In private life Dr. Tucker was an amiable and pious man. In his own parish he was deservedly loved and respected. His income was never large, but his wants were few, and he dispensed his charities with a liberal hand. An anecdote is related of him which reflects great credit upon his heart. His curate at St. Stephen's, Bristol, was much esteemed by Dr. Tucker, and had a large family to support with very limited means. The dean conceived the project of resigning the rectory in his favour, and after much solicitation and interest, he persuaded the chancellor, in whose gift it was, to accept his resignation, and bestow the living upon his friend. He then resided almost entirely at the deanery in Gloucester. Late in life he married Mrs. Crowe, his housekeeper. He died on the 4th of November 1799, at the advanced age of eighty-eight, and was interred in the south transept of the cathedral at Gloucester. (*Gentleman's Magazine*, 1799, vol. lxix.; Seward, *Anecdotes;* Tucker's various tracts and treatises.)

TUDELA, BENJAMIN OF. [BENJAMIN OF TUDELA.]

TUDOR. [HENRY VII.]

TUDWAY, THOMAS, Doctor in Music, a name well known in musical history, but more on account of his connection with the lord high treasurer Harley and of his conversational talents, than for any productions of his pen that have survived him. He was educated in the King's Chapel, under Dr. Blow, and was a fellow-pupil of Purcell. In 1671 he became organist of King's College, Cambridge, and in 1705 was honoured by a Doctor's degree in that university, and also appointed the professor of music, after which Queen Anne named him as her organist and composer extraordinary. He was now much patronised by the Oxford family; and the valuable scores of English church music, in many volumes, in the British Museum, were collected by him for Lord Oxford, and form part of the Harleian collection, No. 7337, *et seq.* There is a tradition that, with Prior, Sir James Thornhill, and other eminent persons, "he formed a weekly society at the house of the lord high treasurer. Thornhill drew all their portraits in pencil, and Prior wrote humorous verses under each. These passed into the possession of Mr. West, formerly president of the Royal Society." A portrait of Dr. Tudway is in the music-school at Oxford. He composed anthems and a few other works; but except one of the former, published in Dr. Arnold's 'Collection of Cathedral Music,' we have not met with any one of his productions.

TULL, JETHRO, was born about the year 1680. A gentleman of moderate fortune, he zealously devoted a great part of his life to the improvement of agriculture. He possessed a small estate near Hungerford, on the borders of Oxfordshire and Berkshire, and has generally been considered as the father of the drill and horse-hoeing husbandry. Having observed the good effects of the cultivation of many plants in regular rows, and of frequently stirring the intervals between them, as has been done from time immemorial by gardeners, he attempted to introduce this system into the field, and invented many ingenious implements for diminishing the labour of hand-drilling and hoeing. The success which attended his first experiments, on a good deep loam, confirmed his expectations, and led him to a theory, which was the cause of his own ultimate ruin, and threw discredit on the whole system, which in other respects was founded on sound principles. Observing that, by means of assiduous cultivation and stirring of the soil around the roots of growing plants, he produced a greater luxuriance of growth than by the common methods, without any addition of manure for several years, he concluded rashly that the earths very finely divided, together with moisture, constituted the whole of the food of plants, and that, consequently, stirring and pulverising the soil was a complete substitute for manuring. Having fully established this erroneous principle in his own mind, he exerted all his ingenuity to effect the most complete pulverisation of the soil. In the first place all the seeds were to be sown in rows at such a distance that a plough or other stirring-instrument drawn by a horse might conveniently be used in the intervals. From this circumstance his system was called the horse-hoeing husbandry. The immense advantage which would arise from the cultivation of waste lands in distant parts of the kingdom, if the increased labour of men and horses were a perfect substitute for manure, where it could not well be procured, made many clever men look upon Tull's system as a most wonderful discovery; and the first trials appeared to be so successful, that the 'new husbandry,' as it was called, was strongly recommended for general adoption.

The great reluctance with which any new system is adopted by the mass of practical farmers prevented the new husbandry from becoming universal; and only some men of a theoretical turn fully adopted the notions of Jethro Tull. All those who persevered in the practice of it, neglecting to recruit their lands by a judicious addition of manure, found to their cost that, however good crops they might have for a time, by continually stirring and pulverising the soil, it became totally exhausted at last, so as to produce a barrenness, which required a long course of expensive manuring to remove, and was the cause of serious ultimate loss. Tull himself, who adhered to his principles to the last, like most original inventors, and expended large sums in experiments, and in the construction of a variety of new and ingenious implements, became so embarrassed that he lost all his property, and, it is said, died in prison, where he had been put by some merciless creditor. ('British Husbandry,' 'Farmer's Series of the Library of Useful Knowledge,' published by the Society for the Diffusion of Useful Knowledge.) He died January 3, 1740.

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The unhappy fate of the author of the system, and the loss sustained by its principal abettors, threw such a discredit upon it, that for a long time not even the most useful part of it was retained. Had Tull introduced the row culture, as it is practised in Lombardy, from which he borrowed some of his principal operations, and joined judicious manuring with his horse-hoeing, he would have had the merit of originating in England, at least, the greatly-improved system of drill-husbandry which has since been generally adopted wherever it can be conveniently executed; and the sowing of seeds broad-cast would have long since been confined to artificial grasses, which, being intended for pasture, cannot grow too closely together. The cleaning of the soil from weeds, and the exposure of a great part of the surface to the influence of the atmosphere, would have entirely superseded fallows, and a proper application of manure would have kept up the fertility.

Tull published a treatise on his new mode of cultivation in 1731, in which his principles were explained and calculations made, founded on his early experiments, of the immense profit which would accrue in the course of years by adopting his practice. Change of crop would be no longer necessary; rotations useless: the most profitable crops could be raised year after year without diminution; and the soil be kept in a state of perpetual fertility. Such were the visions of a man of considerable abilities, led into error by his own sanguine imagination. Had the soil of Tull's farm been of a poor gravelly or sandy nature, he would soon have discovered his error by a few experiments; but working on a good deep loam, and continually keeping it stirred and pulverised, it required a much longer time to exhaust it; but at last it was completely exhausted, and the owner was ruined.

Jethro Tull first published, in 1731, detached essays on his new mode of cultivation, which were afterwards, in 1751, collected into one volume, with copious notes by himself.

In 1822 the late Mr. Cobbett edited a new edition of Tull's works, with an introduction by himself, which, like everything written by that perspicuous writer, is full of useful remarks. Cobbett fully appreciated the value of the practical part of Tull's system, and strongly recommended it in his 'Cottage Economy.' He showed there, by reference to actual experiments in a garden, how greatly the stirring of the soil around the roots of growing plants assisted their growth, and the advantage of allowing a certain space to every plant to admit of this stirring. Tull had cultivated roots with great success according to his system; and as long as the organic matter in the soil was not exhausted, the success fully proved the correctness of his practice. The greatest obstacle which Tull had to contend with was the obstinacy of his labourers, who thought him quite mad when he ordered them to sow only two rows ten inches apart on a stitch of land four feet six inches wide, leaving forty-four inches between each double row for the working of the plough. He was forced indeed to put his hand to the plough himself. Whatever may have been the errors of Tull in hastily adopting an erroneous theory, he has many excuses in the received opinions of his time.

TULLUS HOSTILIUS, the third king of Rome, reigned from B.C. 673 to 641. He is called a grandson of Hostus Hostilius, who fell in a battle against the Latins in the reign of Romulus. His reign is described as the very reverse of that of his predecessor, the pious and peaceable Numa, and he himself as even more warlike than Romulus. After the death of Numa the government was for a short time in the hands of interreges, until Tullus Hostilius was elected in the comitia of the Populus, and his election confirmed by the senate. The most memorable event of his reign is the war with Alba, which is celebrated in ancient story on account of the single combat between the Horatii and Curiatii, and which was followed by the destruction of Alba, and the establishment of the Roman plebs. The whole detail of the war cannot be regarded as historical, and has all the appearance of a poetical tradition. It is said to have arisen from predatory incursions which the Albans made into the territory of Rome, and the Romans into that of Alba. That there had existed a friendly relation between the two towns before is implied in the statement that the Horatii and Curiatii were related; and even now war might have been avoided, if it had not been for the cunning and the warlike character of Tullus, who forced the Albans to it. The Albans encamped four miles from Rome, and the trench which their king (dictator) Clullius is said to have formed was the beginning of the Fossa Cluilia. He died during this invasion, and was succeeded by the dictator Mettus Fuffetius. The hostile armies had been arrayed against one another for a long time, when at last the Alban dictator proposed that the war should be decided by a single combat. The fight of the Horatii and Curiatii accordingly brought the war to a close, and Alba recognised the supremacy of Rome, and promised to furnish its contingent to the Roman armies. The formulæ of the Fetial law, and the trial of one of the Horatii for having slain his sister, contain some genuine and important documents of the olden time of Rome. (Livy, i. 24-26.) In the war of Tullus Hostilius against Fidenæ, which was supported by Veii, Mettus Fuffetius, according to the treaty between the two states, joined the Roman army with his troops, but with the design of abandoning his ally, and going over to the enemy at the critical moment. Tullus Hostilius discovered the treachery, and after the Fidenates and Veientines were vanquished, he punished the treacherous dictator by having him torn in pieces by two chariots to which he was fastened, and at the same time he sent out his legions with orders to destroy the town of Alba, which, with the exception of its temples, was accordingly razed to the ground. The inhabitants of Alba were transferred to Rome, where the Cælian hill was assigned to them as their habitation. Several of the noble Alban families were incorporated with the Roman patricians, and the number of Roman equites was likewise doubled, while the great mass of the Alban population were treated as an inferior race, and formed the Roman plebs. When Tullus Hostilius had thus strengthened his kingdom, a war arose between the Romans and the Sabines, in which the Sabines were defeated near the Silva Malitiosa. But after these successful undertakings the gods afflicted Rome with a pestilence, which was preceded by several awful prodigies. The king however continued his warlike pursuits, until at last he was seized with the disease. In order to propitiate the gods, he consulted the Commentarii of Numa, which contained rules about the manner in which the wrath of the gods was to be appeased. He found the formula with which Numa had performed his solemn sacrifices to Jupiter Elicius. Tullus Hostilius attempted to do the same, and to call down the god, but he committed a mistake in his use of the sacred formula, and the god in his anger destroyed the king and his whole house by lightning.

This is the story of Tullus Hostilius as related by Livy (i. 22-32), which bears much more traces of a genuine tradition than the detailed and interpolated account in Dionysius (iii. 1, &c.) Respecting explanations of the story, see Niebuhr, 'Hist. of Rome,' i. 246, &c.; Malden, 'Hist. of Rome,' p. 127, &c.

TUNSTALL, JAMES, D.D., was born about 1710, and educated at St. John's College, Cambridge, of which he afterwards became a Fellow and tutor. In 1739 he obtained the rectory of Sturmer in Essex, and two years later he was appointed chaplain to Potter, archbishop of Canterbury. In 1744 the University of Cambridge conferred upon him the degree of D.D. After having held the office of chaplain for several years, he received from the archbishop the rectory of Great Chart in Kent, and the vicarage of Minster in the Isle of Thanet. He resigned both places in 1757 for the more lucrative vicarage of Rochdale in Lancashire, which was given him by Archbishop Hutton, to whom he was related by marriage. He remained here until his death, on the 28th of March 1772, although he was from the first much disappointed in the expectations which he had entertained concerning his position at Rochdale. This disappointment, together with various troubles in his family, is believed to have hastened his death.

Dr. Tunstall was a man of a most amiable and humble character; when he left the place of chaplain to the Archbishop of Canterbury it was said of him, that of all the humble men that had ever held that office, he was the only one that remained humble when he left it. He was a scholar of considerable ability, although he has not done much. But there are some points which he has settled. The work to which we allude is his letter to Dr. Middleton, 'Epistola ad Virum eruditem C. Middleton,' 8vo, Cambridge, 1741. In this letter he questions the genuineness of the collection of the epistles between Cicero and Brutus, entitled 'Epistolæ ad Brutum,' which Middleton had made use of without any doubts as to their genuineness, while, according to the opinion of Dr. Tunstall, he had not paid sufficient attention to Cicero's letters addressed to his brother Quintus and to Atticus. His views respecting the doubtful character of the correspondence between Cicero and Brutus were further developed in an English essay, 'Observations on the present Collection of Epistles between Cicero and Brutus.' These two dissertations have so far settled the question respecting the authenticity of those epistles, that all the subsequent editors of Cicero have regarded them at least as very doubtful. The other works of Dr. Tunstall are of a theological or theologico-political character:—1, 'A Sermon before the House of Commons,' May 29, 1746, 4to; 2, 'A Vindication of the Power of the State to prohibit Clandestine Marriages,' 1755, 8vo; 3, 'Marriage in Society stated, with some Considerations on Government;' 4, 'Academica, Part the First, containing Discourses upon Natural and Revealed Religion, a Concio and a Thesis.' The second part of this work did not appear during the author's lifetime; but it is generally believed that the 'Lectures on Natural and Revealed Religion,' which were edited after his death by his brother-in-law, the Rev. Mr. Dodsworth, were intended by the author to form part the second of his 'Academica.' In the British Museum there exists a collection of letters forming the correspondence between Tunstall and the Earl of Oxford, in the years 1738 and 1739, on the subject of Ducket's atheistical letters.

* TUPPER, MARTIN FARQUHAR, D.C.L., F.R.S., is the eldest son of the late Martin Tupper, Esq., surgeon, of New Burlington-street, London, where he was born in 1810. His family, which was banished from Hesse Cassel in the persecution of the Protestants under Charles V., had been settled for many generations in the island of Guernsey; and his immediate ancestor caused the victory at La Hogue, by giving secret intelligence to the British admiral of the position of the French fleet at great personal risk and danger, and afterwards led the marines at the affair of Bunker's Hill. The subject of this memoir received his education at the Charter House and at Christchurch, Oxford, where he graduated in 1831, and was shortly afterwards called to the bar. His first publication was a small volume of religious poems, given to the world anonymously in 1832.

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His name first became generally known by the publication in 1839 of 'Proverbial Philosophy.' In spite of the severest and most hostile criticism, this work soon became popular, mainly perhaps on account of its novel and almost Eastern style, and has now (1857) reached a 30th edition in England alone, while upwards of half a million of copies have been sold in America. It was rapidly followed by 'The Crock of Gold;' 'A Modern Pyramid;' 'A Thousand Lines;' 'Heart,' a social novel; 'The Twins,' a domestic novel; and a large number of ballads, songs, and occasional poems, &c., among which, 'The Dirge on Wellington;' 'Ballads for the Times on White Slavery;' and 'American Ballads,' are the most generally known. He has also recently published a work on Christian evidences, entitled 'Probabilities, an aid to Faith,' as well as 'Paterfamilias's Diary of Everybody's Tour;' and a translation from the Anglo-Saxon language of King Alfred's poems, into similar English metres.

TURENNE, HENRI, VICOMTE DE, second son of Henri duc de Bouillon and of Elizabeth of Nassau, was born on the 11th of September 1611. His constitution showed symptoms of weakness till he attained his twelfth year. His imagination however had been inflamed by the perusal of the lives of celebrated warriors, and perhaps by the conversation at his father's court, before he was ten years of age; and it is possible that the opposition at first offered to his embracing arms as a profession on account of his indifferent health may have confirmed his wish to become a soldier. The Duc de Bouillon was one of the ablest soldiers bred in the school of Henri IV.; his high rank, love of letters, attachment to the Calvinistic faith, and abilities as a statesman, raised him to be the leader of the Huguenot party after the death of that prince; and his position as sovereign of the small state of Sedan opened a range to his ambitious views, and lent to his character a tone of independence which he could not have acquired as a mere peer of France. The spirit instilled into the young mind of Turenne in a court which took its character from such a prince was even from the first more the ambition of the statesman and scientific commander than the imaginative chivalry which inspired most boys. He learned slowly and with difficulty; he rebelled against punishment and constraint; but when his ambition was appealed to, he made dogged perseverance a substitute for quick apprehension. His moral character was developed under the control of Tilenus, a moderate Calvinist, by whom he was confirmed in a natural benevolence and sincerity of disposition, and accustomed to subject his naturally strong and excitable passions to the dictates of reason by his still more powerful will. He evinced a taste for athletic exercises, which contributed materially to strengthen his naturally weak constitution.

The Duc de Bouillon died in 1623; but the system of education he had adopted for the young Turenne was persevered in by his widow. Jealousy of the designs supposed to be entertained by Cardinal Richelieu to the prejudice of the Huguenots induced this lady to send Turenne, in 1625, to Holland, to the charge of his uncle Prince Maurice. This statesman and warrior soon detected a large fund of good sense beneath the nowise showy exterior of his nephew, and exerted himself to cultivate the lad's natural talents. He made him commence his apprenticeship to the art of war by carrying a musket as a volunteer, and rendering himself practically familiar with the duties of the private soldier and subaltern officer. Three months after the arrival of Turenne in Holland, Prince Maurice died; but his brother Henry Frederic, who succeeded to his high office, was equally attentive to their young relative. In 1626 Turenne obtained a company of infantry, and continued to serve under his uncle till 1630. He distinguished himself by anxiety to learn the whole theory as well as the practice of war. His company was the best disciplined and accoutred in the army; his own routine duties were performed with unfailing regularity; and his leisure time was spent in taking part in every enterprise where experience was to be acquired. He was naturally of a fearless disposition: in his anxiety to learn he appeared to forget the very existence of danger. Eagerness to do his work thoroughly was apt, when an attack was ordered, to carry him beyond the bounds of prudence. Under Prince Frederic Henry, and opposed to Spinola, he acquired in the course of six years an intimate and extensive knowledge of the kind of war at that time carried on in Holland—a succession of sieges.

In 1630 Richelieu contemplated placing a French garrison in the town of Sedan, and the only means by which the dowager duchess of Bouillon could avert so dangerous a step for the independent sovereignty of the young duke, yet a minor, was by sending a hostage to the French court. For this purpose her younger son was sent to Paris. Turenne, whose reputation had preceded him, was received with open arms at court, and though only nineteen, appointed to the command of a regiment of infantry. His history for the next four years is a blank. The first opportunity he had of distinguishing himself after entering the service of France was at the siege of La Motte in 1634: his conduct on that occasion procured for him, in his twenty-third year, the appointment of maréchal-du-camp, then the next in rank to that of maréchal de France.

In 1635 the Cardinal de Richelieu sent four armies into the field to attack the Spaniards simultaneously on as many different points. One under Châtillon and De Brézé marched into the Low Countries; the Maréchal de Créqui led another into the Milanese; the Duc de Rohan a third into the Valteline; the Cardinal de la Valette was placed at the head of the forces destined to co-operate with the Swedes in Germany, and Turenne was attached to him as maréchal-du-camp. La Valette joined the Duke of Weimar at Bingen on the Rhine in August, and the combined forces forced Mansfeld to raise the siege of Mayence. The Imperial general Galas contrived, by a movement from Worms, to cut off their communication with France, and the allied forces, stationed in a country exhausted by war, were thus exposed to famine. Turenne sold his plate to procure provisions for the soldiers under his immediate command. In the disastrous retreat that ensued, while discipline was almost entirely lost and the baggage thrown away by the rest of the army, he retained his troops in their accustomed order, abandoned only so much of the baggage as enabled him to procure waggons for those who were unable to march, and by mixing familiarly with the soldiers and sharing his provisions with them kept up their spirits. The duty of protecting the rear devolved mainly upon him, and in the discharge of this arduous task he had occasion to show how he had profited by his education in Holland, in the art of seizing upon defensible posts and maintaining them as long as might be necessary. The disasters of this campaign indisposed La Valette to undertake the command of that projected for the countries on the Upper Rhine in 1636, and Richelieu only overcame his reluctance by consenting that Turenne should again accompany him. The success which attended this division of the French forces, while those on the frontiers of the Netherlands were less fortunate, induced Richelieu in 1637 to give the command of the army against Flanders to La Valette, who again insisted upon having Turenne for one of his maréchaux-de-camp. This was a campaign of sieges, and the conducting of them devolved almost exclusively upon Turenne. With infinite difficulty he took Landrécies; obliged Solre, with a garrison of two thousand men, to surrender at discretion in a few hours; defended Maubeuge successfully against the Cardinal Infant; and being intrusted with the pursuit of the retreating enemy, closed the campaign by driving the Spaniards across the Sambre. In 1638 Richelieu sent two reinforcements to the Duke of Weimar on the Upper Rhine, under Turenne and Guébriant, who were designated lieutenants-general, the first of that title in France. After the death of the Duke of Weimar in 1639, Turenne returned to Paris. Richelieu wished to marry the viscount to one of his relations; but Turenne, who foresaw difficulties that might arise on the score of religion, frankly, but respectfully declined the alliance. He was soon after sent to Italy, second in command to the Comte d'Harcourt. In 1640 the French commander adopted the advice of Turenne in opposition to all the rest of his generals, and formed the siege of Turin. He sat down before the city on the 10th of May, and it held out till the 17th of September. The garrison amounted to twelve thousand men, and the enemy were in force in the neighbourhood; but Turenne calculated upon the moral effects of the surrender of the town. He was employed to cover the siege with a strong detachment from the army, a task which he discharged successfully. Still the attack would have been abandoned, but for the excellence of his arrangements for supplying the besieging camp with provisions. After the surrender of Turin, D'Harcourt returned to France, leaving the army under the command of Turenne. The relations in which his brother the Duc de Bouillon stood to the court rendered it unadvisable in the eyes of the minister to intrust Turenne with an army, and D'Harcourt was ordered in 1641 to resume the command. During the remainder of the reign of Louis XIII. the political conduct of the Duc de Bouillon kept Turenne in the background. One of the first acts of Anne of Austria as regent was to send him letters patent appointing him general of the armies of the king in Italy.

Italy was not however destined to be the scene of his exploits as a commander-in-chief. The Duc de Bouillon, who had reconciled himself to the new court, soon quarrelled with it, as with the old, and took refuge at Rome. Mazarin thought it unsafe to leave the brother of this disaffected prince in command of an army so near him, and ordered Turenne to repair to Germany and re-organise the army which, originally raised by the duke of Weimar, had again been left without a leader through the death of Guébriant and capture of Rantzau by the Imperialists. Turenne took the command of this collection of soldiers of fortune without a country, most of them Germans by birth, in December 1643, and retained it till after the conclusion of the peace of Westphalia in October 1648. During the winter 1643-44 he succeeded, by the most strenuous exertions, and by raising money on his own credit, in re-equipping his army and restoring its discipline. He gave an army to the king, instead of receiving the command of one from him. And in the last year preceding the peace of Westphalia it was his judgment and decision that restored this same army to France, after it was on its march to join the enemy on the allegation that the French government had broke faith with it, at a time when he could only pay the mutinous soldiers one month out of a six months' arrear. Yet with such an army, so great was his power of conciliating the affections and keeping up the spirits of the soldiery, he struggled through five campaigns, against leaders of no ordinary ability, to a complete triumph. In conjunction with Condé he kept head against the Imperialists, flushed with recent success in 1644. In 1645 he prevented the bad effects of the defeat at Mariendal, incurred through the misconduct of Rosen, by his splendid retreat; and concluded the campaign by reinstating the

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elector of Trèves in the possession of his territories. In 1647 he put an end to the mischievous custom of separate and independent action on the part of the allied armies of France and Sweden, and commenced the system of combined operations which led in the course of that and the succeeding campaign to the occupation of the Bavarian territory and the emperor's consent to the treaty of Münster.

The peace of Westphalia, which released France from foreign wars, was the signal for the commencement of civil broils. In the commencement of 1649 the regent and cardinal left Paris with the king, and the Prince of Condé commenced a blockade of the city. The duc de Bouillon embraced the party of the Fronde. Turenne was at this time stationed with his army on the frontiers of Germany. Wholly engrossed with his military duties, he had hitherto taken no part in politics. The Huguenots, among whose party he had been bred and educated, were opposed to the court. He was not a subject of France; his allegiance to that crown could be dissolved at any time by resigning his commission. Thus situated he rejected the overtures of Mazarin, telling him that the blockade of Paris during a minority appeared to be an unwarrantable stretch of power, and he endeavoured to persuade his officers to take part against the cardinal. The court however had gained so many regiments that he soon saw the attempt was vain, and retired to Holland with some of his personal friends. A hollow truce was soon after arranged between the contending factions, and Turenne returned to France. A quarrel between Condé and Mazarin led, after numerous petty intrigues, to the arrest of the former. Condé had not long before reconciled himself with the Duc de Bouillon and his brother: Turenne was faithful to the prince in adversity. He threw himself into Stenai, and prevented its being taken by the royal troops. He alone rallied the dispirited friends of Condé, and, by calling the Spaniards across the frontiers, procured the release of the prince, the exile of Mazarin, and the conclusion of a peace with Spain.

Turenne returned to Paris, in May 1651. The court offered him favours and advancement; the Prince of Condé sought to enlist him in his party. He intimated to the former that he desired no preferment; to the latter, that having accomplished his release from prison, his duty towards him was fully discharged. A less penetrating mind than Turenne's could have discovered that a Huguenot party existed only in name; that the Fronde was an incongruous association of unprincipled intriguers, each of whom sought only his personal aggrandisement; that the age of petty independent sovereignties such as existed in his house had passed; and that the only career of honourable ambition open to him must be sought by becoming a French subject, attaching himself to the only minister capable of organising a strong government in France. With characteristic absence of display or precipitation he declared for the regent and Mazarin, and accepted in 1652 the command of the royal army. It was soon evident that the same mind which alone upheld the Prince of Condé's cause when he was imprisoned, now struggled to uphold the royal authority, against apparently as fearful odds. The Cardinal Mazarin, the object of popular execration, was again with the court, and all France seemed to unite against the prince. The king had to oppose one army to the Spaniards in Catalonia and another in Flanders; and only 9000 or 10,000 men could be mustered to oppose the rebel nobles. The favouritism of the court, even at so anxious a moment, offered to Turenne the insult of proposing to divide the command between him and Hacquecourt, an officer ten years his junior. Knowing that time must do him justice, he complied with the unreasonable request. But his genius maintained its ascendant, and the plan and execution of the campaign were really his. By the close of the year Condé was obliged to quit France; the king was crowned at Rheims, entered Paris, and consigned the Cardinal de Retz, the only remnant of the Fronde, to a dungeon.

From 1653 till the conclusion of 1659, Turenne's genius for war found ample scope in the wars of the French and Austrian Netherlands. During the whole of this protracted struggle he had to contend against the Prince of Condé, the most brilliant military genius of his age. It was on the part of Turenne intense but regulated energy, sound judgment and sleepless observation, opposed to an almost miraculous quickness of perception on the part of his adversary, and an impetuosity of execution, to which an ardent imagination would have lent irresistible force could the effort have been made continuous. The treaty of the Pyrenees put an end to a struggle more persevering and destructive than any that Europe had previously witnessed, and yet indicative of that growing equality of European states, the full sense of which can alone guarantee permanent peace.

The death of Mazarin in 1661, and the resolution of Louis XIV. to be thenceforth his own prime minister, though it did not raise Turenne to office, gave him a powerful influence in state affairs. He had from the time he embraced the cause of the Prince of Condé necessarily had a political character, but so long as Mazarin lived he was contented to leave it to contribute indirectly to its promotion. Almost the only occasion in which he appears to have laid aside this passive character was in the negociations he commenced with Monk after the death of Cromwell. But his advice was sought and valued by the monarch who boasted that he was his own prime minister. The first sensible effect of the influence of Turenne was the resolution of Louis to protect the independence of Portugal, which Mazarin had made up his mind to sacrifice to the Spaniards. Turenne's credit with De Witt was mainly intrumental in opening the negociations with Holland which led to the treaty of commerce concluded with that power. The instructions of the Count d'Estrades, who negociated the treaty, were drawn up by Turenne. When, in 1665, England and Holland each endeavoured to induce Louis XIV. to assist in the war against the other, it was by the advice of Turenne that the king endeavoured to reconcile the belligerents.

Turenne had married, in 1653, Charlotte, only daughter and heiress of the Duc de la Force, a zealous Protestant. Regard for his wife's feelings appears to have kept him longer in the Protestant communion than his own inclinations. The French Protestants had allowed themselves to be made the instruments of political factions; and this circumstance, which had made Sully withdraw from their councils, kept Turenne from entering them. He had been educated by a moderate Calvinist, and, like most active men who seek not a religion of abstract opinions, but of practical influence, he cared little for doctrinal points. The fierce controversies of the Calvinists and Arminians disgusted him; and the numberless sects which sprung up in Holland and France confused him. Perusing the controversies of the Jansenists and Jesuits, he found the very same controversy that shook the Reformed Church agitating the Roman Catholic, and thus learned to look upon the difference between the two churches as merely formal. The conversation of prelates like the bishop of Meaux, and the silent influence of the conventional tone of the circles in which he moved, all contributed to sap his Protestantism. And although Turenne's mind would have revolted (had revolted in earlier life) from the idea of changing his religion to advance his fortune, the feeling that it kept him in some sort an alien in the court of which he was one of the brightest ornaments could not fail insensibly to influence his mind when he had brought himself to view the difference between the sects as not essential. The death of the viscountess in 1666 removed the last tie that bound him to the Protestants; and he was received into the bosom of the Roman Catholic Church by the archbishop of Paris. This transaction was privately conducted; the change of his creed could not raise Turenne higher in the state than he already stood; his confidential letters for years previous show that his mind was in a state to be easily determined to such a step: his whole subsequent conduct indicates sincerity in his adopted faith.

Although circumstances had obliged France to join the side of the Dutch in their war against England, France took scarcely any active part in the contest, and promoted the peace concluded between the belligerents in 1667. Louis availed himself of the peace to form a combination against Spain, with a view to make himself master of the Spanish Netherlands. The campaign in Flanders, in which Louis told Turenne he wished to learn the art of war under him, was the consequence. The fears entertained by England, and the partisans of the House of Orange in Holland, of the consequences of French aggrandisement on this side led to the last war of Turenne. The narrative of this war, which commenced in 1672, belongs to history rather than to biography, which confines itself to the illustration of individual character, at least in a sketch like the present, in which the subject is presented merely in outline. The victories gained by Turenne from the year 1672 to the year 1675 serve only, so far as he is concerned, to place in a more brilliant light the qualities which he had amply displayed on former occasions. These victories served to impress Louis XIV., who gained by them, with the vain idea that he was invincible; but they taught William of Orange, who suffered by them, to act in future years as became one who really was the scholar of Turenne. In Montecuculi Turenne found an opponent worthy of him, one who, like himself, had passed through every grade of service. The premature death of the vicomte prevented either from claiming a personal advantage over the other. Henri, Vicomte de Turenne, fell near Sasbach, on the 27th of July 1675, while preparing to lead his troops into action. The French soldiers cried, "Our father is dead;" the hostile general declared that a man had fallen who did honour to human nature; and the surviving French leaders, although their troops were marshalled for battle, retired without hazarding an action. The letters of Madame de Sevigné present a lively picture of the effect produced on the public mind at Paris by the intelligence of Turenne's death.

Turenne's victories, his state papers (published by Ramsay at the end of his Memoirs), and his private letters, all bear the impress of a truly great mind. In him clear and comprehensive views were combined with energy in action: both in politics and religion he was superior to the harsh and narrow feelings of the partisan; and his domestic life was eminently pure.

TURGENEV, ALEXANDER IVANOVICH, a Russian historical inquirer, was born in 1784, entered the Russian civil service, held a post in the Ministry of Public Worship under Prince Galitzin, was a prominent supporter of the Russian Bible Society, of which he was president, and when that society was suppressed by imperial ukase in 1826, retired from public employment. This step was also probably occasioned in some degree by the position of his brother, who had become compromised in the conspiracy of 1825. Alexander Turgenev afterwards travelled abroad in search of historical documents relating to the history of Russia, the fruits of which appeared in a work in two volumes quarto, 'Historica Russiæ Monimenta' (Historical Monuments

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of Russia), published at St. Petersburg in 1841-42 as part of the great series issued by the Imperial Archæological Commission. The volumes were issued under the editorship of Vostokov, who states in the preface that to collect them Turgenev had travelled in Germany, Italy, England, Denmark, and Sweden; but if so, his researches had either been far from industrious or far from successful. The documents that he produces from England are only twenty-three in number, and all taken from the Cottonian and Harleian collections at the British Museum. His acquisitions from other countries are still more scanty, with the exception of the library of the Vatican, which supplied him with the greater part of the materials of his volumes, and in these he had the benefit of the previous researches of the Polish historian Albertrandi. Turgenev died at Moscow on the 17th of December 1845. A supplementary volume to the 'Monimenta' was published in 1848.

*TURGENEV, NIKOLAI IVANOVICH, the younger brother of the preceding, born in 1790, studied at Göttingen, and was associated as Russian Commissioner in 1813 with the Baron von Stein in the provisional government of the German provinces reconquered from France. He returned to Russia deeply impressed with the vigorous line of action of Stein, and with those liberal views in general which were then encouraged by the Emperor Alexander. In 1818 he published the earliest work on political economy in the Russian language, 'Opuit Teorii Nalagov,' or 'Attempt at a Theory of Taxation,' which was so successful as to reach a second edition in the next year. The abolition of the Russian system of serfage afterwards became the leading object of his life; and when the Russian government, towards the close of Alexander's reign, entered on a retrograde policy, he became associated with the secret societies which then sprung up in great profusion. He was abroad on foreign travel at the time that the great outbreak of these associations was suddenly caused by the accession of the Emperor Nicolas in 1825, and terminated in their total defeat and the destruction of the principal conspirators. Turgenev was condemned to death in his absence, and he has since resided abroad, chiefly at Paris, on remnants of property saved to him by his brother Alexander. In 1847 he published at Paris a work in three volumes, in French, entitled 'Russia and the Russians,' and in 1848 a pamphlet entitled 'Russia at the present Crisis.' These works, which are written with much eloquence and spirit, are directed against the line of policy adopted by the Emperor Nicolas, which the author considered as sacrificing the real interests of Russia to a Quixotic defence of legitimist and in particular of Austrian ideas.

*TURGENEV, IVAN, a Russian author of rising reputation, first made himself known by some poems published in 1843 and 1845, and afterwards became a contributor to the 'Sovremennik,' or 'Contemporary,' a leading periodical of St. Petersburg, first established by Pushkin. A series of articles by Turgenev in 1852, entitled 'Zapiski Okhotnika,' or 'Papers of a Sportsman,' attracted so much attention that they were republished separately, have run through several editions, and have since been translated into French, German, and English, the latter however merely from the French version. They are entitled 'Russian Life in the Interior, or the Experiences of a Sportsman, edited by J. D. Meiklejohn,' Edinburgh, 1855. Turgenev's sketches of the Russian serfs, like those of the English peasantry in Miss Mitford's 'Village,' though exceedingly pleasant in themselves, have the defect of only giving the best side of the original.

TURGOT, ANNE-ROBERT-JACQUES, was born in Paris on the 10th of May 1727. He was descended from one of the most ancient families in Normandy: his father, Michel-Etienne Turgot, was Président aux Requêtes du Palais, and afterwards Prevôt des Marchands, councillor of state, and first president of the Great Council; and his great-great-grandfather, Jacques Turgot, was one of the presidents of the noblesse in Normandy in the States of 1614. Being the youngest of three sons, Turgot was destined by his parents for the ecclesiastical profession, for which his taste for study, the modesty and simplicity of his manners, and a sort of timidity which kept him aloof from dissipation, appeared to fit him. But he very early formed a resolution not to be an ecclesiastic. With his passion for science, as well as literature and poetry, it might be supposed that, having obtained his father's consent to his plan of not entering the church, he would have desired no other employment than that of a man of letters. But Turgot resolved, without discarding his favourite pursuits, to adopt a more active employment than that of a mere man of letters or science. Having determined to adopt the profession of the bar, or the robe, as it was called in France before the Revolution, he selected that branch or department, the members of which used to be called Masters of Requests (Maîtres des Requêtes). The maîtres des requêtes seem originally to have been magistrates who laid the written requests or petitions of parties before the king's council presided over by the chancellor. The term afterwards also came to signify those members of the profession of the robe, or bar, whose business it was to make a verbal report of cases before the council of state. ('Dictionnaire de l'Académie Française,' art. 'Requête.') It would appear indeed that the business of a maître de requêtes, as followed by Turgot, corresponded in some respects with that of a counsel in England practising before the privy council; with this difference however, that the maîtres des requêtes were not employed by parties or for them, but by and for the court: so that in some respects they resembled rather our masters in Chancery; with this difference again, that the Master in Chancery's report is written; and neither spoken nor yet read by himself.

In 1761 Turgot was appointed intendant of Limoges. The office of intendant of a province in France, before the Revolution, was an administrative office. Turgot had, with a view of preparing himself for the duties of his new office, specially studied those branches of science which had most relation to them, particularly such of the physical and mathematical sciences as applied to agriculture, to manufactures, to commerce, and the construction of public works. During the thirteen years that the province of the Limousin was under the administration of Turgot, the more equitable distribution of imposts, the making of roads, the militia, the providing of subsistence for the people, and the protection of commerce, were the principal objects of his labours. He also applied himself to give activity to the Society of Agriculture of Limoges, and to direct its labours towards a useful end; he caused the midwives, who were scattered over the country, to be properly instructed; he secured to the people, during epidemics, the assistance of skilful physicians; and he introduced into his district the cultivation of potatoes, which the people at first looked down upon as a sort of food unfit for man; but Turgot overcame their prejudices by using them at his own table.

Turgot's plans for the 'repartition des impôts,' and for the removal of the 'corvées,' the old contrivance for the repair of roads and bridges, deserve, on account of their importance, a few words of explanation.

The greater part of the lands of Turgot's province of the Limousin was farmed by 'metayers,' whom the owner of the land furnished with the seed, cattle, implements of husbandry, and everything necessary for the cultivation of the farm. Under this form of cultivation, Condorcet says, it was very difficult to distinguish between that portion of the whole produce of the land which was to pay the expenses of cultivation, in other words, the interest, or rather profits, of the capital advanced in the shape of cattle and implements of husbandry, as well as the wages of labour, and that portion which remained after such payment in the shape or under the name of 'produit net,' or rent. But it is evident that, according to the above account, the metayers bore only the character of labourers, without in any degree partaking of that of capitalists. Consequently, whatever part of the produce went to them must be considered simply as the wages of labour; while what went to the proprietors consisted at once of the rent and the profits of capital.

Instead of the impôts or land-tax being raised upon that part of the whole produce which could be justly considered as produit-net or rent, the only part which consistently with justice and with sound principles of public economy can be subjected to taxation, the tax was imposed and levied without reference to that, and a part, probably the principal part of the tax, operated as a tax upon labour and capital. Turgot laboured long and ardently, but in vain, to obtain an adjustment of this matter—a measure which he considered of such paramount importance, that be remarked, that no man who really believed the 'impôt territorial,' or land-tax, properly apportioned, impracticable or unjust, could possess sound views on administration. Turgot seems to have considered that the best mode of levying the land-tax was to take a certain proportion of the rent. He seems also to have considered that this tax, properly apportioned and levied, would supersede the necessity of all other taxes. He says, "A fixed law might terminate for ever all disputes between the government and the people, and particularly by fixing one scale for war and another for peace. Arrangements would be made in consequence in purchases and sales, and the part of the rent that bears the tax would no longer be purchased, any more than the share of the curé. At the end of some time it is very true that nobody would pay taxes. But the king would be proprietor of a proportional part of the revenue of all the land. This revenue would increase with the riches of the nation; and if this increase of wealth increased wants there would be a sufficiency to supply them. The riches of the king would be the measure of the riches of the nation; and the administration, always affected by the reaction of its errors, would constantly be instructed by the simple calculation of the produce of the taxes." ('Œuvres de Turgot,' tom. iv., p. 255.)

Another great object of Turgot's labours was to deliver the Limousin from the oppressive burden of the corvées; which consisted in the repair of the highroads by the compulsory labour of the poor inhabitants of the district. This impost pressed directly and exclusively on the poor man, the principle having been adopted of exacting it in kind. The hardship was extreme: men who had only their day's wages to live on were compelled to work without wages; the beasts necessary to the tillage of the ground were taken away from their work without regard to the inconveniences thereby occasioned. Besides this, the roads were made with ill-will. The workmen were ignorant of the art of road-making; so that the frequent repairs of the roads, either made badly or with bad materials, were necessary consequences. Turgot proposed to the 'communautés' adjoining the high-roads to have the work done by contract. By this means the original construction of the roads was at once more substantial and more economical, and they could be kept up afterwards at a less cost. Thus those features of the corvées that implied constraint and personal servitude disappeared. The unjust distribution of the impost for pay-

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ing the contractor still remained, for it was beyond the power of an intendant to alter it.

On the death of Louis XV. a wider field was opened for the execution of Turgot's enlarged and beneficent policy. The state of France, oppressed and exhausted by an accumulation of abuses, demanded a reforming minister; and the public voice called Turgot to the highest offices, as a man who united to all the knowledge which is the result of study the experience acquired by habits of business. He was at first appointed minister of the marine; but after continuing only a month in this situation, in which he felt that he wanted much of the necessary knowledge, he received the appointment of comptroller-general of finance, an employment for which all the labours of his previous life had prepared him. The comptroller-general of finance was then prime minister of France.

In his letter to the king of the 24th of August 1774, Turgot said, "I confine myself at present, Sire, to remind you of these three words—no bankruptcy, no augmentation of imposts, no loans. To fulfil these three conditions," he says, "there is but one means: to reduce the expenditure below the receipt, and sufficiently below it to be able to economise every year twenty millions, in order to clear off the old debts. Without that the first cannon fired will force the state to a bankruptcy." He then explained at some length the means which he considered the best for effecting the saving in question, and thus concluded:—"These are the points which your majesty has permitted me to recall to you. Your majesty will not forget that in accepting the place of comptroller-general, I felt all the value of the confidence with which you honoured me. I felt that you intrusted to me the happiness of your people, and, if I may be allowed to say so, the care of rendering your person and your authority beloved; but at the same time I felt all the danger to which I exposed myself. I foresaw that I should have to contend alone against abuses of every kind, against the efforts of those who gain by those abuses, against the mass of prejudices which are opposed to all reform, and which are so powerful a means in the hands of interested persons to eternalise disorders. I shall even have to struggle against the natural goodness, against the generosity of your majesty, and of the persons who are most dear to you. I shall be feared, even hated, by the greatest part of the court, by all who solicit favours; and they will impute to me all the refusals, they will represent me as a harsh man (*dur*), because I shall have represented to your majesty that you ought not to enrich even those whom you love at the expense of the substance of your people. That people to whom I shall have sacrificed myself are so easily deceived, that perhaps I shall incur their hatred by the very measures which I shall employ in their defence. I shall be calumniated, and perhaps with sufficient appearance of truth to deprive me of the confidence of your majesty. I should not regret the loss of a place to which I never raised my expectations. I am ready to give it up as soon as I can no longer hope to be useful in it; but your esteem, the reputation of integrity, the public good-will, which have determined your choice in my favour, are dearer to me than life. Your majesty will remember that it is on the faith of your promises that I undertake a burden perhaps above my strength; that it is to you personally, to the honest, the just, and good man, rather than to the king, that I give myself up."

One of the first measures of Turgot was the establishment of a free trade in corn in the interior of the kingdom. He threw down those artificial barriers, in the construction of which man had employed a perverted ingenuity, to prevent one province which might chance to labour under a temporary famine arising from a bad harvest from being relieved by the superabundance of a more fortunate district, and thus constantly retain some part of the kingdom in misery and distress, and at the same time cramp the energies and diminish the resources of the whole. He felt at the same time how much perfect freedom in the external trade in corn would add to the security of subsistence, but he knew that the time was not yet arrived when such a measure could be attempted with success. Besides the restrictions on the free passage of corn from one part of the kingdom to another, there were numerous local restrictions and exactions, most of which (such as the exclusive privilege of bakers, the 'banalité' of mills, &c.) were removed during Turgot's administration. He also passed a law abolishing the corvée throughout France, a law which, with the characteristic infatuation of the privileged classes, who would give up nothing till it was too late, was revoked immediately after Turgot's removal from office. By these different laws, the servitude of the inhabitants of the rural districts was nearly destroyed. Turgot also abolished most of the restrictions and exclusive privileges under which the inhabitants of the towns suffered. Freedom of trade was granted to the glass works of Normandy, which, being obliged to supply Paris and Rouen with a certain quantity of glass at a low price, would have derived no advantage from bringing their manufacture to perfection, and had remained in that state of mediocrity to which oppressive laws condemn all the manufactures which have the misfortune to be subjected to them.

In regard to his financial operations, the characteristics of Turgot's administration were exactness in payments, fidelity to engagements, a reduction of expenditure whenever it could be effected without hardship and injustice. Pensions were three years in arrear: Turgot caused two years to be paid at once of all those which did not exceed 400 livres; that is, of all which were necessary for the subsistence of the parties to whom they had been granted. Ten millions due for advances made to the colonies had been payable for five years, and the payment of them had been suspended. Turgot paid at first 1,500,000 livres, and secured a million yearly for the payment of the rest. The finance appointments had been multiplied with the sole object of procuring a temporary supply by the first sale of offices. Most of the offices were double. Turgot proposed to reduce the double offices to a single one; to make the functionary whose office was retained reimburse him whose office was abolished; and when one person held two places, to suppress the salary of one of them.

"Such," observes Condorcet, "had been the operations, such were the views of M. Turgot; and it was thus that, while they accused him of not knowing finance, apparently to console themselves for the superiority which they were obliged to acknowledge in all the important parts of the administration, he had augmented the public revenue without putting on a new impost, and after having suppressed or diminished several; and that without having recourse to new loans, he had made repayments and diminished the debt. All these labours had been the work of twenty months; and two attacks of gout, an hereditary malady in the family of M. Turgot, had hindered him for several months from carrying on his plans. The forced labour to which his zeal for the public good had made him devote himself at the peril of his life had prolonged these attacks, and rendered them dangerous." ('Vie de M. Turgot,' pp. 115, 116.)

In short, those men of all ranks and every profession who subsisted at the expense of the nation without performing any service in return, who lived by abuses—nobles, courtiers, financiers, farmers of the revenue—all united in a powerful confederacy against Turgot, and succeeded in driving him from his office after he had held it not two years.

After his retirement from office he occupied himself less than formerly with political matters, particularly with such as had reference to the government and the laws of France. The sciences to which he now chiefly devoted his attention were the physical and mathematical. He likewise continued to indulge his early taste for literature and poetry. He had never lost the habit of making verses—an amusement very valuable to him in his journeys and during the sleepless nights caused by the gout. But he seldom showed his verses. A few fragments were made public, and were attributed by the critics to Voltaire. All that was known of his lucubrations in that department was a single Latin verse, intended for the portrait of Franklin—

"Eripuit cælo fulmen, sceptrumque tyrannis."

Among the many points in which Turgot was in advance of the statesmen of his age, there is none that will strike an English reader more than the view he took of the American war as compared with the views even of the most enlightened of the contemporary English statesmen on that subject. Even Burke, who saw farther than the others, had not admitted into his calculation the consideration of the most remote possibility of the ultimate independence of the colonies. Turgot's 'Mémoire' on the American war contains views on the nature of colonies that have been recognised since by the soundest thinkers on those subjects as correct ones. His work on the laws against usury contains almost all that is valuable in Bentham's Letters on the usury laws, written many years later: not that Bentham copied Turgot; he probably did not know of his work; but the fact is as stated. His article 'Fondation,' also in the 'Encyclopédie,' contains many ideas which were new at the time, and some, the soundness of which has not yet been overthrown.

The principal fault that was attributed to Turgot as a statesman was want of address, a charge against which he warmly defends himself in his letter to Dr. Price, who had sent him the new edition of his 'Observations on Civil Liberty,' in which Price had "suppressed the imputation of want of address, which he had inserted in his 'Additional Observations.'" But as we are informed by his biographers that Turgot could not dissemble his hatred for knaves, his contempt for cowardice or baseness; that those sentiments involuntarily showed themselves on his countenance; even when we take along with this what these friendly biographers add, that as they were only the consequence of his love for mankind, they neither inspired him with a spirit of injustice nor of vengeance: yet when we consider of what materials that portion of his countrymen were composed with whom he must have come chiefly in contact as prime minister of France, we need not be surprised that he made himself many enemies; and that want of address was imputed to him even by those who were not his enemies. But in whatever degree the charge may derogate from his claim to practical talent in statesmanship, it leaves untouched his character as a statesman for reach of intellectual vision, for purity and benevolence of intention, for undeviating adherence to principle hitherto unrivalled.

Turgot's attacks of gout before his ministry had been painful, but not dangerous. The violent and incessant labour to which he devoted himself in the midst of those attacks during his ministry changed the nature of them; and when he was restored to leisure, it was too late for repose to repair the mischief that had been done. The attacks became more and more frequent, and at last he sank under them. His last attack, which was long and severe, did not impair his mind nor even his temper. "He only displayed towards his friends," says

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Condorcet, "a more lively sense of the attentions they showed him; and his spirit beheld with tranquillity the approach of the moment when, according to the eternal laws of nature, it was about to fill in another sphere the place which those laws had marked out for it." ('Vie de M. Turgot,' p. 206.) He died on the 20th of March 1781.

The following are the principal works of Turgot:—Articles in the Encyclopédie—'Etymologie,' 'Existence,' 'Expansibilité,' 'Foires et Marchés,' 'Fondations;' 'Eloge de M. de Gournay;' numerous official letters, memoirs, and projéts, lois, édits, &c.: 'Réflexions sur la Formation et la Distribution des Richesses;' 'Lettres à M. le Contrôleur-Général sur le Commerce des Grains;' 'Extension de la Liberté du Commerce des Colonies;' 'Lettre à M. ———, Maire de Rochefort;' 'Lettre à M. l'Abbé Terray sur la Marque des Fers;' 'Sur la Prosodie de la Langue Française et la Versification Métrique;' 'à M. de C. sur le Livre de l'Esprit;' a complimentary Letter to Dean Tucker on the occasion of M. Turgot's translating into French Tucker's work, entitled 'The Case of going to War for the Sake of Trade, considered in a New Light.' [TUCKER, JOSIAH.]

Condorcet, in his Life of Turgot, gives a good many opinions and speculations in metaphysics, morals, and legislation, which formed, he says, detached portions of a great work which Turgot had projected, but which he had not even begun to write, and were gathered by Condorcet from his conversation.

(*Vie de Monsieur Turgot* (par Condorcet), Londres, 1786; *Mémoires sur la Vie et les Ouvrages de M. Turgot, Ministre d'Etat*, par Dupont de Némours, Philadelphie, 1788; *Oeuvres de M. Turgot, Ministre d'Etat*, 9 vols. 8vo, Paris, 1808.)

TURNE'BUS, ADRIAN, one of the most celebrated French scholars of the 16th century. His French name was Tournebœuf, and some writers, as Dempster and Mackenzie, have maintained that this is only a French translation of the English name Turnbull, and that Turnebus was the son of a Scotchman who had settled in Normandy. The common account however is that he was born in 1512, at Les Andelys in Normandy, and in his eleventh year he was sent to Paris to be educated. His uncommon talents, combined with his indefatigable diligence, soon raised him above all his fellow-students, and he is said on many occasions to have shown more knowledge than his masters. After the completion of his studies he was for some time engaged in teaching the ancient languages at Toulouse, until in 1547 he was appointed professor of Greek at Paris, whither his name and that of A. Muretus attracted students from all parts of Europe. In 1552 he undertook in conjunction with William Morel the management of the Royal Printing Establishment of Paris for Greek books, but after the lapse of three years he resigned this office for that of Royal Professor. Notwithstanding the many brilliant offers that were made to him in several foreign countries, he remained at Paris until his death, on the 12th of June 1565.

Seldom had a scholar in his lifetime enjoyed such a universal and truly European reputation as Turnebus. He was a man of a diffident, modest, and very amiable character, and no one who knew him could help becoming attached to him. Henry Stephens is reported to have said: "Turnebus pleases everybody because he does not please himself." In his learned controversies however with Ramus and Bodinius, he is sometimes as severe as he was naturally gentle. As a scholar he was not inferior to any of his contemporaries: even on the day of his marriage he could not abstain from devoting a few hours to his studies. His works consist of philological dissertations, some of which are polemical, critical commentaries on various ancient authors, and translations of Greek writers into Latin. His criticisms are generally masterly, but, like most great critics, he was too fond of making conjectural emendations. His Latin translations are among the most elegant and correct that have been made. His Greek translation of Cicero's essay 'De Fato' is a proof of his thorough knowledge of the Greek language. Most of his works, all of which appeared separately and at different times, were collected and published after his death by his second son, Stephen Turnebus, under the title, 'Adriani Turnebi Opera,' Strasburg, 3 vols. folio, 1600. Besides the works contained in this collection, he wrote several others, the best of which are his 'Adversaria,' consisting of 3 vols. 4to, the third of which was edited after his death by his son Adrian Turnebus. The first edition of the first two volumes appeared at Paris in 1564. It was several times reprinted, but the best edition is that of 1599, folio.

(Nicéron, *Mémoires*, vol. 39; Teissier, *Eloges des Savans*; compare Mackenzie, *Scotch Writers*; Saxius, *Onomast.*)

TURNER, DAWSON, a distinguished botanist, was born in the latter part of the 18th century, and spent the greater portion of his life at Great Yarmouth, in Norfolk. Although he has attended to all departments of botany, he is especially distinguished for his knowledge of cryptogamic plants. His first work was 'A Synopsis of the British Fuci,' which was published in London, in two volumes in 1802. In 1804 he published an account of the mosses of Ireland, under the title 'Muscologia Hibernicæ Spicilegium.' In 1808 he published a work in folio with illustrations, entitled 'Fuci, or coloured figures and descriptions of the Plants of the genus Fucus.' This work was in three volumes. In 1809 appeared a smaller work in 4to, embracing a history of various forms of sea-weeds, with the title 'History of the Fuci.' He also published an account of 'A Tour in Normandy,' 2 vols., royal 8vo.; 'Treves, and its Architectural Remains;' 'Sepulchral Reminiscences of Yarmouth;' 'Historical Sketches of Caister Castle;' and 'Analyses of English, French, and Roman History.' In many of his labours and travels he was associated with the late Mr. Lewis Weston Dillwyn, of Swansea, and in conjunction with him, 'The Botanist's Guide through England and Wales,' was published in 1816. This work was one of great interest to the botanist, giving the localities in which plants indigenous to England and Wales could be found. Mr. Turner was admitted a Fellow of the Royal Society in 1802, he was also one of the early Fellows of the Linnæan Society, and he has had conferred upon him many foreign honours. He has not now for many years published anything on botany. [SUPP.]

TURNER, EDWARD, a distinguished chemist, was born in Scotland in 1798, and educated in Edinburgh for the medical profession. He took his degree of M.D., in the University of Edinburgh, but devoted himself to the study of chemistry. At the opening of University College, then the London University, in 1828, he was appointed to the chair of chemistry, a position he occupied till his death. He was chiefly known as a writer on the science of chemistry, by his 'Elements of Chemistry,' a book which has gone through seven or eight editions, and is remarkable for the comprehensive and lucid manner in which the whole science of chemistry is treated. Although Dr. Turner did not contribute much to the periodical literature of the day, he embodied the results of his labours in the successive editions of his work; and he wrote some mineralogical articles for the 'Penny Cyclopædia.' He chiefly worked at the department known as inorganic chemistry, and more especially employed himself in perfecting the atomic theory, and the laws of combination of elements. It was through his labours that many of the equivalent numbers of the elements were established. He was not less successful as a lecturer than a writer, and few men have exhibited greater power of imparting the knowledge they possessed to others than was exhibited by Dr. Turner. In early life he was subject to disease of the lungs, and subsequently suffered from intense dyspepsia. In January 1839, he was seized with inflammation of the lungs, and died on the 13th of February following. He was much beloved by the students of his class at University College, and three hundred of them followed him to his grave. A marble bust of him was placed in the library of the college, the cost being defrayed by subscriptions from his pupils.

TURNER, JOSEPH MALLORD WILLIAM, was born at No. 26, Maiden-lane, Covent Garden, where his father carried on business as a hair-dresser. The year, as well as the month of Turner's birth has been differently given; all that is certainly known respecting either is that his baptism is entered on the register of the parish church of St. Paul's, Covent Garden, as having taken place on the 14th of May, 1775. [It is now known that he was born on the 23rd of April, 1775.] Of his boyhood and youth little is told. His father, a tradesman in a small way, did not attempt to make his son a scholar, and the great painter never advanced far beyond the rudiments of an ordinary English education. Of his primary training in art, or what led him to think of painting as a profession, we have no precise information. Probably his own strong inclination first stimulated him to overcome the initiatory difficulties of the study of drawing, and some casual occurrence or association aroused or directed his ambition. It does not appear that the elder Turner thwarted his son's inclination, though, perhaps from poverty, perhaps from indifference, he did not procure him the instruction which might have smoothed his early path.

Turner was essentially a self-made painter. It is said in a brief notice of him published in 1805—when, though only in his thirtieth year, he was already recognised as the first of living landscape painters—"Turner may be considered as a striking instance of how much may be gained by industry, if accompanied by perseverance, even without the assistance of a master. The way he acquired his professional powers was by borrowing when he could a drawing or picture to copy; or by making a sketch of any one in the Exhibition early in the morning, and finishing it up at home. By such practices, and by a patient perseverance, he has overcome all the difficulties of the art." (Daye's 'Professional Sketches of Modern Artists,' Works, p. 352.) This passage was written by one eminent in his day as an instructor of young landscape painters, and the teacher and friend of Girtin, Turner's earliest and closest artistic associate, and it coincides with what other authorites, both written and traditionary, have always related of his career. But he was certainly still very young when he had opened to him the means of obtaining professional instruction, he having been admitted as a student in the Royal Academy in 1789, when consequently he was only fourteen years old. It is hardly probable, however, that he received much direct instruction in the Academy schools, or that he followed their prescribed course. If he studied in the antique, or later in the life school, he certainly never acquired mastery over the human form, and no instruction was given the studen tin landscape drawing or painting. Still it is not likely that a young enthusiast, as he certainly was, would attend the schools and form acquaintance with professors and students, without acquiring from them much technical information, even if he received no systematic instruction. But his best academy, he was accustomed to say, was "the fields and Dr. Monro's parlour." Dr. Monro, who was a warm-hearted patron of young artists, had an excellent collection of water-

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colour drawings and engravings at his residence in the Adelphi, and he not only gave his two favourite protegés, Turner and Girtin, free access to his treasures, with permission to copy them, but directed their studies, and encouraged them to make coloured sketches of the scenery around London, which he readily purchased at prices satisfactory to the modest students. In these sketching rambles, Turner and Girtin were constant companions, and they formed for themselves a style of water-colour painting very different from that of any of their predecessors—unless indeed it be Cozens, a man of some genius and a friend of Dr. Monro, from whose drawings and conversation much was probably learned by the two young painters. Girtin was Turner's senior by a year or two, and as he was the more regularly educated artist, it is not unlikely that he was to some extent his companion's tutor; certain it is that their drawings were very similar in style—the chief difference being that Turner made out his details more carefully—and some have fancied that had Girtin lived he would have been as great a painter as his friend. He gave way, however, to intemperance, and died (Nov. 1802) at the early age of twenty-seven. Turner with more self-control and perseverance laboured steadily on and rose in good time to the undisputed supremacy in his branch of art.

Two years before he entered the academy as a student, in 1787, when only twelve years of age (supposing his baptismal year was the year of his birth), Turner made his bow to the public as an exhibitor at the Royal Academy (under the name of W. Turner) of two drawings, 'Dover Castle' and 'Wanstead House;' his next appearance being in 1790, the year following his admission as a student, when he sent a 'View of the Archbishop's Palace, Lambeth.' From this time till his death—a period of sixty years—he regularly contributed to every exhibition of the Royal Academy, with the exception of the years 1821, 1824, and 1848, sending in all 259 pictures, a very large proportion of them being paintings of considerable magnitude. But these alone would give a very inadequate notion of his remarkable facility and industry, as during that period he also sent to the British Institution some twenty oil paintings which had not been exhibited at the Academy, and painted a large number, and some of them his chief works, which were never exhibited at all, besides making hundreds of water-colour drawings and designs for engraving.

For some ten or twelve years he painted chiefly, if not exclusively, in water-colours, his pictures—with the exception of two or three fancy subjects, such as 'The Battle of the Nile,' 1799; 'The Fifth Plague of Egypt,' 1800—being confined to the representation of English and Welsh scenery. But already it was felt that there was a degree of brilliancy of execution united with close observation of nature which placed his works quite apart from those of any of his contemporaries, and justified the highest anticipations of his future success. The popular opinion received professional confirmation by his election in 1799 as an associate of the Royal Academy; in 1802 he became an academician. He now visited Scotland, France, Switzerland, and the Rhine; launched boldly into oil painting on canvasses of large size, and began to look into the Greek and Roman poets—or their substitute Lempriere—for subjects for his pencil. This year, 1802, the exhibition afforded a fair illustration of the wide and daring range his pencil was taking, his contributions being 'The Falls of the Clyde;' 'Kilchurn Castle;' 'Edinburgh from the Water of Leith;' 'Ben Lomond Mountains—the Traveller;' 'Jason;' 'The Tenth Plague of Egypt;' 'Fishermen upon a Lee-Shore in Squally Weather;' and 'Ships bearing up for Anchorage.' He evidently felt his strength; yet year after year, while showing himself sufficiently conscious that he knew his proper walk, he kept on putting forth strange experiments in subjects and methods; thus one year (1803) saw his 'Holy Family,' another (1807) 'A Country Blacksmith disputing upon the price charged to the Butcher for shoeing his Pony,' another (1808), 'The Unpaid Bill, or the Dentist reproving his Son's Prodigality,' and another (1809), 'The Gazetteer's Petition;' but even from these strange whims he seemed to gather new strength. At this time however he appears to have studied with most earnestness the stormy ocean, and never yet has the sea in its wildest fury been represented on canvas with such wondrous might and majesty as in his noble 'Shipwreck: Fishing-boats endeavouring to rescue the Crew,' now at Marlborough-House; the 'Gale at Sea,' belonging to the Earl of Ellesmere; and the 'Wreck of the Minotaur,' the property of Lord Yarborough. But even alongside of these the poetic treatment of views of places, such as his 'Edinburgh from Calton Hill,' 1804; 'Fall of the Rhine at Schaffhausen,' 1805, and 'Sun Rising through Vapour,' 1806, not only enabled them to hold their place, but obtained for him perhaps even a wider popularity, while with the connoisseurs his 'Narcissus and Echo,' 1814, 'Mercury and Hersé,' and 'Apollo and Python,' 1811, his 'Dido and Æneas,' 'Apuleia,' and a long list of other mythological themes, won him fame as a poetic painter, though now, despite their pictorial richness and daring, they are generally felt to be in truth the least poetical of his works, and infinitely inferior to his other and more purely imaginative productions of this period, 'Snow-storm—Hannibal crossing the Alps,' and the like, in which he almost for the first time pourtrayed with some approach to the vastness and sublimity of nature the fierce encounter of the elements, the splendour of the rarer phenomena of the atmosphere, and the beauty and glory of the mountains.

In 1807 Turner was elected professor in perspective to the Royal Academy, and for several years he continued to give courses of lectures to the students, in which he spoke of the systems of pictorial composition adopted by the great landscape painters of earlier times, of their principles of effect and of colour, and compared them though sparingly with the teaching of nature; but the lectures were never printed, and as far as we know no record of them is left. Report has always spoken of them however as ill-arranged and ill-delivered, confused in style, and obscure in illustration. They never succeeded in securing the attention of the students, and for many years before he resigned his professorship he had ceased to deliver any lectures.

An important circumstance in the earlier career of Turner was the publication of his 'Liber Studiorum,' which was commenced in 1808. This now famous work was undertaken in rivalry of the book of sketches known as the 'Liber Veritatis' of Claude, in the possession of the Duke of Devonshire, of which a series of fac-simile aqua-tinta engravings was made by Earlom and others. Turner's series, engraved in a similar style, embraced examples of all the principal forms of landscape composition, and displayed a fertility of resource and an intimate observance of nature such as the publication of no previous landscape painter had approached. The work has long been extremely rare, and when brought to sale commands a very high price: two republications of it have been lately announced. From this time to his death Turner remained the most in request with publishers and engravers of any English landscape-painter, both for the landscape illustration of books and for series of engravings; and even where his 'eccentricities of colour,' as they are called, repel, his engraved designs are with few exceptions received with unmitigated delight. Among the most famous of these engraved works may be mentioned the 'Scenery of the Southern Coast,' 'England and Wales,' 'Rivers of England,' 'Rivers of France,' Rogers's 'Italy' and 'Poems,' of all his vignette engravings the most exquisite, the poems of Byron, Scott, &c. From his paintings likewise some very noble line-engravings of large size have been made by Pye, Willmore, Miller, Prior, &c.; while Turner's grand engraving of 'The Shipwreck' is one of the richest specimens of mezzotinto.

We cannot in a sketch like this trace the progress of the painter by the only really important events recorded of his life—the production of his chief pictures. He made three visits to Italy in 1819, 1829, and 1840, and after each his style underwent a remarkable change. The usual division of his style, and on the whole it is the most convenient one, does not however exactly coincide with his Italian visits. Turner's career, it is said, comprises three distinct periods; the first reaches to about his twenty-seventh year, when he was elected into the Academy, and during which he was chiefly noticeable as a water-colour painter diligently occupied in drawing from nature, and at the same time forming for himself a style, by carefully studying (and imitating) the methods of his English predecessors, Wilson, Loutherbourg, and, in a less degree, Gainsborough, the influence of whose works is very apparent in his earliest oil-paintings: the second period ranges from 1802 to 1830, in which he is seen at first a follower of Claude, and, in a less degree, of Gaspar Poussin, but rapidly disencumbering himself from the trammels of every kind of pupilage to great names, and striking out a style of landscape-painting entirely original and wholly unrivalled for brilliancy of colouring and effect: while the third period, dating from his second visit to Rome in 1830, is one in which everything else was sacrificed in the effort to attain the utmost splendour of light and colour—to make (in the strange language of his own 'MS. Fallacies of Hope') "the sun

> Exhale earth's humid bubbles, and, emulous of light,
> Reflect her forms, each in prismatic guise."

But while such a division is convenient, it must not be regarded as anything more. Like every great artist, his conceptions were always advancing and expanding, and in each period were painted pictures that would seem justly to belong to another. At which period he painted best it is difficult to say, and judges of art pronounce widely different opinions. It is quite certain that up to some ten or twelve years before his death, his knowledge of the phenomena of nature and of the resources of art continued to grow and expand, even when his hand failed to express faithfully his intentions, or his impatience prevented him setting them forth with due elaboration. Any one who has carefully studied Turner's works chronologically, and who has at the same time diligently studied nature, will sympathise if he cannot entirely concur in the strong statement of Turner's most ardent admirer, Ruskin:—"There has been marked and constant progress in his mind; he has not been, like some few artists, without childhood; his course of study has been as evidently as it has been swiftly progressive, and in different stages of the struggle, sometimes one order of truth, sometimes another, has been aimed at or omitted. . . . . As he advanced, the previous knowledge or attainment was absorbed in what succeeded, or abandoned only if incompatible, and never abandoned without a gain; and his latest works present the sum and perfection of his accumulated knowledge, delivered with the impatience and passion of one who feels too much and knows too much, and has too little time to say it in, to pause for expression, or to ponder over his syllables." ('Modern Painters,' i. 407.)

It would be easy to refer to examples illustrative of Turner's

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different periods, but so large a number of his best works—thanks to his munificence—are now public property, and through the care of Mr. Wornum have been so well arranged, dated, and catalogued, and rendered so easy of reference, that a special mention of any is needless. A cursory examination (with attention to the dates) of that collection, and of the other examples of Turner's pencil in the public galleries, will sufficiently illustrate what has been said of the progressive and, as it were, tentative character of his mind; and a studious consideration will convince the visitor that even in what seem Turner's wildest aberrations from the sobriety of nature, there is a foundation of truth for the idea he has endeavoured to work out, and that his failures, while they arise sometimes from wilfulness, arise more often from his attempting to represent unusual phenomena by materials utterly inadequate for the purpose. Turner in fact seems never to have understood the limits of his art, and in seeking to accomplish what is impracticable with such means as he possessed, and with such necessarily imperfect skill, he became extravagant and bizarre. Although eccentricity of colour and indefiniteness of form were at all times charged upon his paintings, the extreme development of this fault is chiefly urged against the works executed during the last twenty years of his life, and unquestionably with all there is of unfailing suggestiveness, to an artistic eye, in every one of them, it is upon these works that censure will eventually rest. Yet it is remarkable that to this period belongs the work in which, by general consent, his unrivalled powers as a landscape-painter are seen in their fullest development, his 'Childe Harold, or Modern Italy,' which was painted in 1832; and to this period also belong some of his most poetic efforts, including 'The Fighting Temeraire tugged to her last Berth' (1839), and the 'Slavers throwing overboard the dead and dying—Typhon coming on' (1840).

Turner died on the 19th of December 1851, in humble lodgings, which he had taken in an assumed name, by the river-side at Chelsea. He was buried with some state in the crypt of St. Paul's Cathedral by the side of Reynolds, Wilkie, Fuseli, and others of our eminent painters. Turner was a man of unsocial and reserved manners, and many gossiping stories are related of his coarseness and love of money: but they bear on their face a coloured and exaggerated character. It is certain that he had hoarded his money for no selfish purpose. For many years he had refused to sell some of his best pictures, and when any such, painted and sold in his earlier years, were offered for sale he if possible purchased them. On his death it was found that he had by his will bequeathed to the nation all the pictures and drawings then collected in his residence, No. 47, Queen Anne street West, on condition that a suitable gallery was erected for them within ten years; and his funded property to found an asylum at Twickenham for decayed artists. Unfortunately the will was unskilfully drawn, and a suit in chancery ensued, but it was compromised by the engravings and some other property being transferred to the next of kin who disputed the will, while the paintings and drawings were held by the nation. The oil paintings, one hundred in number, include many of his finest works as well as examples of his pencil from the very outset to the termination of his career: they are for the present exhibited at the National Gallery. The finished drawings, which number several hundreds, and the sketches, which amount to some thousands, have been (or are being) arranged, cleaned, and mounted with rare skill and patience by Mr. Ruskin, who volunteered his services to the government; and a choice selection of them is now hung in the South Kensington Museum. Among those now exhibited are many admirable drawings in colours, and numerous sepia drawings made for the 'Liber Studiorum,' the Rivers, &c., some of which are of an exquisite beauty and brilliancy of effect, probably unequalled among drawings of that character. The nation also possesses in the collections presented by Mr. Vernon and Mr. Sheepshanks several other choice examples of Turner's pencil.

There is no need to add anything to what has been said respecting the rank which Turner holds among the landscape painters either of his own or an earlier time. But as his merits are still sometimes contemptuously denied—perhaps in part owing to the indiscriminate eulogy, which has of late years been heaped upon him—and as it is sometimes said that, if he were the great painter so strongly affirmed, foreign artists and writers on art would not be slow to acknowledge his superiority—it may be well to quote the calm judgment of a German writer whose authority is admitted, and whose opinion is the result of a repeated consideration of his works. Dr. Waagen says—"In point of fact no landscape painter has yet appeared with such versatility of talent. His historical landscapes exhibit the most exquisite feeling for beauty of lines and effect of lighting: at the same time he has the power of making them express the most varied moods of nature—a lofty grandeur, a deep and gloomy melancholy, a sunny cheerfulness and peace, or an uproar of all the elements. Buildings he also treats with peculiar felicity; while the sea in its most varied aspect, is equally subservient to his magic brush. His views of certain cities and localities inspire the spectator with poetic feelings such as no other painter ever excited in the same degree, and which is principally attributable to the exceeding picturesqueness of the point of view chosen, and to the beauty of the lighting. Finally, he treats the most common little subjects, such as a group of trees, a meadow, a shaded stream, with such art as to impart to them the most picturesque charm. I should, therefore, not hesitate to recognise Turner as the greatest landscape-painter of all times, but for his deficiency in one indispensable element in every work of art, namely, a sound technical basis."—('Treasures of Art in Great Britain,' 1854, vol. i., p. 383-4.)

TURNER, SAMUEL, author of 'An Account of an Embassy to Tibet,' was a native of Gloucestershire, and born about the year 1759. Having entered the service of the East India Company, he gained the confidence of Warren Hastings, and was sent by him on a congratulatory mission to the new Dalai Lama in 1783. In 1792 Turner distinguished himself at the siege of Seringapatam, and was subsequently sent ambassador to the sultan of Mysore. He returned to England soon afterwards with a large fortune. He was seized with apoplexy on the night of the 21st of December, 1801, in an obscure street in London, and having no papers about him to intimate his name or place of abode, was carried to the workhouse in Holborn. When discovered by his friends, it was deemed unsafe to remove him, and he died in the workhouse on the 2nd of January, 1802, in his 43rd year. Turner was a Fellow of the Royal Society, and a member of the Asiatic Society of Bengal. Besides the account of his embassy to Tibet, published in 1800, which is still a standard work, he contributed to the 'Transactions' of the Asiatic Society an account of his interview with the Teshoo Lama, and an account of Poornageer's (a native priest in the employment of the company) journey to Tibet in 1785, both in vol. i.; and an account of the Yak of Tartary, in vol. iv. The account of his interview with the Teshoo Lama was reprinted as a pamphlet at Oxford in 1798. The account of the embassy was translated into French by Castéra, and into German by Sprengel.

TURNER, SHARON, was born in London on September 24, 1768. He was educated at Pentonville, at a school kept by the rector of St. James's Clerkenwell, and at the age of fifteen articled to an attorney. On the death of his master, before his clerkship had wholly expired, he succeeded him in his business. Even during his clerkship he had felt the promptings of a literary taste, and had occupied his leisure by studious reading and composition. While in business for himself he began to collect materials for his 'History of the Anglo-Saxons,' of which the first volume was published in 1799, and the third in 1805. It is on this work that his reputation chiefly rests. He was the first English author who had taken the pains, or had had sufficient knowledge, to investigate the valuable remains left to us in Anglo-Saxon records. He consulted the original manuscripts with great industry and intelligence, and the result has been that, though his views have been more than once assailed, they have been generally sustained now that the study of Saxon literature has been more appreciated, and the authenticity of his materials more completely understood. The work soon took a permanent place in the historical literature of the country, and, encouraged by his success, he continued his history from the Norman conquest to the death of Elizabeth, publishing at different times the volumes of a distinct period; the three subdivisions being re-published together under the title of 'The History of England from the earliest period to the Death of Elizabeth,' 6th ed., 2 vols. 8vo, 1839. This portion, though distinguished by a large amount of industry, and the discovery in consequence of a few hitherto unknown facts, was not equal to the previous portion. Where the field was less new he had no advantage over previous writers; his views had little originality, and his treatment of his subject had no superior merit. In 1829, after suffering from illness for some years, he retired to Winchmore hill, where he prepared and published in 1832 the first volume of his 'Sacred History of the World, as displayed in the Creation, and subsequent events to the Deluge. Attempted to be philosophically considered in a series of Letters to a Son.' Two other volumes completed it, the object being, from temporal history, to establish the principle of minute providential agency or supervision. In 1843 the death of his wife occasioned him much distress, and increased his illness. At length he was compelled to return to London, where, in his old residence in Red Lion-square, he died on February 13, 1847. Besides the works above-mentioned, he published a volume of essays and poems under the title of 'Sacred Meditations, by a Layman;' a 'Prolusion on the Greatness of Britain, and other subjects;' 'Richard III., a Poem;' and he contributed two or three articles to the 'Quarterly Review.' Some letters which he addressed to the Royal Society of Literature, of which he was an associate, on the affinities of the various languages of the world, have been added to the last edition of his 'Anglo-Saxons.'

*The REV. SYDNEY TURNER, so long the indefatigable chaplain and chief of the Reformatory School of the Philanthropic Society at Red-hill, near Reigate, and so well known as the earnest and zealous advocate of reformatory schools generally, is a son of Mr. Sharon Turner. He has published 'Reformatory Schools. A Letter to C. B. Adderley, Esq., M.P.,' 8vo, 1855; and edited a new edition (1848) of his father's 'Sacred History of the World.' In 1857 he was appointed Inspector of Reformatories in England and Scotland.

TURNER, THOMAS HUDSON, was born in London in 1815. His father was a printer in the employment of Mr. Bulmer in Pall-Mall, but dying young and in difficulties, his family was assisted by Mr. W. Nicol, the nephew and successor of Mr. Bulmer, who placed young Turner at school at Chelsea, where he early distinguished him-

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self by a love for antiquarian research, and formed a friendship with the two sons of the late Allan Cunningham. With the younger, Peter, his friendship continued until his death. In 1831 he was taken into the printing-office of Mr. W. Nicol to learn the business. While here he employed all his leisure in pursuing his antiquarian and historical studies, and on seeing an advertisement for a young man at the Record Office in the Tower who could read and translate records, he applied for and obtained the situation. He devoted himself with great diligence to the study of the records, and his knowledge increased rapidly. He projected many historical works, but his labours in acquiring constantly fresh information prevented his carrying his many plans into execution. From this employment he was taken by Mr. Tyrrell, the Remembrancer of the City of London, to assist him in collecting materials for a history of London, at which he most assiduously laboured, but the information thus collected remains yet in manuscript. When this was completed he edited with remarkable care a volume of 'Early Household Expenses,' to which he prefixed a valuable introduction; the work being presented to the Roxburghe Club by Mr. Beriah Botfield. After the publication of this volume he was made secretary to the Archæological Institute. While he held this office his readiness in imparting information respecting antiquities was remarkable; he wrote some valuable papers for the 'Journal' of the Society, and communicated several records to the Society of Antiquaries at Newcastle, which are printed in the 'Archæologia Æliana.' On his retirement from this office, he continued his studies, but commenced his work, 'Some Account of Domestic Architecture in England, from the Conquest to the End of the Thirteenth Century, with numerous Illustrations,' which was published in 1851. This work, and his papers in the 'Archæological Journal' published between 1846 and 1851, form the groundwork of his fame. The papers only amount to five, and one of them is on the dining-customs of the Middle Ages, a subject similar to that of his book. This 'Domestic Architecture' is noticeable for the exactitude and wide extent of his knowledge, and is a valuable contribution for the student of English antiquities. It does not confine itself to the mere building, but includes a large amount of subsidiary information and illustration mainly collected from our national records, and comprises an account of the furniture; the implements used in the processes of cooking, brewing, baking, &c.; the state of horticulture at the time; with disquisitions on the manufactures connected with the household economy, such as glass, linen, cutlery, &c. Mr. Turner's severe and constant application to his studies had for many years greatly impaired his health, and January 17, 1852, he died, having produced far less than from his great accomplishments could have been wished and might have been expected. His vast store of knowledge was freely scattered in conversation; he had constant applications for information, and few were sent away unsatisfied; but his ardour for accumulation prevented his application to composition, so that of his many projected works the one above-named was the only one he executed, and that was in a manner but a fragment: at any rate Mr. Turner promised to carry down the subject to a more recent period, a promise he did not live to fulfil. A second volume has however been prepared and published by Mr. Parker of Oxford.

TURNER, WILLIAM, a physician, naturalist, and divine, was born at Morpeth in Northumberland, about the year 1520. He studied at Cambridge, and having taken a very decided part in the great religious questions that were discussed, he made himself obnoxious to the dominant party, and was thrown into prison. After his release from prison he resided on the Continent till the death of Henry VIII., when he returned to his own country. His studies at Cambridge had been more particularly directed to physic and divinity, but on the Continent he became acquainted with Conrad Gesner at Zürich and Luc Ghini at Bologna, and acquired a taste for natural history. During the reign of Edward VI. he was made physician to the protector Somerset, and he was afterwards made a prebendary of York, dean of Wells, and a canon of Windsor. He was however again obliged to fly to the Continent on the accession of Mary, where he remained till the reign of Elizabeth, when he again returned, and was presented with all his original benefices.

Turner is said to have published several works on botany, but his greatest work on this subject, and that on which his reputation rests, is his 'Herball,' the first book of which was published in black letter, small folio, with wood cuts, in London, in 1551. A second book was published at Cologne in 1562, and the whole work was republished at the same place in 1568. This work is arranged alphabetically, and contains much laborious research and acute criticism with regard to the plants then known. Although he appears to have collected plants himself, he has described but few new ones in this work. The medical properties of the plants are treated of, especially those which were unknown to the ancients. Subjoined to this book is one on baths, in which the author speaks of the properties of various medicinal springs in England, Germany, and Italy. His other writings connected with medicine were, a work on the wines used in England, and another on the properties of treacle. In 1544 Dr. Turner published at Cologne a small octavo volume on the birds mentioned by Pliny and Aristotle, entitled 'Avium præcipuarum, quarum apud Plinium et Aristotelem mentio est, Historia.' In Gesner's great work the 'Historia Animalium,' there is an account of the British fishes by Dr. Turner. These works afford abundant evidence of his powers as a sound critic and accurate observer in the science of zoology.

Dr. Turner published several works on controversial divinity; also a collation of the translation of the Bible into English, with the Hebrew, Greek, and Latin copies. He also translated several works on science and divinity from the Latin into English.

His fondness for plants led him to their cultivation, and he had botanic gardens at Wells and Kew. He died July 7, 1568, leaving a large family. Turner was one of the earliest pioneers of natural science in Great Britain, and had it not been for the stormy period in which he lived, and the shortness of his life, he evidently possessed a genius that could have placed its possessor foremost in the ranks of the cultivators of natural history.

TURPIN or TILPIN, Latinised TURPINUS, was originally a Benedictine monk of the convent of St. Denis near Paris; but Charlemagne raised him, in 773, to the archbishopric of Rheims. This dignity he held until his death, in 811, or, according to Rivet, 800. There is a Latin romance in verse containing an account of the expedition of Charlemagne into Spain against the Saracens, of his conquest of the country, and of the heroic death of Roland in the vale of Roncesvalles. This poem, which is entitled 'Historia de Vita Caroli Magni et Rolandi,' was formerly ascribed to Archbishop Turpin, as is stated on the title-page of several manuscripts. But among the many arguments which have been advanced against that opinion, one is sufficient to show its inconsistency. The author of the romance speaks of the death of Charlemagne, although it is an attested fact that Archbishop Turpin died before the emperor. The work was in all probability composed about the end of the 11th or the beginning of the 12th century. Whether the name of the author was really Turpin, and thus gave rise to the confusion, or whether it is a mere forgery, for which the circumstances of those times formerly offered many temptations, cannot be decided. Thus much only seems clear, that the writer's object was to exhibit Charlemagne as the model of a hero in combating paganism and the pagans, and thereby to work upon his contemporaries, so as to rouse them to take part in the Crusades. The tendency of the poem is a religious one, and it bears great marks of being the work of a learned monk, especially in the subtle disputes between the heroes, who fight as much with their tongues as with their swords. Notwithstanding all this, the work is of great interest, being one of the earliest poetical productions of the Middle Ages. It is printed in S. Schardius' and Reuber's collections of 'Scriptores Rerum Germanicarum.' A separate edition was published by Ciampi at Florence, 8vo, 1822, and another in 1823.

(Vossius, *De Historicis Lat.*, p. 298; Bayle, *Dictionnaire Hist. et Crit.*, under 'Turpin;' Rivet, *Hist. Litt. de la France*, t. IV.)

TURPIN DE CRISSÉ, LANCELOT, Comte de Crissé, a writer on tactics, of considerable celebrity, the materials for whose biography are, when his reputation is taken into account, astonishingly meagre. He was born in La Beauce, of a noble family, about the year 1715. He entered the army young; obtained a company in 1734, and a regiment of hussars in 1744. He distinguished himself in his charge of colonel in the wars of Italy and Germany, and was promoted to the rank of brigadier-general.

In the midst of a successful career (about 1753?) he astonished his friends by renouncing the world, and commencing a noviciate in the abbey of La Trappe. His flight from the sanctuary of asceticism was as abrupt as his entry into it. Soon after this unsuccessful attempt to make himself a saint, he became a husband, taking in marriage a daughter of the Maréchal de Lavendhal, a lady of literary tastes, called by her contemporaries 'the secretary of the Abbé de Voisenon,' who nominated her his literary executor, an office which, like some literary executors of a later date, she discharged by publishing all the rubbish of his study.

In 1754 Turpin de Crissé made his début as an author by publishing in conjunction with Castilhon, the 'Amusemens Philosophiques et Littéraires de deux Amis.' The epistle dedicatory to J. J. Rousseau was composed by our author. Rousseau remarked, for his encouragement, that the work was not bad enough to entitle its author to despair of attaining eminence, nor good enough to entitle him to dispense with making a better. In the same year appeared a more important work by Turpin de Crissé—'The Essay on the Art of War,' upon which his reputation mainly rests. It was translated into German by the express orders of Frederic the Great. Ligonier accepted the dedication of the English translation by Captain Otway; the Essay was also translated into Russian; and notwithstanding the advance made in the theory and practice of war since the time of its publication, it is still regarded as a work of authority. The work is divided into five books. In the first every possible operation of a campaign (with the exception of sieges) is systematically explained; the second treats of the precautions to be observed in attacking the enemy in the field; the third, of cantonments; the fourth, of attacking the enemy in quarters; the fifth, of partisan warfare and the management of light troops.

In 1757 Turpin de Crissé was recalled to active service; in 1761 he was created Maréchal-de-camp; in 1771 he was made a commander of the Order of St. Louis; in 1780 he was raised to the rank of lieutenant-general, and obtained in the following year the appointment of governor of Fort Scarpe at Douai. His name appears in the list of

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lieutenants-general in 1792. He was one of the emigration, and is supposed to have died in Germany in such obscurity, that both the time and place of his death are unknown. His wife died before him, in the year 1785: it does not appear that they had any family.

Active service did not withdraw his attention from the literature of his profession. M. Weiss (who alone has endeavoured to throw some light on the personal history of Turpin de Crissé) mentions, in the 'Biographie Universelle,' 'Commentaires sur les Mémoires de Montecuculi,' published in 1769; and 'Commentaires sur les Institutions de Végèce,' published in 1770. M. Weiss says of the former, that Turpin de Crissé confines himself for the most part to the task of explaining his author; of the latter, that the commentator confines himself to the first three books of Vegetius, but throws out many suggestions in his notes, which have been adopted without acknowledgment. The 'Commentaires de César, avec des Notes historiques, critiques, et militaires,' mentioned also by M. Weiss as published in 1785, is a reprint of Clarke's text of the 'Commentaries,' with Wailly's translation (altered in a few places by the Count) in opposite columns, numerous notes, and plans of battles. The military remarks of the editor are the most valuable part of this edition.

The only works of Turpin de Crissé we have seen—the 'Essay on the Art of War,' and the 'Notes on Cæsar'—indicate extensive reading in the author, and a sobriety of judgment for which the story of his entry and retreat from La Trappe scarcely prepares the reader. The value of his writings, as expositions of military theory, may be inferred from the predilection evinced for them by Frederic the Great of Prussia.

TURSELLI'NUS, HORA'TIUS, a learned Jesuit, whose real name was Torsellino. He was born at Rome in 1545, and belonged to a distinguished family of that city. He devoted himself from early youth with indefatigable zeal to classical studies. In 1562 he entered the order of the Jesuits. He afterwards taught in the institutions of his order at Florence and Loretto, and in 1579 he was appointed rector of the seminary of the Jesuits at Rome, in which office he continued to exercise a very beneficial influence for twenty years, down to his death on the 6th of April 1599.

Tursellinus was one of the best Latin scholars that have ever lived, and his work on the Latin particles is still the best book on that subject. His principal works are: 1, 'De Vita S. Francisci Xaverii Libri Sex,' Rome, 1594, the best edition of which is that of 1596, 4to: the work is of great interest, not only on account of the distinguished man who is the subject of it, but also because it contains much information about the missions of that time. It has been translated into nearly all the modern languages of Europe. 2, 'Historia Lauretana, libri quinque,' 4to, Rome, 1597. This is a history of the miraculous image of the Virgin Mary at Loretto. 3, 'De Usu Particularum Latini Sermonis,' 12mo, Rome, 1598. This very excellent work was reprinted and edited, with additions and corrections, by J. Thomasius in 1673, and by J. C. Schwarz in 1719; it is also printed in the English edition of Facciolati's 'Lexicon totius Latinitatis:' the best edition is that of Hand, 8vo, Leipzig, 1829. 4, 'Epitome Historiarum à Mundo Condito ad annum 1598.' This work is a universal history, in ten books, written in the Italian language. Although it is very brief, it has always been held in high esteem, and has not only been continued by several subsequent editors, but also translated into several other languages.

(For a more detailed account of the Life of Tursellinus, see R. Retelius, who has incorporated his work on the Latin particles in his *Scriptores de elegantiori Latinitate Selecti*; and compare Alegambe, *Bibliotheca Scriptorum Societatis Jesu*; Mandosius, *Bibliotheca Romana*.)

TURTON, WILLIAM, M.D., a distinguished naturalist. He resided at Swansea, in South Wales, where he practised his profession and cultivated with great ardour the pursuit of natural history. One of his earliest works was 'The British Fauna, containing a compendium of the Zoology of the British Islands.' The first volume was published at Swansea in 1807. It embraced a description of the families, genera, and species of British animals, in a neat duodecimo volume, and the author intended to publish in subsequent volumes an account of the plants and minerals of Great Britain. The intention seems never to have been fulfilled. In 1819, he published 'A Conchological Dictionary of the British Islands,' in which he gives an account of the structure and localities of the mollusca of Great Britain. He subsequently published at Exeter, in 1822, a larger work with illustrations, in 4to, entitled 'Conchylia Insularum Britannicarum, or the Shells of the British Islands systematically arranged.' In 1830 he published the 'Bivalve Shells of the British Islands, systematically arranged.' In 1831 appeared his 'Manual of the Land and Fresh-Water Shells of the British Islands,' a work so well adapted for the study of the creatures to which it was devoted, that a second edition, edited by Dr. John Edward Gray, of the British Museum, appeared in 1840. Dr. Turton contributed several papers to the 'Magazine of Natural History,' chiefly devoted to the description of new British shells. He became a Fellow of the Linnæan Society in 1809.

TUSSER, THOMAS. The amusing poetical autobiography of this quaint writer, although it forms almost the only source of information respecting his personal history, is unfortunately deficient of dates. Warton supposes his birth to have taken place about 1523; but in the biography prefixed to Dr. Mavor's edition of his book it is shown from several circumstances that 1515 is a more probable date. He was born at Rivenhall, near Witham, in Essex, of a family which is recorded as bearing arms in the heralds' visitation in 1570: he was taught singing at an early age, and became a chorister in the collegiate chapel of Wallingford Castle, where he had to endure coarse fare and rough treatment, and from whence he was removed by impressment, according to a barbarous custom formerly existing, by which boys might be forcibly removed from any choir for the service of the royal chapel. After being for some time compelled, as he says, "to serve the choir, now there, now here," he was admitted into St. Paul's, where he profited by the instruction of John Redford, then organist of that cathedral. From St. Paul's he went to Eton, where he experienced some severity from the master, Nicholas Udall. He subsequently removed to Cambridge: after which he returned to court, and appears to have been a retainer in the family of William lord Paget. When he had spent ten years at court, probably engaged in his musical capacity, he married, and became a farmer at Katwade, now Cattiwade, in Suffolk, where he wrote his celebrated work on husbandry, of which the first edition appeared in 1557, entitled 'A Hundreth Good Pointes of Husbandrie.' After several other changes of residence, and marrying a second time, Tusser returned to London, whence, about 1574, he went to Trinity College, Cambridge; in order to escape from the plague. He is supposed to have returned to London, where he died about 1580, or between that year and 1585. After passing through several editions, his work appeared in an enlarged form in 1573, under the following title: 'Fiue Hundreth Points of Good Husbandry, vnited to as many of Good Huswiferie,' &c., 'Set forth by Thomas Tusser, gentleman, seruant to the honourable Lord Paget, of Beudesert.' This work was many times reprinted, with various alterations; but most of the early editions are rare, probably on account of the copies being worn out with frequent use. Dr. Mavor reprinted it in 1812, together with a list of all the known editions, and such information as he could collect respecting the author. Fuller says of him, in his 'Worthies of Essex,' that he "was successively a musician, schoolmaster, serving-man, husbandman, grazier, poet, more skilful in all than thriving in any vocation. He traded at large in oxen, sheep, dairies, grain of all kinds, to no profit. Whether he bought or sold, he lost; and, when a renter, impoverished himself, and never enriched his landlord." "Yet," he adds, "hath he laid down excellent rules in his book of husbandry and huswifry (so that the observer thereof must be rich) in his own defence." It is written in familiar verse, in numerous detached chapters, and with much variety of measure; and it is, as observed by Warton, who styles Tusser the British Varro, "valuable as a genuine picture of the agriculture, the rural arts, and the domestic economy and customs of our industrious ancestors." The life of the author, which forms by no means the least amusing part of the book, appears to have been first printed with the edition of 1573.

TU'TILO, a celebrated monk of the latter part of the 9th century, of the convent of St. Gall in Switzerland. Tutilo and Notker, of the same convent, were the most celebrated painters, sculptors, and goldworkers of their time in Germany. Tutilo was a universal genius, and not only an artist: he was musician, poet, orator, and statesman. Ekkehard, junior, an old German Latin writer, thus describes him:—"Erat enim valde eloquens, voce clara et dulci, cælaturæ elegans, picturæ artifex, ac mirificus aurifex, musicus," &c. The emperor Charles the Thick complained that such a man should be shut up in a convent.

Tutilo was contemporary with the abbot Salomo of St. Gall (891-921), who was a great patron of the arts, and he made for him a golden crucifix, richly ornamented with bas-reliefs and precious stones. He made also a celebrated sitting image of the Virgin Mary, in gold, for a church at Metz, by which he acquired great celebrity: it bore the inscription, "Hoc panthema pia cælaverat ipsa Maria." One account says painted. This image or painting was venerated at Metz. In the church of St. Otmahr, also at St. Gall, the altar of St. Gall was decorated with some copper plates, on which the life of the saint was engraved or carved by Tutilo. He is said to have died in 896, and this date is twice repeated by Fiorillo; yet he calls him a monk of the 10th century. Other writers also call him a monk of the 10th century. Lessing and some others have supposed that Tutilo, or Tuotilo, as his name is also written, and the Theophilus Presbyter who wrote a treatise in Latin upon oil-painting and other arts in or about the 10th century, were the same person, but there really seems to be no sufficient ground for this opinion. There are manuscripts of the old treatise by the monk Theophilus, more or less complete, at Wolfenbüttel, Leipsig, Paris, in the British Museum, and at Cambridge. An entire copy of the Wolfenbüttel manuscript was printed in 1781 at Brunswick, in the sixth number of Lessing's 'Beiträge zur Geschichte und Litteratur,' and by Comte Ch. de l'Escalopier, Paris, 1843; and (with an English translation and notes) by Mr. R. Hendrie, jun., from the manuscript in the British Museum, London, 1847. The treatise is in three books, and is known under the title 'Theophili Presbyteri Diversarum Artium Schedula;' also 'De omni Scientiâ Artis Pingendi;' but it treats of other arts besides painting. The authenticity of this work has been doubted by some, who have confounded the invention of Van Eyck with that of simply using oil as a vehicle for pigments. This subject has been entered into at length by Raspe, in a 'Critical Treatise on Oil-Painting,' published in London in 1787; by Knirim, in a work entitled 'The Resin-Painting of the Ancients' ('Harzmalerei der

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Alten'), Leipzig, 1839; in Cte de l'Escalopier's 'Théophile, Prêtre et Moine, Essai sur divers Arts;' in Mr. Hendrie's translation, noticed above; and in Eastlake's 'Materials for a History of Oil-Painting,' London, 1847. Various old notices of Tutilo are printed in the 'Rerum Alemannicarum Scriptores,' &c., of Goldast.

TWEDDELL, JOHN, was born on the 1st of June 1769, at Threepwood, near Hexham, in Northumberland, where his father Francis Tweddel was a much-respected magistrate. His early education was conducted by his mother, who is much praised for her piety and maternal affection. At the age of nine he was sent to a school at Hartford, near Richmond, in Yorkshire, which was then conducted by the Rev. Matthew Raine, who watched and directed the studies of young Tweddell with anxious care. After he had left school, and before entering the University of Cambridge, he studied for some time under Dr. Samuel Parr, who made his pupil familiar with the best writers of antiquity, and at the same time secured his permanent esteem and attachment. Tweddell gained the highest classical honours in the University of Cambridge, and in 1792 he was elected a fellow of Trinity College. His 'Prolusiones Juveniles,' which he published the year after (1793), show the extent and versatility of his powers, and raised at the time great expectations of the young scholar. His own inclination would have led him to devote himself to classical learning, or, as some of his letters suggest, to a diplomatic career; but in deference to his father, who wished that he should study the law—although this profession was altogether against his taste—he entered the Midde Temple. Here he devoted himself to his new pursuits with as much application as his aversion to them would allow him. At last however he seems to have been unable to continue his studies, and made up his mind to travel for some years in order to prepare himself for a different course of life, and to acquire a knowledge of the courts of Europe and their several systems of policy. Accordingly he embarked for Hamburg on the 24th of September 1795. He travelled through the north of Europe, Switzerland, and thence eastward into Asia, where he visited among other parts the Crimea and the coasts of the Euxine. Thence he proceeded to several islands of the Archipelago, and to Athens, where he took up his residence for some months. With the most ardent zeal he explored and described the remains of ancient art and architecture, and employed a distinguished French artist of the name of Preaux in making drawings for him. But in the midst of these pursuits he died, on the 25th of July 1799, after a short illness, and was buried within the precincts of the temple of Theseus. A monument was erected on his grave, with a Greek inscription, by the Rev. Robert Walpole.

During the whole time of his travels Tweddell kept a diary, in which he recorded everything remarkable he met with, intending on his return to England to publish an account of his travels, together with some of the drawings made by Preaux. After his death his friends accordingly made all possible efforts to get his effects, manuscripts, and drawings over to England. A great number of manuscripts, together with upwards of 300 highly-finished drawings, were actually forwarded from Athens to Constantinople, and intrusted to the care of the English ambassador there, but nothing ever reached this country, and all investigations that have been instituted by the friends of Tweddell have remained without any result. The only memorial which remains of his travels is a number of letters addressed to his friends in England, which were published by his brother the Rev. Robert Tweddell, under the title 'Remains of the late John Tweddell, &c., being a Selection of his Letters from various parts of the Continent, together with a re-publication of his "Prolusiones Juveniles,"' 4to, London, 1815. This collection of letters is preceded by a memoir of the author, by his brother Robert, who has drawn a most charming picture of the amiable, pure, and modest character of his brother, which is perfectly borne out by the spirit that pervades these letters. Respecting the loss of the manuscripts and drawings, and all that was said about the matter at the time, see the 'British Critic,' vol. v.

TWINING, THOMAS, the only son of a tea-merchant by his first wife, was born in 1734. His father wished his son to succeed him in his business, but as Thomas had an invincible desire to devote himself to study, his father gave way to him and sent him to Cambridge, where he entered Sidney College. Here he distinguished himself not only as a scholar, but by his practical as well as theoretical knowledge of music: he was an able performer on the harpsichord, the organ, and the violin, and few persons knew more about the history and science of the art than Twining. In 1760 he took his degree of B.A., and three years later that of M.A. In 1768 he became rector of White Notley in Essex, to which, in 1770, the living of St. Mary, Colchester, was added. To this latter appointment he was presented by Dr. Lowth, then bishop of London, without any other recommendation than that of his personal character. Henceforth he devoted himself without any desire of further preferment to the faithful discharge of his parochial duties and to the pursuit of study, until his death, on the 6th of August 1804, at the age of seventy.

Twining was a man of considerable learning and of great taste in the arts, especially poetry and music. He had a good knowledge of the ancient languages, and is said to have spoken and written French and Italian with the same correctness and fluency as his mother tongue. In the performance of his clerical duties he was most conscientious, and during the last forty years of his life he scarcely ever allowed himself to be absent from his parishioners more than a fortnight in a year, although his society was very much courted. The only work that Twining ever published is a translation of Aristotle's 'Poetics,' which is reckoned one of the best English translations of ancient writers. It was published under the title 'Aristotle's Treatise on Poetry translated, with Notes on the Translation and on the Original; and two Dissertations on Poetical and Musical Imitation,' London, 4to, 1789. A second edition, with some improvements and additions by the author, was edited by his nephew, Daniel Twining, London, 2 vols. 8vo, 1812. His notes and dissertations are worthy of the attention of every one who studies the theory of poetry and music.

TWINING, WILLIAM, was born in Nova Scotia, and passed the early part of his life there, serving an apprenticeship to Dr. John Halliburton, a medical practitioner at Halifax. His medical education was completed in London, and, after becoming a member of the College of Surgeons, he entered the medical department of the army in 1812. After being employed for some time in the military hospital at Hilsea, he served for a short time in the Peninsula, and in 1815, after another service at Hilsea, joined the army in the Netherlands, and returned with his regiment in 1818. He remained in England, doing duty at different stations, till 1821, when he went to Ceylon, and after residing there for a short time, accompanied the governor, Sir Edward Paget, to India. In 1823 he was placed, at his own request, on half-pay, and in 1830 he resigned his commission, and entered into private practice at Calcutta, where he was appointed one of the surgeons to the civil hospital, and died in high reputation and esteem in 1835.

Mr. Twining wrote numerous papers in the 'Transactions of the Medical Society of Calcutta,' of which he was secretary, and one of the most active members, and other short essays; but his chief work was his 'Clinical Illustrations of the more important Diseases of Bengal, with the result of an Enquiry into their Pathology and Treatment,' Calcutta and London, 2 vols. 8vo, 1832 and 1835. He was recommended to undertake this work by the heads of the medical department at Bengal; and it has been, ever since its publication, a book of the highest authority on all the questions of which it treats, and one of the few composing the libraries of the medical officers in the Indian army.

TWISS, RICHARD, an English tourist, born in 1747, and died in London on the 5th of March, 1821. Born to an independent fortune, he indulged his taste for travelling in an extensive tour, which embraced Holland, Belgium (then the Austrian Netherlands), France, Switzerland, Italy, Germany, and Bohemia, and was completed in 1770. Before setting out on his foreign travels he had visited Scotland. In 1772 he undertook a voyage to Spain and Portugal, and in 1775 he went to Ireland. He re-visited France at the time of the Revolution. The subsequent years of his life were devoted to literature and the fine arts, of which, especially of music, he was an admirer. He materially injured his estate by entering into a speculation for making paper from straw. His published works are:—'Travels through Portugal and Spain in 1772 and 1773-4,' London, 1775; 'A Tour in Ireland in 1775-8,' London, 1776; 'The Game of Chess; being a compilation of Anecdotes and Quotations relative to the game of Chess,' 8vo, London, 1787; 'A trip to Paris in July and August, 1792, 8vo, London, 1793; 'Miscellanies,' 8vo, London, 1805. The Travels through Spain and Portugal have been translated into French and German. The tone of the Tour in Ireland provoked great wrath in that country, and elicited 'An heroic Epistle from Donna Teresa Panna y Ruiz, of Murcia, to R. Twiss, with Notes by Himself,' published at Dublin in 1776.

TYCHO BRAHE'. [BRAHE, TYCHO.]

TYCHSEN, OLAUS GERHARD, a celebrated Orientalist, was born at Tondern in Schleswig, on the 14th of December 1734. His father was a tailor, in very poor circumstances, but with the assistance of some benevolent friends he was enabled to allow his son, who evinced considerable talent, to devote himself to learned studies. Up to his seventeenth year Olaus attended the grammar-school of his native town, and thence went to the gymnasium at Altona, where the celebrated Maternus de Cila had great influence upon him, especially in directing his attention to Oriental studies. In a short time Tychsen made himself master of the Hebrew language, and with the peculiar dialect spoken by the German Jews of all parts of Germany. Thus prepared he went in 1756 to the University of Göttingen. J. H. Callenberg, professor at Halle, was still actively engaged in his labours for the conversion of Jews and Mohammedans to Christianity; and when Tychsen had finished his studies, he thought him a fit person to engage in these undertakings. Tychsen was accordingly sent by Callenberg, in 1759, on a journey through Germany and Denmark. In 1760 Callenberg died, and Tychsen returned without having converted a single Jew. In this year the University of Rostock was transferred to Bützow, and Tychsen was invited as professor extraordinary of Oriental literature; and three years later he obtained the ordinary professorship in the same department. Here he began his varied literary activity, which soon spread his name over all Europe. A part of the professors had remained at Rostock on the transfer of the university to Bützow; and as this would ultimately have led to the establishment of two universities, a re-union of the two parts was

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brought about at Rostock in 1789, and Tychsen was appointed chief librarian and keeper of the museum of Rostock, which offices he held until his death. In 1810, after having been employed in the university for fifty years, he celebrated his jubilee, and received various honours and distinctions on that occasion. He died at Rostock on the 30th of December 1815.

Tychsen was a man of extraordinary knowledge in his departments, and with all his singularities and conceits, he promoted the study of Biblical and Eastern literature more than any man of his time. He undertook the laborious task of collecting the various readings of the Old Testament, of comparing the earliest translations with the original, and of making accurate descriptions of the most remarkable editions of the Bible. His controversies with Benjamin Kennicot were among the first writings of the kind which established sound principles of biblical criticism, although his pietistical tendency prevented the unbiassed development of his inquiries in theological matters. He wrote several dissertations on the Arabic and Phœnician languages, and on the inscriptions of Persepolis. He also made investigations into the history of the various Christian sects in Asia: and was the first who directed attention to the curious catechism of the Druses in Syria. All these things combined to procure him a European reputation, and engaged him in an extensive correspondence, but they also produced an immoderate degree of vanity, and the presumption of knowing everything, which led him into many gross absurdities, and for which he was now and then severely chastised, as in his controversies with Francis Perez Bayer, archdeacon of Valencia. The most important among Tychsen's works is a journal called 'Bützowsche Nebenstunden' (leisure hours of Bützow), which contains many of his essays. It appeared at Bützow from 1766 till 1769, and consists of six volumes. His library, which was very rich in manuscripts and works on Oriental and Spanish literature, together with his collection of curiosities of all kinds, was purchased by the university of Rostock. It was owing to the fame of Tychsen that the Shah of Oude, Ghazi uddin Hyder Rodnet ud Dowlah, sent to the university of Rostock a copy of his splendid dictionary and grammar of the Persian language, in seven volumes folio. For a detailed account of the life and writings of Tychsen, see Hartmann, *Olaf Gerhard Tychsen, oder Wanderungen durch die mannichfaltigsten Gebiete der biblisch-Asiatischen Literatur*, 2 vols. 8vo, Bremen, 1818-20.

TYCHSEN, THOMAS CHRISTIAN, a celebrated Oriental and classical scholar, was born on the 8th of May 1758, at Horsbyll in Schleswig, where his father, who gave him a sound and careful education, was a clergyman. His first studies in theology and philology were at Kiel: he continued them from the year 1779 at Göttingen under Heyne. After the completion of his academical course he was sent, together with Moldenhauer, on a scientific journey, in which he travelled through Germany, Italy, France, and Spain. On his return in 1784 he was appointed professor extraordinary of theology at Göttingen, and, four years later, ordinary professor in the philosophical faculty. He continued here with unwearied activity until his death on the 23rd of October 1834. During the long period of his professorship various honours and distinctions were conferred upon him, and he was made a foreign member of the Asiatic Societies of London and Paris, and of the Danish and Göttingen Academies of Sciences. Of the latter he was elected president in 1797. Tychsen wrote a great number of valuable papers on antiquarian and numismatic subjects, in various scientific periodicals. Among his greater works we may mention his manual of the history of the Jews ('Grundriss einer Geschichte der Hebräer'), 8vo, Göttingen, 1789; his edition of Q. Smyrnæus, and his Arabic Grammar ('Grammatik der Arabischen Schriftsprache'), 8vo, Göttingen, 1823.

TYE, CHRISTOPHER, doctor in music, a man who appears prominently in musical biography, both on account of his professional ability and as possessor of some literary talent, was, according to Fuller ('Worthies of England'), born in Westminster, and educated in the King's Chapel. He was especially favoured by Henry VIII., and held the distinguishing appointment of musical instructor to Prince Edward, and most probably the other children of that monarch. He was admitted to the degree of Doctor in Music at Cambridge, in 1545, and, *ad eundem*, at Oxford three years after. In the reign of Queen Elizabeth he held the office of organist to the Chapel-Royal, for which, Fuller tells us, he produced several "excellent Services and Anthems, of four and five parts, which were used many years after his death;" and, we will add, some few of his compositions are still listened to with unfeigned pleasure, by all true lovers of the art who have acquired any knowledge of its principles and are acquainted with its best specimens.

In a play by Rowley, printed in 1613, is a dialogue between Prince Edward, afterwards Edward VI., and Dr. Tye, in which the illustrious pupil announces his royal father's opinion of the doctor's merit:—

> "I oft have heard my father merily speake
> In your high praise; and thus his highnesse saith,
> 'England one God, one truth, one doctor hath
> For musicke's art, and that is Doctor Tye.'"

In later days, "One God, one Farinelli!" was said of an Italian eunuch, the fanatical lady who screamed it out from a box at the opera not knowing, most likely, that a similar absurdity, not to call it profaneness, had been uttered three centuries before.

Dr. Tye possessed a considerable knowledge of Italian as well as English literature. He translated in verse the affecting story of 'Theodore and Honoria' from Boccaccio, and published it in 12mo, black letter, under the title of 'A Notable Historye of Nastigio and Trauersari, translated out of Italian into English verse, by C. T.—Imprinted at London, in Poule's Churchyarde, by Thomas Purefoote, dwelling at the sign of the Lucrece, anno 1569.' He also commenced a translation of the Acts of the Apostles, in verse, of which he only completed the first fourteen chapters, and these were printed in 1553 by William Seres. The work was begun because, says Warton ('Hist. of Poetry'), Tye "had been taught to believe that rhyme and edification were closely connected, and that every part of scripture would be more instructive and better received, if reduced into verse." Combining the musician and poet, he set "notes to eche chapter to synge, and also to play upon the lute," and dedicated his labours "To the vertuous and godlye learned prince, Edward the Sixth," his crowned pupil, who certainly took a pride in and was food of displaying the musical skill he had acquired under so scientific and zealous a master. Sir John Hawkins has given a specimen both of the poetry and music of this work in vol. iii. of his 'History.'

Dr. Tye was a constant attendant at court, where his accomplishments rendered him a welcome visitor. In his later days Anthony Wood says that he became rather peevish, in proof whereof he states that "Sometimes playing on the organ in the chapel of Queen Elizabeth [that] which contained much music, but little to delight the ear, she would send the verger to tell him that he played out of tune; whereupon he sent word that her ears were out of tune." This curious anecdote appears, as a note, in the handwriting of Wood, in the Ashmolean Manuscripts, fol. 189.

TYNDALE, or TINDALE, WILLIAM, whose name is one of the greatest in the history of the English reformation, was, according to the commonly received account, born about 1477, at Hunt's Court, in the parish of Nibley, in Gloucestershire, the residence of his father, John Tyndale, son of Hugh, Baron de Tyndale, of Langley Castle, Northumberland, who, having escaped some years before from a battle in which his party (that of the Yorkists) was defeated, had settled in the county of Gloucester, assumed the name of Hytchins, Hitchins, or Hutchins, and married Alicia, daughter and sole heiress of Hunt, of Hunt's Court. William is said to have been the second of three sons. Of all this however, old Foxe, the Martyrologist, Tyndale's earliest biographer, says nothing; and the story appears to rest for the most part on tradition, and to have been put together in its present shape in very recent times. Neither the place nor time of the battle from which Tyndale's grandfather made his escape is specified; nor do the retailers of the story seem to think it necessary to account for the circumstance of a Yorkist nobleman being obliged to keep himself concealed (as this account supposes), or at least to remain divested of his titles and his property, throughout the reign of Edward IV. Moreover, the barony of Tyndale of Langley appears to have been extinct for nearly three hundred years before the birth of the reformer: the last baron of whom anything is known died without male issue in the reign of Richard I John Foxe says, that Tyndale "was born about the borders of Wales, and brought up from a child in the University of Oxford, where he by long continuance grew up and increased, as well in the knowledge of tongues and other liberal arts as specially in the knowledge of the Scriptures, whereunto his mind was singularly addicted; insomuch that he, lying then in Magdalen Hall, read privily to certain students and fellows of Magdalen College some parcel of divinity." An ancient picture of Tyndale, which has been several times engraved, is preserved in the library of Magdalen Hall. Tyndale however at last removed from Oxford to Cambridge; "where," proceeds Foxe, "after he had likewise made his abode a certain space, being now further ripened in the knowledge of God's word, leaving that university also, he resorted to one Maister Welch, a knight of Gloucestershire, and was there schoolmaister to his children, and in good favour with his maister." At the house of this Sir John Welch, of Little Sodbury, as he is called by other authorities, Tyndale held many disputes on religious subjects with the clerical dignitaries of the neighbourhood, who frequented Sir John's well-laden table; and this after a time brought him into so much danger, that he deemed it prudent to leave the country and come up to London. After preaching for some time, as he had also been accustomed to do in the country, in the church of St. Dunstan's in the West, he attempted to get into the service of Tonstall, then bishop of London, of whose learning he had conceived a great admiration, and to whom he made his court, by presenting him, through Sir Henry Guildford, master of the horse and comptroller of the king's household, with a translation of one of the orations of Isocrates; but Tonstall replied that his house was full, that he had more people than he could well provide for, and advised him to seek about in London where he could not long lack employment. After this he was taken into the house of Humfrey Mummuth, or Monmouth, an eminent merchant and one of the aldermen of the city, who kept him for half a year, and then settled upon him an annuity of ten pounds to enable him to live abroad. Monmouth, who was extensively connected with the friends of the new opinions, and who a few years after this got into trouble on that account, said in his own examination before Bishop Stokesley, as reported in another part of Foxe's work, "The said Tyndale lived like a good priest, studying

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both night and day. He would eat but sodden meat, by his good will, nor drink but small single beer. He was never seen in that house to wear linen about him, all the space of his being there." Tyndale now left England, and proceeded in the first instance to Saxony, where he is stated to have conferred with Luther; after which he repaired to the Low Countries and settled at Antwerp, where his services as a preacher were very acceptable to many of the members of the English mercantile factory there established. It was probably while resident here that, if he did not begin, he at least executed the greater part of his English translation of the New Testament. Of this remarkable work the first edition appears to have been an 8vo volume containing only the text, which was printed at Wittenberg, and published either in 1525 or 1526; the second a 4to, containing glosses as well as the text, the printing of which was begun at Cologne and finished at Wittenberg or at Worms, and which was certainly published in 1526. But this account is in part conjectural, and the subject is one upon which bibliographers are not agreed. These original impressions appear to have been rapidly sold; and both in England, and among the English residents on the continent, the demand was so great, that the Dutch booksellers found it for their interest to produce a succession of reprints in the course of the next few years. It was not till 1534 that Tyndale himself brought out a new edition, in which the translation was altered and improved in a great many passages. In the interim he had also printed at Hamburg, in 1530, a translation of the Five Books of Moses from the Hebrew, in which he is understood to have been assisted by Miles Coverdale, who afterwards produced the first English translation that was printed of the entire Scriptures; and, in 1531, he published at the same place a version of the Book of Jonas. During his residence abroad Tyndale likewise sent to the press several tracts in vindication of his theological opinions, which were all written in his own native language, and were probably mostly sold in England. He was master of an admirable English style—easy, correct, and lucid, and at the same time full of idiomatic vigour and expressiveness: his translation of the New Testament, in particular, deserves to be ranked as one of the classic works of our literature, one of the finest samples we possess of the language in what may be described as the first stage of its maturity, when it had attained in all essential respects the form and character which it has ever since preserved, although it had not effloresced into the luxuriance and full manifestation of its resources which it exhibits both in the poetry and the prose of what has been called the Elizabethan age. Tyndale finished his career at Antwerp in 1536. His translations of the Scriptures and his other publications had been repeatedly denounced by public authority in England; and at last, in 1534, his person was seized, by the contrivance, it is supposed, of the English government, and he was conveyed to the Castle of Vilvoord, or Villefort, near Brussels, where he was kept in confinement for a year and a half, and, being then brought to trial, was condemned as guilty of heresy in conformity with the imperial decree promulgated at the diet of Augsburg, in 1530. Upon this sentence he was, says Foxe, "brought forth to the place of execution, was there tied to the stake, and then strangled first by the hangman, and afterward with fire consumed." The accounts of the affair that have come down to us however are very imperfect and obscure; even the exact dates are wanting.

A new edition of Tyndale's translation of the New Testament was published at London, in small 4to, in 1836; it is very beautifully executed, and professes to be printed verbatim from a copy, supposed to be the only perfect copy extant, in the library of the Baptist College at Bristol, of the first impression of 1525 or 1526. Only some specimens are given of the alterations in the revised edition of 1534. But a reprint of this latter edition has since been produced by the same publisher (Mr. Bagster) in his 'English Hexapla,' Lond., 4to, 1841. All Tyndale's original writings were published, along with those of Frith and Barnes, at London, in 1573, in a folio volume, in which they occupy 478 pp., besides an index; and there is a modern edition of them, along with those of Frith, under the title of 'The Works of the English Reformers William Tyndale and John Firth,' edited by Thomas Russell, A.M., 3 vols. 8vo, London, 1831. In this edition Tyndale's works fill the two first volumes and seventy pages of the third. The most detailed life of Tyndal is a Memoir (of 89 pp.) by Mr. George Offor, prefixed to the reprint of his New Testament; but it is a very uncritical performance.

TYRA'NNIO (Τυραννίων), a Greek grammarian, and a native of Amisus in Pontus, was made prisoner by Lucullus during his campaign in Pontus, B.C. 72. According to Suidas the original name of this grammarian was Theophrastus, instead of which he was nick-named or surnamed Tyrannio on account of his severity towards those who studied under him. He was carried to Rome by Lucullus, and given as a present to Murena, who restored him to freedom. At Rome he occupied himself with teaching and study, and is said to have amassed a considerable fortune. He is also said to have been employed in arranging the celebrated library of Apellico, which Sulla had brought from Athens, and which contained most of the works of Aristotle and Theophrastus. (Plut., 'Sulla,' 26; Strabo, xiii., p. 609.) That he had a great knowledge of books is clear from the fact that Cicero employed him in arranging his library, which Tyrannio did to the great satisfaction of Cicero. (Cicero, 'Ad Att.,' iv., 4 and 8.) That he however should himself have possessed, as Suidas states, a library of upwards of 30,000 volumes, is hardly credible. Cicero speaks with great respect of his knowledge and his mode of instruction; and we know that about the year B.C. 56 he gave lessons in the house of Cicero to Quintus, the son of Cicero's brother Quintus. (Cicero, 'Ad. Q. Frat.,' ii. 4.) Strabo (xii., p. 548) also mentions him as one of the persons whose instruction he had received. He appears to have possessed considerable knowledge of geography, for Cicero attributes much importance to some objections which he made to Eratosthenes ('Ad Att.,' ii. 6). Cicero alludes to a work of Tyrannio which he valued, but does not inform us on what subject it was written ('Ad. Att.,' xii. 6; 'Ad Q. Frat.,' iii. 4.) Tyrannio died of a paralytic stroke at a very advanced age. (Suidas, s. v.)

Suidas mentions a second or younger Tyrannio, whom he calls a native of Phœnicia and a pupil of the elder Tyrannio, whose name he also adopted, as his real name was Diocles. He was made prisoner in the war between Antony and Octavianus, and was bought by one Dymas, a freedman of Octavianus. He gave him to Terentia, the wife of Cicero, who restored him to freedom, after which he occupied himself with teaching. He is said to have written sixty-eight works, all of which are now lost. Suidas mentions the titles of some, such as 'On the Prosody of Homer,' 'On the Parts of Speech,' 'On the Latin Language,' 'On Orthography,' and similar other grammatical works. The circumstance that a copious writer like this Tyrannio is not mentioned by any ancient author except Suidas, has led some modern critics to suppose that he never existed, and that Suidas has made some great blunder. (Brucker, 'Hist. Philos.,' ii., p. 19.) A third Tyrannio is mentioned by Suidas as the author of a work on Auguries, in three books, and some other works which are not specified.

TYRRELL, JAMES, was the eldest of the four sons of Sir Timothy Tyrrell, of Shotover, near Oxford, by Elizabeth, only child of Archbishop Usher; and was born in Great Queen-street, London, in May 1642. After an elementary education in the free school of Camberwell, he was, in 1657, admitted a gentleman-commoner of Queen's College, Oxford, where he resided three years, and then entered himself of the Inner Temple. He took his degree of M.A. in September 1663, and about two years after was called to the bar. He did not however follow the profession of the law, but employed a life of leisure in his historical inquiries and the composition of his various works, residing at first on his estate at Oakley, near Brill, in Buckinghamshire, and afterwards at Shotover, for the sake of easier access to the Oxford libraries. He died in 1718, leaving by his wife Mary, daughter and heiress of Sir Michael Hutchinson, of Hadbury in Worcestershire, one son, Lieutenant-General James Tyrrell, who was governor of Gravesend and Tilbury Fort, and afterwards of Berwick and Holy Island, and sat in parliament for Boroughbridge from 1722 till his death in August 1742, at the age of sixty-eight.

Tyrrell's first appearance in print was in a dedication to Charles II. of a posthumous work of his grandfather Archbishop Usher, entitled 'The Power communicated by God to the Prince, and the Obedience required of the Subject,' which had been drawn up, at the commencement of the civil war, by command of Charles I., and was now, in the beginning of the year 1661, published in quarto, by Dr. Sanderson, bishop of Lincoln. His next performance was an answer to Sir Robert Filmer's speculations upon government, in an octavo volume, printed at London in 1681, under the title of 'Patriarcha non Monarcha; or the Patriarch Unmonarched,' &c. This was followed by a defence of the conduct and character of Usher, published in 1686, at the end of Dr. Parr's life of the archbishop, as 'An Appendix to the Life of the Lord Primate Usher, containing a Vindication of his Opinions and Actions in reference to the Doctrine and Discipline of the Church of England, and his conformity thereunto, from the aspersions of Peter Heylin, D.D., in his pamphlet called "Respondet Petrus."' Tyrrell, who with all the other deputy-lieutenants and justices of the peace of his county, had been struck out of the commission by James II. for refusing to dispense with the Test Act and other penal laws affecting the Roman Catholics, warmly hailed the Revolution; and, after the establishment of the new government, he came forth as a champion of that change in a series of 'Political Dialogues,' nine of which were published in quarto in 1692, a tenth in 1693, three more in 1694, another in 1695; and which were afterwards collected and republished, in a folio volume, in 1718, and again in 1727, under the title of 'Bibliotheca Politica; or an Enquiry into the Antient Constitution of the English Government, with respect to the just Extent of the Regal power and the Rights and Liberties of the Subject,' &c. In 1692 also he published anonymously, in octavo, 'A Brief disquisition of the Law of Nature, according to the Principles and Method laid down in the Reverend Dr. Cumberland's (now Lord Bishop of Peterborough) Latin Treatise on that Subject.' It is mainly a translation and compendium of Bishop Cumberland's work 'De Legibus Naturæ,' not however without additional illustrations and other matter, and many changes in the arrangement and mode of exposition. But Tyrrell's great work is his 'General History of England, both Ecclesiastical and Civil,' in 3 vols. folio (commonly bound in five parts), Lond., 1700-1704. As expressed on the title-page, this history was intended to be brought down "from the earliest accounts of time to the reign of . . . . King William III.;" but only a part of that design was accomplished: the first volume coming down to the Norman Conquest; the second, Part 1, to the accession of John; Part 2,

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to that of Edward I.; the third, Part 1, to the accession of Edward II.; Part 2, to the end of the reign of Richard II. It is asserted by Hearne, in his preface to Thomas de Elmham (8vo, Oxford, 1727), that a further portion of the work had been prepared for the press; but it has never appeared. Tyrrell's history, which has now become scarce, is valuable as being founded throughout upon the original chroniclers, of whose accounts indeed it is in great part a literal translation; but it is rather an undigested accumulation of materials than an historical narrative with even the humblest pretensions to an artistic character. Besides the narrative, there are many prefaces, introductions, appendices, &c., occupied with the investigation of particular points, or the defence of the author's favourite notions, the most remarkable of which are, that the Norman Conquest made scarcely any alteration in the original or Saxon frame of the government, and that the representation of the commons in parliament in particular has been uninterrupted since the Saxon times. The vindication of these opinions is also the object of several of his 'Political Dialogues.'

TYRTÆUS (Τυρταῖος), the second great elegiac poet among the ancient Greeks. His age is determined by the fact that he assisted the Spartans in their second Messenian War, which is placed by Pausanias between the years B.C. 685 and 668, while others place its commencement about the year B.C. 660, and even later. The birthplace of Tyrtæus is differently stated: Suidas calls him a Milesian or a Laconian: he of course became a Laconian after receiving the Spartan franchise; and the circumstance that after he was made a Spartan citizen he spoke in his poems of himself as such, and of his Spartan ancestors, led Strabo to think that Tyrtæus was originally a Dorian of Erineos near Mount Pindus, from whence some centuries before a portion of the Dorians had immigrated into Peloponnesus. That he was actually residing in Attica, either at Aphidnæ or at Athens, just before he went to Sparta, is attested by the general consent of antiquity. The common story about his going to Sparta, as related by Pausanias and others, runs thus. When the second Messenian War broke out, the Spartans, not knowing how to act, consulted the oracle of Delphi. The god commanded them to avail themselves of the advice of an Athenian, and an embassy was accordingly sent to Athens to ask for a man who was to be their adviser. The Athenians were unwilling to assist the Spartans in extending their dominion in Peloponnesus, and yet not wishing to disobey the command of Apollo, they sent to Sparta Tyrtæus, a schoolmaster who was lame in one foot and had never shown any signs of talent. The story about his lameness may be questioned, but that his mental powers were anything but weak is sufficiently clear from the effects which his poetry is said to have produced at Sparta, and the remains which are still extant. The elegy, which had recently been introduced in Greece by Callinus of Miletus, was the means by which Tyrtæus inspired the Spartans with courage and confidence, and by which he led them to their victories over the Messenians.

On his arrival in Sparta he recited his warlike anapæstic elegies to the magistrates and to as many of the people as he could gather around him, and he exhorted them in the most animating strains to fight bravely against their enemies. The number of such stirring war-songs (ὑποθῆκαι, or ὑποθῆκαι δι' ἐλεγείας), which being sung to the accompaniment of the flute made a deep and lasting impression upon the Spartans, appears to have been very great. But the mission which Tyrtæus had to fulfil was not only to breathe a new warlike spirit into the Spartans, but also to settle their internal dissensions; for those Spartans who had lost their lands in Messenia were discontented, and demanded a new division of land. For this purpose he composed the most celebrated of his elegies, called 'Eunomia' (Εὐνομία; Suidas calls it a πολιτεία), that is, "good government." Some fragments of it are still extant, and enable us to form some idea of the whole composition. A third class of elegies were march-songs, which the Greeks called μέλη πολεμιστήρια, ἐμβατήρια, ἐνόπλια, ἔπη ἀνάπαιστα, or προτρεπτικά. All the poems of Tyrtæus had an extraordinary influence upon his hearers, but the most popular among them appear to have been his war-songs, for they continued for centuries after to be sung, not only at Sparta, but among the Dorians generally before they went out to battle. There are extant three entire poems of this kind, but it is a matter of great doubt whether they are not much mutilated and interpolated. All the works of Tyrtæus were in later times collected and divided into five books.

Tyrtæus had the good fortune to live to see the fruits of his wise advice—the reduction of the Messenians to the condition of Helots (Paus., iv., 14, 3); and the accounts which we now have of the second Messenian War are probably derived in a great measure from his poems. The first collection of the remains of Tyrtæus that appeared in print is that of S. Gelenius and M. Aurigallus, which also contains the works of Callimachus, 4to, Basel, 1532. The edition of C. A. Klotz ('Tyrtæi Opera quæ supersunt omnia,' &c., with a commentary and a German translation, 8vo, Leipzig, 1767) is not worth much. The best editions in which the poems of Tyrtæus are printed, together with those of Callinus, are those of J. V. Franke ('Callinus, sive Quæstio de Origine Carminis Elegiaci: accedunt Tyrtæi Reliquiæ,' &c., 8vo, Altona, 1816), and N. Bach ('Callini Ephesii, Tyrtæi Aphidnæi, Asii Samii Carminum quæ supersunt,' 8vo, Leipzig, 1831). They are also contained in several collections of Greek poets.

(Thiersch, in the *Acta Philol. Monac.* of 1826, vol. iii., p. 587, &c.; and in general, Muller, *Hist. of the Lit. of Ancient Greece*, i., p. 110, &c.; Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, i. p. 211, &c.)

There are many versions of Tyrtæus. The Elegies of Tyrtæus were translated into English verse by R. Polwhele, 4to, 1786; 8vo, 1792; and the War Elegies (four) were imitated by J. Pye, 8vo, 1795.

TYRWHITT, THOMAS, was the eldest son of the Rev. Dr. Robert Tyrwhitt, the descendant of an ancient Lincolnshire family, who at the time of the birth of his son, in London, 29th of March 1730, was rector of St. James's, Westminster, and afterwards became a canon residentiary and prebendary of St. Paul's, archdeacon of London, and a canon of Windsor. Thomas was first sent to school at Kensington, whence he removed in 1741 to Eton, and he remained there till he was entered of Queen's College, Oxford, in 1747. In 1755 he was elected to a fellowship of Merton College; and having taken his degree of M.A. the following year, although he had also entered himself of the Middle Temple, he continued his residence at the university till 1762, when, resigning his fellowship, he came up to London, and entered upon the duties of the office of clerk of the House of Commons, to which he was appointed on the resignation of Jeremiah Dyson, Esq.; but finding the fatigue too great for his health, he relinquished this appointment in 1768, and devoted the rest of his life to literary pursuits. Mr. Tyrwhitt, who was greatly beloved for his amiable character, died at his house in Welbeck-street on the 15th of August 1786.

The following is a list of his publications, all of which display sound scholarship, extensive reading, much taste and critical acumen, or, at the least, great accuracy and precision, and the most painstaking and conscientious industry, where higher qualifications were not called for:—A poem, entitled 'An Epistle to Florio at Oxford' (Mr. Ellis of Christchurch), 4to, Lond., 1749. 'Translations in Verse' of Pope's 'Messiah' and Philips's 'Splendid Shilling' into Latin, and of the 'Eighth Isthmian Ode' of Pindar into English, 4to, 1752. 'Observations and Conjectures on some Passages in Shakspeare' (anonymous, but with the portrait of the author prefixed), 8vo, 1766. 'Proceedings and Debates in the House of Commons in 1620 and 1621, from the original MS. in the Library of Queen's College, Oxford, with an Appendix,' 2 vols. 8vo, Clarendon Press, 1766. 'The Manner of Holding Parliaments in England; by Henry Elsynge, Cler. Par.; corrected and enlarged from the Author's original MS.,' 8vo, 1768. 'Fragmenta duo Plutarchi' (from the Harleian Manuscript, 5612), anonymous, 8vo, 1773. 'The Canterbury Tales of Chaucer,' with Dissertations, Notes, Glossary, &c., 2 vols. 4to, Oxford, 1775; also 5 vols. 8vo, 1778; and since several times reprinted. This is in all respects an admirably edited work. 'Dissertatio de Babrio, Fabularum Æsopicarum Scriptore,' 8vo, 1776. 'Poems supposed to have been written at Bristol, in the Tenth Century, by Rowley and others, with a Preface, &c. (in refutation of the alleged antiquity of the poems),' 8vo, 1778. 'A Vindication of the Appendix to the Poems called Rowley's,' 8vo, 1779. An edition, in Greek and Latin, with notes, of the poem entitled Περὶ Λιθῶν (On Stones), attributed by some to Orpheus (but according to Tyrwhitt written in the early part of the fourth century). 'Conjecturæ in Strabonem' (privately printed), 1783. An edition of an 'Oration of Isaeus against Menecles, newly discovered in the Medicean Library, 1785. He also left materials for a new edition of Aristotle's 'Poetics,' which were prepared for the press by the Rev. Thomas Burgess and the Rev. John Randolph (afterwards bishops of Salisbury and London), and brought out at the Clarendon Press, in quarto and also in octavo, in 1794. Tyrwhitt is the author of the best notes in Dr. Musgrave's edition of 'Euripides,' 1778, and of many of the most valuable in the variorum editions of Shakspere; and he has enriched the 'Transactions' of the Society of Antiquaries (the 'Archæologia') with several disquisitions of distinguished learning and ingenuity. His 'Dissertation on Babrius,' after having been republished by himself with additions at the end of his edition of the Greek poem 'On Stones,' was reprinted at Erlangen in Bavaria; and so were his 'Conjectures upon Strabo,' in 1788, under the superintendence of Th. Ch. Harles. An octavo volume entitled 'Thomæ Tyrwhitti Conjecturæ in Æschylum, Euripidem, et Aristophanem: accedunt Epistolæ Diversorum ad Tyrwhittum,' was brought out at Oxford, from the Clarendon Press, in 1822; and it appears from the preface that a small impression of the same matter had many years before been printed, under the care of Burgess, at Durham. The letters, which fill from p. 91 to p. 164, are from Valcknaer (in Latin), from Villoison (in French), from Brunck (in French), from Ruhnken (in Latin), from Schweighäuser (in Latin and French), and from Ch. Fred. Matthæi of Moscow (in Latin). The editors promise another volume, to consist of Adversaria collected from Tyrwhitt's papers; but this has not appeared.

TYSON, EDWARD, was born in Somersetshire in 1649. He studied at Oxford, and received his Bachelor's degree there in 1670, after which he went to Cambridge, where he was made Doctor of Medicine in 1680. He lived in London, and was physician to the Bridewell and Bethlem hospitals, reader of anatomy at Surgeons' Hall, and, for a time, Gresham professor of medicine. He was one of the chief contributors to the early volumes of the Transactions of the Royal Society, of which, as well as of the College of Physicians, he was a Fellow. He died August 1, 1708.

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Tyson was one of the first comparative anatomists of his time. All his works are distinguished by great accuracy and depth of research; they are to this day of unquestioned authority in matters of fact; and they prove that he thoroughly understood the scientific purpose of comparative anatomy. The chief of them are as follows:—1, 'Phocæna, or the Anatomy of a Porpesse dissected at Gresham College,' 4to, London, 1680; 2, 'Carigueya, seu Marsupiale Americanum; or the Anatomy of an Opossum dissected at Gresham College,' 4to, London, 1698; 3, 'Orang-Outang, sive Homo Sylvestris; or the Anatomy of a Pygmie, compared with that of a Monkey, an Ape, and a Man,' folio, London, 1699. This is Tyson's best and most valuable work; for though the others are not less accurate, this relates to an animal for the dissection of which opportunities are exceedingly rare. It was a chimpanzee, and the later labours of Professors Owen and Vrolik, though they have added to what Tyson described, have proved the complete accuracy of nearly all his observations; an accuracy the more meritorious, because, before his time, no dissection of the animal had been recorded. Haller, with full justice, says, "We have nothing in comparative anatomy that can be compared to this work, excepting the works on insects;" by which last he probably means those of Swammerdam. 4, There was published with the last-mentioned work, 'A Philological Essay concerning the Pygmies, the Cynocephali, the Satyrs, and Sphinges of the Ancients, wherein it will appear that they were all either Apes or Monkeys.' 5, And to a second edition of the two preceding was added, 'Vipera Caudisona Americana, or the Anatomy of a Rattle-Snake.' 6, 'Several Anatomical Observations,' folio, London and Oxford, 1680-1705.

Some of these works had before appeared in the 'Philosophical Transactions,' which contain numerous other papers communicated by Tyson between 1678 and 1704. The most important among them relate to the renal capsules, the anal glands of the musk-animal and others, the black excretion of the cuttle-fish, the anatomy of the entozoa and of the Tajassu, and the growth of hair and teeth in ovarian cysts. Tyson also contributed largely to Samuel Collins's 'System of Anatomy,' to Ray's 'Synopsis Methodica Quadrupedum,' and to Willughby's 'Historia Piscium.'

TYSSENS, PETER, a celebrated Flemish painter, born at Antwerp, in 1625. Tyssens, after Rubens and Vandyck, was the first Flemish painter of his time, in history and in portrait. He first practised as an historical painter, and was highly patronised, but finding portrait-painting a more profitable employment, he devoted his time exclusively to that branch of the art, until, disgusted with some uncandid criticisms which were passed on some of them, he gave up portrait-painting, and again applied himself with increased success to history. There are few cities in Flanders without a specimen of the works of Tyssens, but there are few of his paintings out of his own country. The Assumption of the Virgin, over the great altar of the church of St. James at Antwerp, is generally considered his masterpiece. His drawing was vigorous and correct, his colouring good, and his composition very spirited. He enriched his pictures by tasteful architectural backgrounds. In 1661 Tyssens was made director of the Academy of Antwerp. He died in 1692, or, as some say, in 1683.

His two sons, Nicholas and Agustine, were also distinguished painters in their respective lines. NICHOLAS TYSSENS was born at Antwerp in 1660; spent several years in Italy, and on his return entered the service of John William, the elector-palatine at Düsseldorf, who sent him to the principal cities of the Netherlands to purchase pictures for the gallery which he was about to form there. Tyssens executed his commission to the utmost satisfaction of the elector, but the pictures which he purchased, with others of the Düsseldorf gallery, now form part of the collection of the Pinakothek at Münich. Tyssens first painted armour, implements of war, and trophies: he afterwards tried flower-painting; but he painted latterly birds, in which he was very excellent, and his pictures of this class are little inferior to those of Boel or Hondekoeter. He visited London, where he is said to have died in 1719.

AUGUSTINE TYSSENS was born at Antwerp in 1662, and was a landscape-painter, and executed many clever pictures in the style of Berghem, which he enriched in a similar way, with ruins, figures, and cattle. In 1691 he was made director of the Academy of Antwerp. He died in 1722.

(Descamps, *La Vie des Peintres Flamands, &c.*; Pilkington, *Dictionary of Painters*, ed. 1829.)

TYTLER, WILLIAM, was born at Edinburgh on the 12th of October 1711. His father was Mr. Alexander Tytler, writer (or attorney) in Edinburgh; his mother, Jane, daughter of Mr. William Leslie, merchant in Aberdeen. He himself, after an education at the High School and University of Edinburgh, was admitted a writer to the signet in 1742, and he practised that branch of the legal profession till his death, on the 12th of September 1792. Mr. Tytler, besides being an accomplished musician, and distinguished for his taste in all the fine arts, was the author of several literary works, the chief of which, his 'Inquiry, Historical and Critical, into the Evidence against Mary Queen of Scots,' first printed in an 8vo vol. in 1759, and after several editions extended to 2 vols. 8vo in 1790, acquired him considerable reputation. It is a defence of Mary, principally against Robertson and Hume. His other publications are—'A Dissertation on the Marriage of Queen Mary to the Earl of Bothwell,' in the 'Transactions of the Society of Antiquaries of Scotland,' vol. i., 4to, 1791; 'The Poetical Remains of James I. of Scotland,' 8vo, Edin., 1783; 'A Dissertation on Scottish Music,' subjoined to Arnott's 'History of Edinburgh;' 'Observations on the Vision,' a poem, first printed in Ramsay's 'Evergreen;' and an essay 'On the Fashionable Amusements of Edinburgh during the last Century,' both published in the Scottish 'Antiquarian Transactions;' and one paper in the 'Lounger.' Mr. William Tytler was the father of Alexander F. Tytler, Lord Woodhouselee.

TYTLER, ALEXANDER FRASER, styled LORD WOODHOUSELEE, the eldest son of the preceding, was born at Edinburgh on the 15th of October 1747. He attended the High School of his native town from 1755 to 1763, when he was sent to an academy kept at Kensington, near London, by James Elphinstone, the author of many works on English grammar and pronunciation. Here he studied drawing, natural history, and Italian, as well as the classics. Returning home in 1765, he entered the University of Edinburgh with a view of studying for the bar. He was admitted an advocate in 1770, and in 1776 married Anne, eldest daughter of William Fraser, Esq., of Balnain, which property, as well as his paternal estate, he eventually inherited. His practice, like that of most young advocates, left him leisure enough for some years; the first fruits of which he gave to the world, in 1778, by the publication of a supplementary (folio) volume to Lord Kames's 'Dictionary of Decisions,' bringing down the work to that date. This compilation was undertaken on the suggestion of Kames, who showed the author much friendship, and aided his labours by his counsel and revision. In 1780 Tytler was conjoined with John Pringle, Esq., who had occupied the chair for some years, in the professorship of universal history and Roman antiquities in the University of Edinburgh; and in 1786 he became sole professor, on the resignation, we believe, of his colleague. This appointment led to the publication, in 1782, of his 'Outlines of a Course of Lectures,' afterwards expanded into 'Elements of General History,' 2 vols. 8vo, Edinburgh, 1801, a work which has been repeatedly reprinted, the latest edition being that revised and continued to the death of William IV. by the Rev. Edward Nares, D.D., regius professor of modern history in the University of Oxford, in 1 vol. 8vo, London, 1840. The lectures, of which this work is an abstract, were left ready for the press by the author, but have never been published. In 1790 Mr. Tytler was promoted to the office of judge-admiral of Scotland; and the same year he read before the Royal Society of Edinburgh, of which he had been a member and one of the secretaries since its institution in 1783, a series of papers, which he soon after published anonymously, under the title of 'An Essay on the Principles of Translation.' This performance met with a very welcome reception from the public, and has gone through many editions. A memoir of Dr. John Gregory, prefixed to a collected edition of his works published by his son, the late Dr. James Gregory, in 1784; four papers contributed to the Edinburgh periodical publication entitled the 'Mirror,' in 1779; seven contributed to its successor, the 'Lounger,' in 1785; various essays in the 'Transactions' of the Edinburgh Royal Society; a 'Treatise upon Martial Law;' a new edition of Derham's 'Physico-Theology,' with notes, &c., and a Life of the author, published in 1799; and a letter published the same year at Dublin, under the title of 'Ireland profiting by Example, or the Question considered whether Scotland has gained or lost by the Union,' are the other principal literary productions of this period of his life. In 1802 he was raised to the bench of the Court of Session, when he took the title of Lord Woodhouselee, from the property of which he had come into possession on the death of his father ten years before. In 1807 he published his last work, 'Memoirs of the Life and Writings of Henry Homes, Lord Kames,' 2 vols. 4to, Edinb. This work (of which there is also an edition in 4 vols. 8vo) has never excited much attention. In 1811 Lord Woodhouselee was appointed a lord of justiciary; but his health, which had some years before been broken by a severe illness from which he never perfectly recovered, soon after this gave way, and his death took place on the 4th of January 1813. A memoir of this respectable writer and excellent man (from which these facts have been taken) was read by his friend, the late Rev. Archibald Alison, before the Royal Society of Edinburgh, on the 3rd of June 1816, and 6th of January 1817, and is printed in the Society's 'Transactions,' vol. viii., 4to, Edinburgh, 1818, pp. 515-564.

TYTLER, PATRICK FRASER, was born at Edinburgh on the 30th of August 1791, the fourth son of Alexander Fraser Tytler, Lord Woodhouselee. He was destined to increase the literary reputation of a family in which literary taste and talent seemed hereditary. After having been educated at the High School and the University of Edinburgh, he became a member of the Scottish Faculty of Advocates in 1813, but he soon abandoned practice for authorship. On the peace of 1814 he accompanied Mr. (now Sir Archibald) Alison and the present Lord-Justice Clerk of Scotland on a visit to the Continent. His first literary efforts were as a contributor to 'Blackwood's Magazine;' but in 1819 he published in Edinburgh an independent work entitled 'Life of James Crichton of Clony, commonly called Admirable Crichton.' The work reached a second edition in 1823, when an 'Appendix of Original Papers' was added to it. In 1823 he published also at Edinburgh, 'An Account of the Life and Writings of Sir Thomas Craig of Riccarton; including biographical sketches of

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the most eminent legal characters from the institution of the Court of Session by James V. till the period of the Union of the Crowns;' and this was followed in 1826 by a 'Life of John Wicklyff,' published anonymously. It was about this time that, on the earnest suggestion of Sir Walter Scott,' who had at one time thought of undertaking the task himself, he began his great work, 'The History of Scotland.' The first volume was published in 1828, and the work was completed in nine volumes in 1843. It has since then passed through several editions, and is recognised everywhere as the standard History of Scotland—the only work in which Scottish history is treated at full length on the basis of authentic materials, and in a calm and accurate as distinct from a merely popular manner. It commences with the accession of Alexander III. to the Scottish throne in the 13th century, and brings down the narrative to the union of the crowns in 1603. While writing this work, Mr. Tytler resided sometimes in Edinburgh, sometimes in London, collecting materials in both places. During the time that the work was in progress he threw off other smaller historical works, of which the following is a list:—'Lives of Scottish Worthies,' in 2 vols., 1831-33; 'Historical View of the Progress of Discovery on the more Northern Coasts of America,' published in Edinburgh in 1832, and recently re-edited in America; 'Life of Sir Walter Raleigh,' 1833; 'Life of Henry the Eighth,' 1837; and 'England under the Reigns of Edward VI. and Mary, illustrated in a series of original letters, with historical introductions and notes,' 1839. Mr. Tytler also wrote the article 'Scotland' for the seventh edition of the 'Encyclopædia Britannica,' and the article has since been re-published as a useful abridgment. In recognition of claims so well founded, Sir Robert Peel's government conferred on Mr. Tytler a pension of 200*l.* a year. In politics he was a Conservative. Though an Episcopalian, he took much interest in the Scottish Presbyterian movement of 1834-43. In private life he was much beloved for his social qualities. Towards the close of his life he suffered much from ill health, and went abroad for a time. He returned to Edinburgh, and died on the 24th of December 1849. He was twice married, and left two sons and a daughter by his first wife.

TZETZES, ISAAC. [TZETZES, JOANNES.]

TZETZES, JOANNES, a learned grammarian and poet of Constantinople, who lived during the latter half of the 12th century of our era. He was a son of Michael Tzetzes and Eudocia: his father's brother, Joannes Tzetzes, though himself an unlettered man, was fond of the society of the learned. His father was descended from a Basque or Iberian family, but his mother was of a Greek family. He had a brother Isaac, with whom Joannes spent the first years of his life in his father's house, where, as Joannes says, they were trained in all virtue and piety, and learned to despise the wealth and honours of the world. The two brothers were instructed by the ablest teachers of the time, and were afterwards distinguished by the title of grammarians, which then designated a learned and accomplished scholar. Further particulars of their lives are not known.

We possess a considerable number of works by Joannes Tzetzes, consisting of poetical compositions, or rather versified prose, commentaries on ancient Greek authors, and some minor works of a scientific character. His poetical works, most of which are written in the so-called political verse, that is, without any regard to prosody, but in a metre in which only the syllables are counted, are—1. 'Iliaca' (Ἰλιακά), which, properly speaking, consists of three distinct poems, which are called 'Ante-Homerica,' 'Homerica,' and 'Post-Homerica.' The first contains the whole cycle of the Trojan story from the birth of Paris to the tenth year of the siege of Troy, where the 'Iliad' begins; the second is a mere abridgement of the 'Iliad;' and the third contains the events subsequent to the death of Hector, and an account of the return of the Greeks from Troy. The whole is, like all the versified productions of Joannes Tzetzes, exceedingly dull. Some fragments of this work were first published by F. Morel, who did not know the author's name, in his 'Iliacum Carmen Poetæ Græci cuius nomen ignoratur,' and by Dodwell, in his 'Dissertationes de Veterib. Græc. et Rom. Cyclis,' p. 802. In the year 1770 G. B. von Schirach published, from an Augsburg manuscript, nearly the whole of the 'Ante-Homerica,' a portion of the 'Homerica,' and Dodwell's fragment of the 'Post-Homerica.' T. C. Tychsen at last discovered in a Vienna manuscript the complete 'Ante-Homerica' and 'Post-Homerica,' and communicated his copy of them to Fr. Jacobs, who, after having also procured a complete copy of the 'Homerica,' published the first complete edition of this work at Leipzig, 8vo, in 1793. The best critical edition of the text, for which a Paris manuscript was collated, is that by Imm. Bekker, 8vo, Berlin, 1816. 2. Βίβλος ἱστορική, more commonly called 'Chiliades,' or 'Chiliades Variarum Historiarum.' The former is the name which Tzetzes himself gives to this work; the latter arose from the circumstance that the first editor, N. Gerbelius, divided the whole work into sections of 1000 verses each. Tzetzes himself had divided it into three tables (πίνακες), the first of which contained 140 stories, and ended at Chil. iv. 466. Between the first and second table there is a letter addressed to one Joannes Lachanes, and the second begins at Chil. iv. 781, extending to Chil. v. 192, and contains 32 tales. The third, comprising the remainder of the work, contains 496 narratives. This work, with its numerous mythical and historical tales, is a storehouse of information, and innumerable things are recorded here which would otherwise be unknown. It is however highly probable that Tzetzes did not always derive his information from the original sources, and that he compiled it from the works of other grammarians and scholiasts. The author is exceedingly vain: he is full of his own praise and that of his brother; he delights in mentioning his own name on all occasions, and he treats all other writers with contempt. The first edition of the 'Chiliades' is that of N. Gerbelius, with a Latin translation by P. Lacisius, fol., Basel, 1546; the best edition is that by Kiessling, 8vo, Leipzig, 1826. 3. 'Carmen Iambicum de Filiorum Educatione,' or 'On the Education of Children.' This poem is usually added in the editions of the 'Chiliades.' 4. A fragment of a poem called Περὶ Ῥημάτων Ἀνθυποτάκτων, is printed in Bekker's 'Anecdota,' iii., p. 1090. Several other versified productions have never been published, but exist in manuscript in various libraries. The most remarkable among them is a ὑπόθεσις τοῦ Ὁμήρου, consisting of upwards of 8000 so-called political verses, and giving explanations of the mythuses which occur in the 'Iliad.'

Joannes Tzetzes wrote commentaries, but only those on the 'Iliad,' on Hesiod, and on Lycophron have been printed. Others, as those on Oppian's 'Halieutica,' on the canon of Ptolemæus, as well as his original works 'On Comedy and Comic Poets,' the 'Abridgment of the Rhetoric of Hermogenes,' a collection of his letters, and other works, are still in manuscript. The only edition of the 'Commentary on the Iliad' ('Exegesis in Homeri Iliadem') is that by G. Hermann, who published it with the work of Draco of Stratonicea on metres, 8vo, Leipzig, 1812. The commentary on Hesiod is printed in the editions of this poet, by Victor Trincavelli, 4to, Venice, 1537, and in that of Daniel Heinsius, 4to, Leyden, 1603. The commentary on Lycophron's 'Cassandra' is ascribed in the manuscript to Isaac Tzetzes, the brother of Joannes, but Joannes states in two passages ('Chil.' ix., 'Hist.' 296; 'Epist. ad Basil. Achridenum,' printed in Potter's 'Commentary on Lycophron,' p. 111) that he wrote the Commentary himself and gave it to his brother Isaac. J. C. Müller, the last editor, is of opinion that it is the joint production of the two brothers; that Isaac first published it, and that Joannes afterwards made an improved and enlarged edition. This opinion is strongly supported by the condition of the existing manuscripts, some of which contain considerably more matter than others, and display all the vanity and arrogance which are so striking in the 'Chiliades.' But however this may be, the commentary is a most useful compilation from those of the Alexandrine grammarians, and contains a vast amount of mythological and historical information not to be obtained elsewhere, and without it we should scarcely be able to understand the obscure poem of Lycophron. It is printed in several editions of Lycophron, first in that of Basel, fol., 1546, and subsequently in those of Canter, Potter, and Sebastiani. The last and most correct edition, without the text of Lycophron, is that by C. G. Müller, 3 vols. 8vo, Leipzig, 1811, with useful notes and indices.

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UBERTI, FA'ZIO DEGLI, of a Guibeline family of Florence, is believed to have been a son of Lapo degli Uberti, and grandson of the great Guibeline leader, Farinata degli Uberti, who after the defeat of the Guelphs at Monteaperto, saved Florence from the fury of his own party, which wanted to raze the town to the ground. Of the personal history of Fazio little is known, except that he lived in the middle of the 14th century, that he was an emigrant in consequence of the proscription of his party by the triumphant Guelphs, and that he found an asylum at various Italian courts, among the rest at that of the Visconti at Milan, amusing his patrons by reciting verses. Some of his canzoni and other small poems are found in various collections. He composed also a descriptive poem in terza rima, entitled 'Il Dittamondo,' from the Latin words 'dicta mundi,' the 'sayings' or 'the news of the world,' in which, borrowing the plan of Dante, he represents himself travelling about the world in company with Solinus, the author of the 'Polyhistor,' and describes the various countries, their history, the contemporary sovereigns, and other things worthy of note. The poem contains six books, subdivided into cantos, but is not complete. It is written with graphic conciseness and energy of style, and is interesting as a memorial of the geographical information of that age, mixed with fabulous traditions and mythological lore.

The 'Dittamondo' was printed at Vicenza in 1474, and reprinted at Venice in 1501, both editions being however full of errors. An improved edition, with corrections by Monti and Perticari, was published at Milan in 1826. Fazio is said, by Filippo Villani, to have died at Verona, after a quiet old age.

UCCELLO, PA'OLO, a celebrated old Florentine painter, contemporary with the sculptor Ghiberti. Born in 1397, he would, in the

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opinion of Vasari, have been one of the most remarkable painters that had lived, from Giotto until Vasari's own time, had he bestowed as much labour on men and animals as he did on perspective. Uccello was the first Italian artist who reduced the principles of perspective to rule: he was acquainted with geometry as a science, which he learnt of his friend the mathematician Giovanni Manetti, with whom he used to read Euclid. He painted in fresco and in distemper, but most of his works are now destroyed. His pictures were generally of such subjects as admitted of the introduction of animals; and he contrived in all his works to display his power of foreshortening. His best works were those painted in Santa Maria Novello, in green earth, where he illustrated the histories of Adam and Eve, and of Noah, the Creation, and the Deluge. In these works he painted numerous animals, amongst them many birds. He acquired his name of Uccello on account of his predilection for painting birds. Vasari does not mention his family name: it was not Mazzocchi, which is a name given to him by Orlandi through misunderstanding a passage in Vasari. He was skilful also in landscape-painting, and the backgrounds of some of his paintings were the best specimens of this department of art that had been produced up to his time.

Uccello painted also in green earth, in the cathedral, a colossal equestrian portrait of an Englishman who was a captain of the Florentine republic, and who is called Giovanni Aguto by Italian writers: he died in 1393. This painting still exists, and is marked at the base, Pauli Uccelli Opus. He had a high opinion of his proficiency in his own peculiar line, and he painted on the same panel his own portrait, with the portraits of four other men distinguished in different arts or sciences. He painted Giotto for painting, Brunelleschi for architecture, Donatello for sculpture, himself for perspective and animal painting, and Giovanni Manetti for mathematics. He died, according to Vasari, in 1479, aged eighty-three, very poor, having latterly devoted his whole time to perspective, which was a very unprofitable study to himself, although succeeding artists derived great advantages from his labours. In the National Gallery is a large painting (6ft. by 10ft. 5in.) by him of the 'Battle of St. Egidio.'

UDALL, NICHOLAS, was born in Hampshire, in 1506. He was admitted a scholar of Corpus Christi College, Oxford, January 13, 1520, and took the degree of B.A. September 3, 1524. After he left college, he became master of Eton school, and obtained the degree of M.A. in 1534, which had been refused to him at college on account of his inclination to the tenets of Luther. He was afterwards master of Westminster school. In the early part of the reign of Edward VI. he was appointed to a canonry at Windsor. He died in 1564.

Udall published 'Flovres for Latyne Spekynge,' London, 1533, which consists of selections from Terence's comedies, with an English translation; he also published translations from some of the Latin works of Erasmus; but his chief claim to notice is, that he was probably the first writer of regular English comedies divided into acts and scenes. Wood says that he wrote several comedies, all of which however had been lost, till a printed copy of one of them was discovered in 1818: this is 'Ralph Royster Doyster.'

Warton ('Hist. Engl. Poet,' iii. 213) quotes from the ancient Consuetudinary of Eton School, a passage importing that yearly, about St. Andrew's day, November 30, the master was accustomed to select, according to his own discretion, such Latin plays as were best and fittest to be acted by the boys, in the following Christmas holidays, with scenic decorations, before a public audience; and that sometimes also he ordered the performance of plays in English, provided that he found any with sufficient grace and wit. The author of the piece in question calls it, in his prologue of four seven-line stanzas, a "comedie or enterlude;" the latter, as we have already intimated, being at that date the ordinary appellation for a dramatic production in general; so that, in employing also the less usual term 'comedy,' Udall seems to claim to have his play regarded as of more 'regular' and 'classical' construction, making at the same time express reference to the works of Plautus and Terence, as precedents which he had endeavoured to imitate. The scene of this comedy is laid in London; and it is in a great degree a representation of the manners and notions of the middle classes of the metropolis at that period. It is divided into acts and scenes, has nine male and four female characters, and the performance must have occupied two hours and a half, while few of the moral plays would require more than an hour, for of those which were in two parts, each part was exhibited on a separate day. The plot is amusing and well constructed, with an agreeable intermixture of serious and humorous dialogue, and a variety of character to which no other English play of a similar date can make any pretension. Udall also wrote, probably for his scholars at Eton, a Latin tragedy, 'De Papatu,' 1540.

UFFENBACH, ZACHARIAS CONRAD VON, a learned German, was born on the 22nd of February 1683, at Frankfurt-on-the-Main, where his father was a senator, and belonged to an ancient and noble family of the place. He was educated at the gymnasium of Rudolstadt, whence he proceeded in 1698 to the University of Strasburg to study law. In 1700 he lost both his parents, which obliged him to return to Frankfurt; but as soon as he got over his grief he went to Halle, where he completed his academical studies, and in 1702 he took his degree of doctor of law under Christian Thomasius, after having written an inaugural dissertation, 'De Quasi-emencipatione Germano rum occasione Reformationis Francofurtensis.' Uffenbach from his youth showed a great love of books, and while he was at the universities he considerably increased the library left him by his father. After completing his studies, he travelled for two years through Germany, and collected manuscripts and rare books. In 1704 he returned to Frankfurt and settled there. The next five years were chiefly spent in completing his library, which became one of the most extensive private collections in Germany. In the mean time some offer was made to him at Oxford, and it was partly with a view to see whether the offer would suit his taste, and partly with the view of making some acquisitions for his library, that in 1709 he visited England, and spent some time at Oxford. But various circumstances, and especially the English climate, which did not agree with his delicate constitution, induced him in 1711 to return to his native place. He took back with him upwards of 4000 rare and curious books, which he had purchased in England and Holland. In 1721 he was raised to the rank of a senator of Frankfurt, and distinguished himself so much among his fellow-citizens, that in the course of nine years he was twice elected mayor: in 1731 he was raised to the office of chief-justice. He died on the 6th of January 1734.

Uffenbach was a man of extraordinary diligence. As long as his health permitted it, he devoted all his leisure time to bibliographical and other studies, and to the composition of most laborious works. He made and published three different catalogues of his library; one in 1720, and another in 1729, under the title 'Bibliotheca Uffenbachiana apocrypha vel latens, hoc est, librorum in corpus redactorum vel aliis insertorum Catalogus.' This catalogue was believed to have been made by the author with the view of disposing of some parts of his library, as his official duties prevented his attending to it as much as before. A third catalogue, in 4 vols. 4to, was published after Uffenbach's death in 1735. Besides these catalogues he commenced several other works, but was prevented from completing them partly by his official engagements, and partly by ill-health. These works were,—1, 'Glossarium Germanicum Medii Ævi;' 2, 'Commentarius de Vita propria,' that is, an autobiography; 3, 'Selecta Historiæ literariæ et librariæ,' the manuscript of which formed several quarto volumes; 4, 'Adversaria, sive Excerpta Realium ad Rem Librariam et Literariam facientium,' in nine quarto volumes. The work most advanced towards completion was Uffenbach's autobiography; but when in the latter years of his life he lost all hopes of ever finishing his works, he gave the manuscripts of them to his friend J. G. Schellhorn of Memmingen, together with his literary correspondence, forming eighteen thick quarto volumes, and allowed him to make any use of them he pleased. Schellhorn did not indeed complete or publish the works thus bequeathed to him, but he made much use of the materials collected by Uffenbach for his 'Amœnitates Literariæ,' in the ninth volume of which he gives an account of the earliest printed works contained in the library of Uffenbach. He also wrote a Life of his friend, which is prefixed to a collection of Uffenbach's letters, 'Commercii Epistolaris Uffenbachiani Selecta,' &c., 5 vols. 8vo, 1753, &c.

UGGI'ONE, or UGLO'NE MARCO, called also Marco of Oggione in the Milanese, was one of the best scholars of Lionardo da Vinci. He did not, like most of the disciples of that great master, confine himself to easel pictures, executed slowly and highly finished, but became an eminent painter in fresco, and his works in the Place at Milan have retained even to our time their tone and colour almost unimpaired. Some of them are in the body of the church, but the most remarkable of them is in the refectory: this is the Crucifixion, which is equally admirable for the skill evinced in the composition, the spirited execution, the variety in the numerous figures, and the taste of the draperies. For the refectory of the celebrated monastery of the Certosa, near Pavia, he made a copy of the Last Supper of Lionardo da Vinci, which is peculiarly valuable on account of the ruinous condition of the matchless original.

The church of St. Euphemia, at Milan, contains one of his masterpieces, representing the Virgin and Saints. He died in 1530, but his age is not known.

UGHELLI, FERDINANDO, born at Florence March 1595, entered the order of Citeaux, in which he rose to the dignity of abbot. He is chiefly known for his great work, 'Italia Sacra,' published at Rome, in 9 vols. fol., 1642-48, in which he gives the history of the various Italian sees, with the series of their respective bishops, and illustrates them by numerous documents from the episcopal archives, which also reflect much light on the general history of the country. As it was impossible for the author to examine himself all the archives of the numerous Italian sees, he was often obliged to employ others; and the consequence is, that the execution of the work is unequal. Still Ughelli's history is very valuable, and has served as a model for similar compilations of the episcopal history of other nations, and especially of that of France, which was published about fourteen years after the appearance of Ughelli's first volume, under the title of 'Gallia Christiana,' in 1656. A new edition of Ughelli's work was published at Venice, in 10 vols. fol., 1717-33, with considerable additions, and with the 'Sicilia Sacra' of Rocco Pirro.

Ughelli wrote a work in illustration of the history of the Colonna family, 'Imagines Columnensis Familiæ Cardinalium,' Rome, 1650; and another work in Italian, entitled 'Albero e Istoria della Famiglia de' Conti di Marsciano,' Rome, 1667. Ughelli died May 19, 1670.

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UHLAND, JOHANN LUDWIG, a highly popular German poet, was born at Tübingen, on April 26, 1787. He was educated in the public schools of that town, and in 1805 commenced the study of law in its university. He became an advocate, and in 1810 received the degree of doctor of laws. His earliest songs were written in 1804, but he first appeared in print in Seckendorf's 'Musenalmanach' in 1806 and 1807. He then contributed to the 'Poetischen Almanach,' and to the 'Deutscher Dichterwald' in 1813. In the autumn of 1812 he began to practise as an advocate at Stuttgardt, and for a time occupied a post in the office of the minister of justice. The national movement against the French, during 1813-15 excited strong feelings in Uhland, to which he gave vent in songs which rapidly became popular. When in 1815 the king of Würtemberg proposed to give his subjects a new constitution, a contest began between the adherents of the old and the supporters of the new system. Uhland was a vigorous supporter of the liberal party, and produced a number of inspiring songs, of which the first collection was published in 1815, having previously been distributed as single pieces; and they have since been issued in repeated editions—the seventeenth was published in 1846—and in most of them with considerable additions.

Uhland's strong political feelings at length led to a more active participation in public affairs, and as he also, about the same time, was paying great attention to science, there was a consequent interruption of his poetical effusions. From 1819 he sat as a member, at first for Tübingen and afterwards for Stuttgardt, of the representative assembly of Würtemberg, in which his talents and his knowledge gained him great influence, and he was chosen chairman of many of the select committees. In 1822 he published a work 'Über Walther von der Vogelweide,' his only literary production for many years. In 1830 he was appointed professor extraordinary of the German language and literature in the University of Tübingen, but resigned the office in 1833, as he failed in obtaining a dispensation from its duties when he was chosen a deputy to the Diet, in which he was one of the most influential and most esteemed members of the constitutional opposition. In 1836 he issued a carefully written work, derived from original sources, 'Über den Mythus der nordische Sagenlehre vom Thor' (on the myth of the northern legend of Thor). At the new election which took place in 1839, Uhland, like most of the members of the party with which he acted, declined coming forward again, and lived for a time in a studious and quiet seclusion, one result of which was the publication, in 1844-45, of an excellent collection of the 'Alter hoch- und nieder-deutscher Volkslieder, (Ancient High and Low German popular songs), to which however the promised observations have not yet been supplied. His retirement was interrupted in 1848 by the electoral division of Tübingen selecting him as their representative to the united German National Assembly, in which he acted as a member of the left, or extreme liberal party, until its dissolution, when he again retired from public life. His songs, ballads, and romances form the most valuable portion of Uhland's literary works. His songs are distinguished by their spirit and energy, their truth and depth of feeling, their lively and picturesque representations of nature, and their varied subjects; his patriotic songs in particular contain some most heart-stirring appeals to all the better national feelings that were likely to rouse his countrymen, and in them is a mixture of earnestness and jocularity, with a fervent love of country, and aspirations after the great and good inspired by the recollections of his ancestors. His ballads and romances are remarkable for their apparent simplicity, the result of a most carefully exercised art, shown by the extreme skill and felicity in the choice of words, and the masterly way in which characters and manners are sketched perfectly but briefly. A translation of some of his poems, with a memoir by A. Platt, has been published in English.

ULFILAS, or ULPHILAS, the most usual orthography of a name of which it is thought that Vulfila, meaning 'Wolfling,' was the correct form. Ulfilas, born about the year 318, was in the year 348 a bishop of the Goths, dwelling between the Danube and Mount Hæmus, who had recently been converted to Christianity and had adopted Arianism. In 355 he accompanied his flock, who were compelled to migrate to Lower Mœsia on account of their faith; in 360 he was present at a synod at Constantinople; and in 388 he died in that city, to which he had found occasion to make another visit. Though his name occurs with some frequency in the ecclesiastical history of his time it is in a philological not in a theological point of view that it has become remarkable. He is mentioned by various ancient writers as being the author of numerous works, and among others of a translation of the Scriptures into the Gothic language, a circumstance the more noteworthy as he was himself by descent a Cappadocian, his parents having been taken by the Goths in a distant foray. This translation was said to include the whole of the Scriptures, except the books of Kings, which it was stated that Ulfilas had refrained from translating from fear of encouraging a warlike spirit among the already too warlike Goths. The version was in constant use among the Gothic congregations in Italy and elsewhere for some centuries, when it disappeared with the language. In the 16th century, Anthony Morillon, secretary to the Cardinal de Granvelle, found in the Monastery of Werden, near Cologne, an ancient volume, containing portions of a translation of the Scriptures, which he at once conjectured to be the long lost Gothic version. This volume, the subsequent vicissitudes of which were very singular, is now in the library of the University of Upsal and is known under the name of the 'Codex Argenteus,' or Silver Volume, from its being bound in solid silver. An additional interest now attaches to it from the discovery first made by Ibre [IHRE] that the letters in it were produced not by ordinary writing, but by a sort of stencilling process, an early approach towards the art of printing. The first edition of its contents was published by Francis Junius at Dordrecht in 1665, a second by Zahn appeared at Weissenfels in 1805, in which were inserted some additional fragments, discovered by Knittel in a palimpsest, in the library of Wolfenbüttel, and Cardinal Mai and Count Castiglioni published between 1819 and 1839 several additional fragments, which they had found in a palimpsest at Milan. All of these are united in an exellent edition by von der Gabelenz and Loebe, published at Leipsig between 1836 and 1846 in two volumes quarto, including a Grammar and Glossary of the Gothic language. This edition, with a translation of the German portions into Latin by Tempestini, was reprinted by the Abbé Migne at Paris in 1848, as the 18th volume of the immense collection of his 'Patrologiæ Cursus Completus.' As the earliest extant specimen of a Teutonic language, and anterior by many centuries to any other, the labours of Ulfilas have a value in the eyes of philologists, which it would be difficult to overrate. Every fragment that is discovered throws light on portions of the history of the German language and our own that might otherwise remain in impenetrable darkness. There is a separate work on the biography of Ulfilas by Waitz, 'Ueber das Leben und die Lehre des Ulfila,' Hanover, 1840. [See SUPPLEMENT.]

*ULLMANN, KARL, was born at Epfenbach, near Morbach, in Baden, on March 15, 1796. His early education was received in the schools of Morbach and Heidelberg until 1812, and completed in the Universities of Heidelberg and Tübingen. At Heidelberg he attended the lectures of Hegel, Daub, and Creuzer, and in 1819, on a visit to North Germany, he formed an intimacy with Schleiermacher, Neander, and De Wette. In 1821 he was appointed professor extraordinary of theology in the University of Heidelberg, having already distinguished himself as a private teacher, and as an author in his essay 'Über die Sündlosigkeit Christi,' a work that has been frequently reprinted. In 1823 he published his essay, 'De Hypsistariis,' and in 1825 a monography of 'Gregor von Nazianz, der Theolog,' both of which acquired him considerable reputation. In 1828, in conjunction with his colleague Umbreit, he commenced the issue of 'Theologische Studien und Kritiken,' a journal of sterling value and wholesome tendency. In 1829 he was called as ordinary professor to the University of Halle, where his instructive discourses and his mild manners acquired him numerous friends. In the 'Theologischen Bedenken aus Veranlassung des Angriffs der Evangelischen Kirchenzeitung auf den halleschen Rationalismus,' (Theological Considerations occasioned by the Attacks of the Evangelical Church Journal on the Rationalism professed in Halle), published in 1830, he warmly pleaded for the freedom of theological discussion. In 1834 he published 'Johann Wessel, ein Vorgänger Luthers' (John Wessel, a forerunner of Luther), an excellent work, which he enlarged in 1841-42, and published under the title of 'Reformatoren vor der Reformation, vornehmlich in Deutschland und den Niederlanden,' which has been translated into English. In 1836 he resigned his professorship at Halle, and returned to Heidelberg, where he taught theology and wrote among other works, 'Historisch oder mythisch,' 1838, directed against the doctrines of Strauss; 'Cultus des Genius,' 1840, written, in conjunction with Schwab, and 'Über den Deutschkatholicismus,' with Huber, in 1847; and from his own pen he also produced 'Für die Zuknuft der evangelischen Kirche Deutschlands' (Of the future of the evangelical Church in Germany), 1846; 'Über die Gleichberechtigung der Confessionem' (On the equal authority of the Confessions of Faith), 1848; 'Über die Geltung der Majoritäten in der Kirche' (On the Value of a Majority in the Church), 1850; and 'Über das Wesen des Christenthums' (On the Nature of Christianity), of which a fourth edition was published in 1855. Nearly all his works have gone through more than one edition, most of them have been translated into Dutch, and several of them into English, French, and Danish. In 1853 he was nominated an evangelical prelate and a member of the Upper Church Council in Heidelberg, since which time he has taken an active part in endeavouring to produce a Christian union among the sects in Baden, and a better position for the ministers of the Church in that country.

ULLOA, ANTO'NIO, was born in Seville on the 12th of January 1716. He was educated for the naval service, in which more than one member of the family from which he sprung had distinguished themselves. He was admitted in 1733 into the company of royal marine guards. In 1735 he was selected in consequence of the distinguished progress he had made in mathematics and in the theory of his profession, along with Jorge Juan, to accompany the French Academicians to South America, to measure a degree of the meridian at the equator. Both the young mariners (Ulloa was at this time only in his twentieth and Juan in his twenty-third year) were promoted to the rank of lieutenant in the navy on receiving this appointment.

The squadron in which Ulloa and his companion embarked sailed from Cadiz in May 1735, and landed them at Carthagena on the 9th of July. They did not return to Spain till the year 1746. The whole of the intervening period was not however devoted to scientific measurements. They were detained five months at Carthegena wait-

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ing for the French corvette which carried the Academicians, and this time was spent by Ulloa in studying the natural history of the district. The geodetical operations commenced in the neighbourhood of Quito, in June 1736, and the exertions of Ulloa to advance them were strenuous and indefatigable, till towards the close of September 1740, when Juan and he were summoned to Lima by the Viceroy to assist in placing the coasts in a state of defence against the expected arrival of the English squadron under Anson. As soon as the necessary arrangements were made they returned to the scene of their labours, which were almost immediately interrupted by a summons to Guayaquil, where the sack of Payta by the English had spread universal terror. After the necessary measures for the security of the province had been adopted, the terrified inhabitants insisted upon one of the officers being left to superintend their execution. Ulloa returned to Quito without his companion, and had scarcely reached it when he was recalled to Lima. Two frigates were placed under the command of himself and Juan, with orders to cruise along the coast of Chili and off Juan Fernandes. At last the arrival of reinforcements from Spain set them finally at liberty. On returning to Quito however they found the Academicians had departed, with the exception of Godin, along with whom they observed the comet of 1744. Ulloa and Juan embarked in October of that year on board two French vessels to return to Europe. That which carried Ulloa sought refuge from an English privateer in the harbour of Louisbourg in Cape Breton, but by the time it entered, the town had fallen into the hands of the English, and all on board were made prisoners of war. Ulloa was conveyed to London, where he was received with marks of distinction, made a member of the Royal Society, and by the intercession of his scientific friends set at liberty. He arrived at Madrid, in July 1746, after an absence of eleven years and two months from his native country.

Ulloa's reception at court was flattering; he was appointed to the command of a frigate, and created a commander of the order of Santiago. The task of publishing the scientific observations devolved upon Jorge Juan: to write the history of the expedition was the charge of Ulloa. Two years were consumed in preparing the narrative for publication: it appeared in 1748. The work was comprised in four volumes: the first relates the adventures of the expedition from the time of its departure from Cadis till the conclusion of the geodetical measurements; the second contains a description of the province of Quito in one book; the third, the narrative of Ulloa's and Jorge Juan's journeys to Lima and cruise along the coasts of Chili while a descent on the part of Anson was apprehended; the fourth, the return voyage from Callao to Europe, and an appendix containing a chronological account of the rulers of Peru, from Manco Capac to Ferdinand VI. The work shows that the necessity of the case, as well as personal tastes, had contributed to devolve the account of the strictly scientific operations of the expedition upon Jorge Juan. Ulloa had more taste for knowledge than talent for strict scientific inquiry. His activity and inventive genius, fruitful in resources, had materially promoted the labours of the expedition, and he had that passion for knowledge which enables its possessor to give an impetus to discovery. But for the additions made to strict science by the Spanish members of the expedition the world is beholden to Jorge Juan. Ulloa's work however, though deficient in method and accuracy, is amusing and suggestive of thought. He and Jorge Juan in the character of their intellects stood in somewhat the same relation to each other as La Condamine did to Bouguer; but to the honour of the Spaniards, no paltry jealousy occasioned unseemly quarrels between them, such as detracted from the merits of the Academicians, and their harmonious co-operation enabled them to get the start of their French associates in publishing the results of their labours. Don David Barry published in 1826 a volume which professes to contain the 'Secret Report,' made by Juan and Ulloa to the minister Ensenada, of the condition of Spanish America: it could have been wished that the editor had given some account of the history of the manuscript, and the manner in which it came into his hands.

Ulloa subsequently made tours of observation, by order of the Spanish government, in several countries of Europe. During the reign of Ferdinand VI. however he appears to have been kept in the background. Upon the accession of Charles III. innovation became for a time fashionable at court, and the inquiring and enterprising spirit of Ulloa found itself in a more congenial element. After Louisiana was ceded to the crown of Spain, in consequence of the peace of 1762, he was nominated to take possession of and to organise the province. He arrived at Louisiana in 1766, but his attempt to play the part of governor was an entire failure; it was necessary to supersede him by the appointment of O'Reilly. Ulloa after his return to Europe published (in 1772) a volume of essays on the natural history and antiquities of America. They bear, even more strongly than his narrative of the expedition to South America, the impress of a dilettante spirit of inquiry. In 1778 he published a memoir entitled 'The Marine; or the Naval Forces of Europe and Africa,' a work which we have not met with. In 1778 he published, at Cadiz, 'Observations of a Solar Eclipse, made at Sea.'

In 1779, having by this time risen to the rank of lieutenant-general in the naval service, he was placed in command of a squadron fitted out to intercept and capture an English merchant fleet off the Azores, and then to repair to Havannah, to join a larger force destined to make a descent on Florida. Wholly engrossed by his speculative inquiries, Ulloa forgot to open his sealed despatches, and returned to port after an unsuccessful cruise of two months. He was arrested, tried by a court-martial in 1780, allowed to retain his rank and titles, but never again employed on active serivce. He even retained his place in the ministry of the marine, but was only employed in examining the pupils of the school of naval artillery.

Ulloa died in the Isla de Leon, on the 3rd of July 1795. He retained his constitutional gaiety and activity to the last. Visitors found him surrounded with papers, antiquities, mathematical instruments, crucibles, in short all the nicknacks of science. But if not himself a great philosopher, Ulloa aided materially in promoting that temporary re-awaking of the intellectual activity of Spain, which characterised the second half of last century. He contributed greatly to the establishment of the observatory at Cadiz. Spain is indebted to him for its first cabinet of natural history, and its first laboratory of experimental metallurgy. He was a munificent patron of the arts of printing and engraving. He superintended the construction of the maps of the Peninsula. He originated the canal of navigation and irrigation of Old Castile, commenced under Charles III., and abandoned by his successors. Ulloa superintended the establishment of a cloth manufactory at the expense of the government, at Segovia, which was intended to set the example of improving the domestic manufactures of Spain; and upon his urgent representations young Spaniards were sent to acquire the liberal and mechanical arts in various countries of Europe.

ULPIA'NUS, DOMI'TIUS, a distinguished Roman jurist, was either a native of Tyre in Phœnicia, or his ancestors were of that place. The year of his birth is not known. Tyre was made a Roman colony by Septimius Severus, as appears from that emperor's medals (Rasche, 'Lexic. Rei Numariæ—'Tyrus'); but if that was the first Roman settlement at Tyre, Ulpian could owe nothing of his Roman education to that city, even if it was his native place; and his own words only prove that he or his ancestors were from that place. In the reign of Septimius Severus and of his son Antoninus Caracalla (A.D. 198-211), he was a writer on law, but more particularly under the sole reign of Caracalla, as appears from various passages in his writings where he speaks of Severus as 'divus,' a term which implies that Severus was then dead, and of Caracalla as 'imperator noster,' or the reigning prince. Ulpian was banished by Elagabalus, but the elevation of Alexander Severus to the imperial power (A.D. 222) opened to him the road to new honours. He became scriniorum magister and præfectus annonæ, and was a particular favourite of the emperor. He also held the office of præfectus prætorio under Alexander Severus; Lampridius doubts whether he received his appointment under Elagabalus or Alexander Severus, though it is stated that he certainly held it under Alexander. If he held this office under Elagabalus, we must assume that he was deprived of it on his banishment. Ulpian was a confidential adviser of Alexander, and exercised great influence over him. Xiphilinus, the epitomator of Dion, fixes on Ulpian the imputation of clearing the way for his promotion to the dignity of prætorius præfecto by causing the execution of his predecessors. This fact is not mentioned by any other ancient authority, and it is inconsistent with the character which Lampridius gives Ulpian, whom he calls a good man. Ulpian was murdered shortly after (A.D. 228), in the night-time, by the prætorian soldiers, in the palace of Alexander, and in the presence of the emperor and the emperor's mother. (Dion, lib. 80.)

Ulpian was one of the most fertile of the Roman writers on law. His chief works, as they are known to us from the 'Florentine Index' and the excerpts in the 'Digest,' are the following:—The great work 'Ad Edictum,' in eighty-three books at least, was probably founded on the similar work of Julian, and itself was almost the basis of Justinian's 'Digest.' This work, with the fifty-one 'Libri ad Sabinum,' the twenty books 'Ad Leges Juliam et Papiam Poppæam,' the three books 'De Officio Consulis,' ten books 'De Officio Proconsulis,' the six books on 'Fidei commissa,' two books of 'Institutiones,' and others, were written in the reign of Caracalla. The work of which a fragment is still extant, entitled 'Domitii Ulpiani Fragmenta,' was written either in the reign of Caracalla ("hodie ex constitutione Imperatoris Antonini,' Tit. xvi., 2), or after Caracalla's reign. This, which is generally considered to be a fragment of his 'Liber Singularis Regularum,' consists of twenty-nine titles, and is a valuable source for our knowledge of the Roman law. This fragment, together with the 'Institutiones' of Gaius [GAIUS], has enabled us to attain to more correct views on the historical development and the connection of the various parts of the Roman law. Though it has long been known to jurists, it is only within the present century that it has been used with that critical discrimination which the study of Roman jurisprudence most especially requires; and for this we are mainly indebted to the labours of Hugo and Savigny. These fragments treat chiefly of the law relating to persons and marriage, and on testaments, legacies, and fidei-commissa. The most recent edition of the 'Fragmenta' is that of E. Boecking, 12mo, Lips., 1855. Among Ulpian's other works was probably one 'De Interdictis,' in four books at least, and certainly a work 'De Officio Prætoris Tutelaris,' both of which are mentioned in the 'Vaticana Fragmenta.'

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The style of Ulpian is clear, but more diffuse than that of his great contemporary Paulus. He was a man of ability, and an accomplished jurist. Ulpian and Paulus, with Cervidius Scævola, are called by Modestinus (Dig. 27, lib. 2, s. 13), who was Ulpian's pupil, the chief of jurisconsults (κορυφαῖοι τῶν νομικῶν); and his superior merit was fully acknowledged in the time of Justinian, whose great compilation from the writings of the Roman jurists, the 'Digest,' contains extracts from twenty-three of Ulpian's works: the proportion of the extracts from Ulpian is about one-third of the whole compilation.

A charge has been brought both against Paulus and Ulpian of being hostile to Christianity. But the passage in Lactantius ('Div. Instit.,' v. 11) which is cited in confirmation of this charge may not apply to this Ulpian; and if it does, the passage is not decisive.

Ulpian the Tyrian, as he is called in the Greek argument prefixed to Athenæus, is one of the speakers in the "Deipnosophists,' and he is mentioned (p. 686, ed. Causaub.) as having died happily, "without having given any time or opportunity to disease," which seems a singular way of referring to his death, if the circumstances were such as above stated. But it is not certain that this Ulpian is the jurist.

(Gul. Grotius, *Vitæ Jurisconsultorum*, and Zimmern, *Geschichte des Röm. Privatrechts*, where the authorities are referred to; Lampridius, *Elagabalus* and *Alexander Severus*; Domitii Ulpiani *Fragmenta quibus in Cod. Vat. inscriptum est Tituli ex Corpore Ulpiani, accedunt Fragmenta ex Ulpiani Institutionibus, &c., iterum edidit*, ed. Böcking, Bonn, 1836.)

ULPIANUS (Οὐλπιανός). Three persons of this name are mentioned by Suidas:

ULPIAN of Emesa was a Sophist, and the author of various works, among which was an 'Art of Rhetoric.'

ULPIAN of Gaza was the brother of Isidore the philosopher, and had a great reputation for mathematical ability at Athens, whence it may be concluded that he taught or lived there. He was a contemporary of Syrianus, and must therefore have lived in the 5th century, A.D. He died young. No works of his are mentioned by Suidas.

ULPIANUS of Antioch, a rhetorician, the contemporary of Constantine the Great, is the reputed author of Prolegomena, and a Commentary (Ἐξήγησις) on the Olynthiac and two of the Philippic orations of Demosthenes. There are also attributed to him Commentaries on the Orations of Demosthenes, commonly called 'Symbuleutici,' and on the 'Oration on the Crown,' the 'Oration against Leptines,' and others. These Commentaries are printed in Dobson's 'Collection of the Attic Orators,' and in other editions. They were first printed by Aldus, fol., Venice, 1503, with the 'Lexicon of Harpocration,' entitled, Οὐλπιανοῦ ῥήτορος προλεγόμενα εἰς τοὺς Ὀλυνθιακοὺς καὶ Φιλιππικοὺς Δημοσθένους λόγους. Ἐξήγησις ἀναγκαιοτάτη εἰς δέκα τρεῖς τοῦ Δημοσθένους λόγους.

It is not certain that Ulpian of Antioch is the author of the Commentaries on Demosthenes. Suidas attributes to him various works, but does not mention the Commentaries.

* ULRICI, HERMANN, was born on the 23rd of March 1806, at Pförten, in Lower Lusatia. He was educated in the public schools of Leipzig and Berlin, in which towns his father had successively held a government situation, and in 1824 he was entered at the University of Halle to study law, in compliance with the wishes of his father. He afterwards removed to the University of Berlin, and in 1827 commenced his professional career as a lawyer's clerk in Berlin, proceeding in 1829 as referendar or practising barrister at Frankfurt-on-the-Oder. The law however had not sufficient charms to withdraw him from the study of ancient history, poetry, and art, and the death of his father towards the end of 1829 allowed him to secede from the profession and to devote himself to his favourite pursuits. The first fruits of his labour was the 'Charakteristik der antiken Historiographie,' in 1833. In the same year he passed an examination in the University of Berlin, and in the following year was created professor in that of Halle, which thenceforward has become his permanent residence. His next literary production was a 'Geschichte der hellenischen Dichtkunst' (History of the Poetical Art in Greece), published in 1835, which was followed in 1839 by his work 'Über Shakspeare's dramatische Werke, und sein Verhältniss zu Calderon und Göthe,' a work which has gone through two editions in Germany, and has been translated into English. Ulrici shows in this work a remarkably just and at the same time poetical appreciation of Shakespere's merits, and he recognises his superiority even to Göthe; but he has started an hypothesis which, though supported by him with considerable ingenuity, appears to us altogether baseless: that Shakspere had for an object the diffusion and maintenance of a religious theory, which Ulrici contends was pre-eminently Christian with a Protestant tendency. This theory he thinks he traces as an under-current in nearly all of Shakspere's plays; but the proofs he produces belong rather, we believe, to exemplifications of human character, which, though consonant to the doctrines of Christianity, were not introduced for the purpose of supporting any particular modification of it. In 1841 he published a work, 'Über Princip und Methode der Hegelischen Philosophie,' in which he opposed the doctrines advocated by Hegel. At this period he appears to have been much occupied with metaphysics. In 1845-46 he published two volumes of 'Das Grundprincip der Philosophie,' and in 1852 a 'System der Logik.' Among his more recent works are an edition of 'Romeo and Juliet,' with Notes, 1853; 'Glauben und Wissen,' 1858; and 'Gott und die Natur,' 1862.

ULUG BEG. The real name of this prince was MIRZA MOHAMMED TARGAI, but he is better known by the sirname of Ulug (or Ulugh) Beg. He was the grandson of Timur, being the son of Shah Rokh, the son of Timur, and was born A.H. 796 (A.D. 1394). He governed his father's territories as regent, his capital being Samarcand, from an early age until A.H. 851 (A.D. 1447), when he succeeded to the throne by his father's death. His life was marked by the usual military successes, without which few Oriental princes of that time could keep their thrones; but as these are of little interest, and form none of his title to fame, we may omit the detail of them. He is said to have had the weakness to cast the horoscope of his eldest son Abdallatif, and, from some suspicions of his fidelity derived from the stars, to have preferred his younger brother. The consequence was that the elder son revolted, defeated and took his father, whom he caused to be put to death. Ulug Beg reigned in his own name only two years.

The astronomical labours of this prince have handed down his name. He was the founder of an observatory, and the patron of some of the best astronomical tables among those which preceded the invention of the telescope. It even appears that he was himself a diligent observer, and in some, perhaps a great degree, the author of the tables which bear his name. According to D'Herbelot, the tables were constructed, under his name and authority, first by his former instructor, Salaheddin Cadizadeh al Roumi, and after the death of that astronomer by Gaietheddin Mohammed Giamschid al Couschgi. But the expressions quoted by Hyde, from the preface, are difficult to reconcile with any supposition except that of Ulug Beg being actually an observer.

The astronomical works of Ulug Beg were written in Arabic, but were afterwards translated into Persian, from which language the principal of them were translated into Latin by Greaves and Hyde. Greaves published first the chronological portion, under the title 'Epochæ celebriores, Astronomicis, Chronologicis, Historicis, Chataiorum, Syro-Græcorum, Arabum, Persarum, Chorasmiorum, usitatæ, ex traditione Ulug Beigi,' London, 1650. He afterwards published the geographical part as an appendix to his 'Astronomica quædam ex traditione Shah Cholgii Persæ:' this appendix having the title 'Binæ Tabulæ Geographicæ, una Nessir Eddini Persæ, altera Ulug Beigi Tartari,' London, 1652. Greaves is also said, by Hyde, to have published (but where we do not know) the places of 100 stars from Ulug Beg; and he had also prepared for the press the whole table of the places of stars, which he left in the hands of Archbishop Usher. Dr. Thomas Hyde, not knowing of what Greaves had done, published, in Latin and Persian, his 'Tabulæ Longitudinis ac Latitudinis Stellarum Fixarum, ex Observatione Ulugh Beighi,' Oxford, 1665, accompanied by a valuable series of notes, particularly on the Arabic names of the stars: the greater part of all this, if not the whole, was reprinted by Dr. G. Sharpe in 1767. A new edition of Ulug Beg's Catalogue, by Mr. Baily, forms part of the thirteenth volume of the 'Memoirs of the Royal Astronomical Society.' The epoch of these tables is A.H. 841 (A.D. 1437), and the observations were made at Samarcand, long. 99° 16′, lat. 39° 37′. Some description of the tables has been given by Delambre, from a manuscript belonging to Lalande ('Astronomie du Moyen Age,' p. 208). The whole enjoys a high reputation for its times and the existing means of observing.

ULYSSES, ULYXES, or ULIXES, is the name under which the Greek hero Odysseus (Ὀδυσσεύς) was popularly known among the Romans. Ulysses, who is the hero of Homer's 'Odyssey,' was a son of Laertes and Anticleia, king of Ithaca, husband of Penelope, and father of Telemachus. The story about Ulysses, as related by Homer, has been much extended and modified by later poets and mythographers. In Homer he is represented as the model of a prudent warrior, as a man of great experience and cunning, always ready to devise means of avoiding or escaping from difficulties, as superior to all men in eloquence and intelligence, in wisdom equal to the gods themselves, and in adversity courageous and undaunted. Later poets, on the other hand, describe him as a cowardly, false, and intriguing person. When the Greek chiefs had resolved upon their expedition against Troy, Agamemnon went to Ithaca to invite Ulysses to join them, but it was not without difficulty that he was induced to assist in the enterprise. He joined the other Greek chiefs in the port of Aulis, with twelve ships. During the war against Troy he acted a very prominent part, sometimes as a gallant warrior, and sometimes as a bold and cunning spy or emissary. At the taking of Troy he was one of the heroes concealed in the wooden horse. After the destruction of the city his sufferings began. He and his companions wandered about for ten years in the Mediterranean, endeavouring in vain to reach his native island, while his faithful wife Penelope was beset by numerous suitors, who consumed his property. The various calamities he had to encounter before he returned to Ithaca are immortalised in the 'Odyssey.' During the twenty years which he was absent from his home, he always enjoyed the especial protection of the goddess Athena (Minerva), and it was she who at last enabled him to reach Ithaca. His father Laertes was living in solitary retirement, and Ulysses, without being known, was hospitably received by Eumæus, the swineherd. Telemachus, the son of Ulysses, who had in the meantime grown up to manhood, was absent: he had gone to Pylos and Sparta to obtain information concerning his father, but he returned while Ulysses was staying with Eumæus. His father made himself known to him, and a plan was formed to get rid of the insolent

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suitors. Ulysses, in the disguise of a beggar, followed his son to the town, where he was insulted by the suitors and some of his own servants, but was welcomed by Penelope and recognised by his aged nurse Euryclcia. With the assistance of Athena, Ulysses, his son, and some of his faithful servants began a contest with the suitors, all of whom lost their lives. Hereupon Ulysses made himself known to Penelope, and went to his aged father Laertes. The news of the fall of the suitors excited their friends and relatives to take up arms against Ulysses, but Athena, in the disguise of Mentor reconciled the people to their lawful king. Respecting his death, the 'Odyssey' (xi. 119, &c.) only contains a mysterious prophecy of Tiresias, according to which he was to die a gentle death in his old age. According to later traditions, Ulysses was killed by Telegonus, his own son by Circe, who had been sent out by his mother in search of his father, and was thrown by a storm on the coast of Ithaca, where he was attacked, while plundering the country, by Ulysses and Telemachus. (Hyginus, *Fab.*, 127; Horat., *Carm.*, iii. 29, 8; Dictys Cretensis, vi. 15.)

UMBREIT, FRIEDRICH WILHELM KARL, a Protestant theologian, was born at Sonneborn in Saxe-Gotha, on April 11, 1795. He studied at Göttingen, where his acquaintance with Eichhorn produced in him an inclination for the study of the oriental languages, and as early as 1816, his 'Commentatio historiam Emirorum-al-Omrah ex Abulfeda exhibens,' gained the university prize. After passing his examination in 1818 he became professor extraordinary of theology and philosophy at Heidelberg, in 1823 advancing to ordinary professor of philosophy, and in 1829 to ordinary professor of theology. He was a colleague with Ullmann in the editing of the 'Studien und Kritiken.' His chief works however and his great merits consist in exegetical, æsthetical, and critical expositions of the Holy Scriptures, to a great extent resting upon his thorough acquaintance with the eastern tongues. His first work, the 'Lied de Liede, das älteste und schönste aus dem Morgenlande' (The Song of Songs, the oldest and most beautiful from the East), in which he maintains its completeness as a connected whole against the opinion of Herder, was published in 1820, and has been since reprinted. This was followed in 1824 by an 'Übersetzung und Auslegung des Buchs Hiob' (Translation and Interpretation of the Book of Job), of which an English translation has appeared, under the title of 'Version of the Book of Job;' in 1826 by a 'Philologisch-Kritischen und Philosophischen Commentar über die Sprüche Salomo's' (a Philological, Critical, and Philosophical Commentary on Solomon's Proverbs); in 1833, by the 'Christlich Erbauung aus dem Psalter, oder Übersetzung und Erklarung auserlesener Psalmen' (Christian Edification from the Psalter, or Translations and Illustrations of select Psalms); in 1843, by 'Grundtöne der Alten Testaments' (Fundamental Principles of the Old Testament); and in 1841-6, by 'Praktischen Commentar über die Propheten des Alten Testaments' (Practical Commentary on the Prophets of the Old Testament), on which work he has bestowed great pains and labour, and with great knowledge has made the oriental philological interpretation of the Old Testament consonant with modern theological views. His own theological creed is best shown in 'Der Knecht Gottes' (The Servant of God), 1840; and 'Die Sünde: Beitrag zur Theologie des Alten Testaments (Sin: a Contribution to the Theology of the Old Testament), 1833. In 1847 he published also 'Neue Poesie aus dem Alten Testament,' which has been highly popular in Germany; and, in 1856, 'Der Brief an die Römer.' [*See* SUPPLEMENT.]

UNGER, JOHANN FRIEDRICH GOTTLIEB, was born in 1750, at Berlin. His father, Johann Georg Unger distinguished himself greatly by the improvements which he introduced into printing, and the typographical ornaments then usually displayed in printed books. The art of wood-cutting, which had fallen into neglect, was revived by him, and he engraved in wood several landscapes, which are even now considered as works of art. When he died, in 1788, his son, who was established as a publisher and printer, followed the footsteps of his father. He became one of the most distinguished printers and wood-cutters of his time. As a printer, he endeavoured to introduce such changes in the types of the German printed characters as would bring them nearer to the Roman, and remove their old-fashioned and angular forms. The kind of types which he introduced were called, after him, Ungerian types (Unger'sche Schrift), and were used for a time very extensively, but afterwards they gave way to the old forms. The art of wood-cutting was much improved by him, and he was the first who raised it to a high degree of estimation in Germany. As an acknowledgment of his merits, he was appointed, in the year 1800, professor at the Academy of Arts at Berlin, of which he had been a member for some years. At the same time he continued his business as a publisher, and many excellent works appeared from his establishment. He died in 1804, and his wife, FRIEDERIKE HELEN UNGER, a woman of very great acquirements and talent, continued his business until her death, on the 21st of September, 1813. Friederike Unger acquired a considerable reputation as a writer of novels, and as a translator from the French and English, with which two languages she was perfectly familiar. Her novels, which are still much read, are chiefly praised for their beautiful delineation of character. The best among them are:—1, 'Julchen Grünthal, eine Pensionsgeschichte' (Julia Grünthal, or the History of a Girl at a Boarding-school), Berlin, 1794, 8vo. A third and much enlarged edition, in 2 vols., appeared in 1798. It is translated into several languages. 2, 'Bekenntnisse einer Schönen Seele' (Confessions of a fair Saint), Berlin, 1806; 3, Der junge Franzose und das Deutsche Mädchen' (The Young Frenchman and the German Girl), Hamburg, 1810. Most of her works appeared without her name.

URBAN I. succeeded, A.D. 222, Calixtus I. as bishop of the Christian congregation at Rome, under the reign of the emperor Alexander Severus. It was about this time that Minucius Felix wrote at Rome his dialogue entitled 'Octavius,' in defence of Christianity. [MINUCIUS FELIX.] We have no biographical particulars concerning Urban, except that he died, some say a martyr's death, in the year 230, and was succeeded by Pontianus.

URBAN II., Otho, bishop of Ostia, and a native of France, succeeded Victor III. in the papal chair in 1088, being elected in a council held at Terracina. Guibert, antipope, under the name of Clement III., who had been set up by Henry IV. of Germany, in opposition to Gregory VII., was still acknowledged as pope by a part of the Christian world, and he had possession of some strongholds in the city of Rome. But in the following year the people of Rome, encouraged by Pope Urban, rose against the antipope and obliged him to evacuate the city. Meantime a marriage was negociated, through Pope Urban, between the Countess Matilda, who was the great supporter of the pope against Henry, and Welf, son of the Duke of Bavaria and grandson of the Marquis Alberto Azzo II. of Este. Henry of Germany, alarmed at this alliance, which strengthened the power of the pope, went to Italy with an army, and secured the territory of Mantua, which belonged to Matilda, who was obliged to take refuge with her husband in the Apennines of the Modenese. Mantua surrendered to Henry. The people of Rome, excited by Henry's success, turned against Pope Urban, and recalled the antipope Guibert, 1091. In the following year Henry continued to devastate the territories of Matilda, and the Papal party was evidently on the decline, when the countess contrived to induce Conrad, eldest son of Henry, who was with the army in Lombardy, to revolt against his father by holding before him the prospect of becoming king of Italy. It appears that Conrad was dissatisfied with his father's brutal conduct towards himself as well as towards his step-mother Adelaide. However this may be, Pope Urban received Conrad with great kindness, and caused him to be crowned king at Milan in 1093. The pope, who had been at Anagni and other places, also regained possession of Rome, except the castle of S. Angelo and the Lateran palace, in which the antipope kept garrisons; the antipope himself was staying with Henry at Verona. In the following year the keeper of the Lateran palace gave it up to Urban for a sum of money, and some time after the pope repaired to Tuscany, where he was met by the Countess Matilda. About this time Henry's wife Adelaide, who was kept in confinement by her husband at Verona, contrived to escape, and sought the protection of the Countess Matilda, and there she disclosed all the particulars of her husband's brutality towards her. In 1095 Pope Urban assembled a council at Placenza, at which two hundred bishops were present, as well as Queen Adelaide, who made a solemn exposure of her husband's treatment of her. The antipope and his adherents were excommunicated. There were also present envoys from the emperor Alexius Comnenus, requesting assistance against the Turks. It was in this Council that Pope Urban first proclaimed the Crusade, but the furtherance of that object was put off till the next Council, which the pope convoked at Clermont in France, in the autumn of the same year, and where multitudes took the Cross amidst the general exclamation of 'Dieu le veut,' 'God wills it.' In the following year, 1096, Pope Urban assembled two more Councils at Nismes and at Tours for the same object, and various bodies of the Crusaders, the principal of which was commanded by Godefroi de Bouillon, set out on their march through Germany and Hungary towards Constantinople. Another corps under the orders of Hugh, brother of Philip I. king of France, took the road by Italy, and were met by Pope Urban in Tuscany, who gave them his solemn blessing. They then proceeded to Rome, from whence, with the exception of the castle of S. Angelo, they drove away the antipope and his partisans. They then proceeded to Apulia, from whence they crossed over to Greece. Pope Urban returned to Rome, where he celebrated the Christmas festivals with great splendour.

In the following year, 1097, Henry IV. left Italy, where his party was reduced very low, and returned to Germany. Thus Pope Urban and the Countess Matilda at last obtained their object. His rebel son Conrad, who had married a daughter of Roger, count of Sicily, was acknowledged king of Italy, although his power was little more than nominal, as the great feudatories, such as Countess Matilda, the Marquises of Este, Monferrato, Susa, &c., acted as sovereign princes, and the great towns of Lombardy and Tuscany had already established their independence.

In the year 1098 Pope Urban repaired to Campania, where the Norman princes, Roger, duke of Apulia, his uncle Roger, count of Sicily, and Richard, count of Aversa, were besieging Capua, which had revolted against Richard. The pope endeavoured to induce the citizens to capitulate, but not succeeding, he repaired to Beneventum. Capua having at last surrendered, Duke Roger, and his uncle the Count of Sicily, went to Salernum, whither Pope Urban went also to have an interview with Count Roger, who was about returning to Sicily. It was on this occasion that the pope appointed by a bull

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the count and his successors perpetual apostolic legates in Sicily. This was the origin of the immunities of the church of Sicily, which were afterwards a subject of dispute between the kings of Sicily and the see of Rome, and for the maintenance of which a court, called the Tribunal 'de Monarchia,' was established.

From Salernum Pope Urban repaired to Bari, where he held a Council, which was attended by one hundred and eighty-five bishops, including several Greek prelates. The controversy about the word 'filioque,' in speaking of the proceedings of the Holy Ghost, which the Greeks rejected, was agitated, and Anselm, archbishop of Canterbury, supported with much eloquence and erudition the part of the Western Church. The Greeks however would not give up the point. From Bari Pope Urban returned to Rome, where he celebrated the Christmas festivities. He also succeeded at last in obtaining possession of the Castle St. Angelo. About Easter in the following year, 1099, he held another Council at Rome, in which the antipope Guibert and his adherents were again excommunicated, and the censure of the church was pronounced against those priests who lived in a state of concubinage. In the following July Pope Urban died, just about the time that the Crusaders took possession of Jerusalem, and was succeeded by Paschal II. Urban II. was a man of considerable abilities and activity; his personal character appears to have been generally esteemed. By his perseverance and timely policy, and through his connection with the Countess Matilda in the north, and the Norman princes in the south, of Italy, he confirmed and strengthened the Papal supremacy which Gregory VII. had laboured to establish.

(Muratori, *Annali d'Italia*, and the authorities therein quoted.)

URBAN III., Uberto Crivelli, Archbishop of Milan, succeeded Lucius II. in November 1185. He strove hard to send assistance to the Christians in Palestine, who were hard pressed by Salah-ed-deen, and he repaired to Venice for the purpose; but he fell ill and died at Ferrara in October 1187, after a pontificate of less than two years.

URBAN IV., James, Patriarch of Jerusalem, a native of Troyes, in France, succeeded Alexander IV. in 1261. Manfred was then on the throne of Sicily and Apulia, and was the acknowledged head of the Guibelines of all Italy, whilst the popes were at the head of the Guelph party, hostile to Manfred and the whole house of Suabia. [MANFREDI.] Urban persevered in the policy of his predecessors, and went even farther in his determined hostility against Manfred. He summoned him to appear before him, to answer numerous heinous charges which he stated against him, and as Manfred refused to appear, unless accompanied by a sufficient escort for his own protection, the pope excommunicated him as a tyrant, a heretic, and an enemy of the Holy Church. Manfred sent troops to attack the papal state, and the pope proclaimed a crusade against Manfred, and induced Robert, count of Flanders, to come to Italy with a number of French knights and men-at-arms, who, after defeating the Guibelines of North Italy, and restoring the ascendancy of the Guelph party, marched against Manfred himself, who was encamped on the frontiers of his own kingdom. But one of those insurrections, so frequent among the people of Rome in the middle ages, obliged Urban to recall the Count of Flanders in order to support him against the insurgents. This gave some respite to Manfred, but Pope Urban, who was determined in his purpose, sent a legate to Charles, count of Provence and Anjou, brother of Louis IX., of France, offering him the crown of Sicily and Apulia as a fief of the Roman see. Charles accepted the offer, and his brother, Louis IX., gave also his consent, though with reluctance, as that good king had great doubts concerning the justice of the measure. From this fatal convention originated all the wars of the Anjous for centuries after, for the possession of Naples and Sicily, and the subsequent invasions of Italy by the French kings, who derived from the house of Anjou their pretensions to the crown of the Two Sicilies. Charles was making his preparations for attacking Manfred, when Pope Urban fell ill and died at Perugia in 1264, and was succeeded by Clement IV.

URBAN V., Guillaume de Grimoard, a Frenchman, and abbot of St. Victor of Marseille, succeeded Innocent VI. in 1362. Like his predecessor, he took up his residence at Avignon, leaving to the legate Albornoz to defend the temporal interests of the Roman see in Italy. [ALBORNOZ, GIL C. DE.] Bernabò Visconti, lord of Milan, a brutal but determined man, who oppressed his own subjects and encroached upon all his neighbours, paying no more regard to churchmen than to laymen, was excommunicated by the pope for having usurped several territories of the Roman see. In 1364 however a reconciliation took place, and Bernabò was relieved from the censures of the church; but the reconciliation did not last long, as Bernabò was too restless to remain at peace. In 1367 Pope Urban took the resolution of restoring the pontifical court to Rome, to which he was urged by the Romans themselves. Petrarch also wrote him several hortatory letters to the same purpose. Urban landed on the coast near Corneto, and thence repaired to Viterbo, where Cardinal Albornoz had prepared everything for his reception. After some time the pope proceeded to Rome, in the month of October, escorted by Niccolo of Este, marquis of Ferrara, Amedeus, count of Savoy, Malatesta, lord of Rimini, and other great feudatories, and by the ambassadors of the emperor, of the king of Hungary, and of Queen Joanna of Naples, and a numerous retinue of men-at-arms. He was met outside of the gates by the Roman clergy and people, who accompanied him in the midst of acclamations to the Basilica of the Vatican. The pope found the city of Rome in a very dilapidated condition, many churches, palaces, and houses in ruins, a population scanty and poor, and other marks of the long absence of a central government and court. Nearly the whole of Italy was at that epoch in a deplorable condition. The various princes and republics were continually at war with each other, and kept for the purpose, at a great expense, mercenary bands of Germans, Hungarians, English, Bretons, and other foreigners, led by their respective condottieri, who committed all kinds of atrocities in the territories which they scoured. Ambrosio Visconti, one of the numerous bastard sons of Bernabò, who was desolating the Abruzzi at the head of several of these bands, amounting to nearly 10,000 men, was defeated by the troops of Queen Joanna, united with those of the pope. Most of Ambrosio's men were killed, either in or after the fight, and 600 of them were taken prisoners to Rome: the pope caused 300 to be hung, and the rest were sent to Montefiascone, whence having attempted to escape, they were hung likewise. Similar scenes occurred in Lombardy and Tuscany, where Florence, Pisa, and Siena were continually making incursions into each other's territories by means of the mercenary bands. And yet this is the age represented by some historians as one of independence and prosperity for the republics of Tuscany.

In 1368 Joanna, queen of Naples, and Peter, king of Cyprus, went to Rome on a visit to Pope Urban, who received them most kindly. In the month of April the emperor Charles IV. went to Italy with a large force, which was joined by the troops of the pope and of Queen Joanna, for the purpose of chastising Bernabò Visconti, who paid no more respect to the emperor than to the pope. But all these preparations ended in nothing; Charles signed a truce with Bernabò, some say after receiving from him a sum of money, dismissed most of his troops, and then proceeded through Tuscany to Viterbo, where he met the pope, and they proceeded together to Rome, where Isabella, Charles's wife, was crowned empress by the pope with great solemnity.

In the following year, 1369, John Palæologus, emperor of Constantinople, repaired to Rome, where he abjured those peculiar tenets of the Eastern church in which it differs from that of Rome, and acknowledged the supremacy of the pope over the whole Christian church. The great object of the journey of Palæologus was to obtain the assistance of the Western states against the Turks, in which however he did not succeed. The pope was not always at peace in his own dominions. He was obliged to send an army against the people of Perugia, who had revolted, and the people of Rome proved at times restive, which probably induced the pope to reside chiefly at Viterbo and Montefiascone. In 1370 Urban determined to return to Avignon. The reason alleged for this was to mediate between the kings of France and England, who were at war. But Petrarch, who greatly lamented this step, attributed it to the importunities of the French cardinals, who preferred the easy life which they used to lead in their own country, to the formality and discipline which were enforced at Rome. In the month of September the pope embarked at Corneto, and returned to Provence, but shortly after his arrival at Avignon he fell ill, and died in December of the same year. He was generally regretted for his personal character, his disinterestedness, charity, and pious zeal. He was succeeded by Gregory XI. A life of Urban V., in Latin, is inserted in the third volume of Muratori's 'Rerum Italicarum Scriptores.'

URBAN VI., Bartolomeo Prignano, archbishop of Bari, was elected, after a stormy conclave, in April 1378, to succeed Gregory XI., who had again restored the Papal see to Rome. Of the sixteen cardinals who were at Rome, twelve were French and four Italian. The former wished for a French pope, but the people of Rome assembled tumultuously, crying out that they would have a Roman pope, and the magistrates of the city sent envoys to the cardinals in conclave assembled entreating them to elect, if not a Roman, at least an Italian pope. As none of the four Italian cardinals was thought fit for the office, it was at last agreed to elect the Archbishop of Bari, a native of the kingdom of Naples, who happened to be at Rome at the time. But before his election was made known, the impatient populace broke into the hall of the conclave and the frightened cardinals ran away. The following day, 9th of April, peace being restored by the magistrates, the cardinals assembled again, and confirmed the election of the Archbishop of Bari, who then accepted the Papacy, and assumed the name of Urban VI. He was solemnly crowned on the 18th of April, attended by the sixteen cardinals who were at Rome, and who communicated the news of the canonical election of the new pope to the other cardinals, who were still at Avignon, as well as to all the kings, princes, and republics of Christendom. There appears therefore to be no truth in the subsequent allegation of the French cardinals, who began the schism, that the election had not been free, and was a fiction arranged with the consent of Prignano himself, in order to escape from the violence of the Romans. It was not until the following July that the French cardinals, having one after the other left Rome on the pretence of the summer heats, assembled at Anagni for the purpose of revoking the election of Urban, and they invited the Italian cardinals to join their convention. One of the latter, Francis Tebaldeschi, cardinal of S. Pietro, fell ill, and died in the following August, after making a solemn declaration that Urban had been legally elected, and that he acknowledged him as the true successor of St. Peter. The true reason of the secession of the French cardinals, besides their original desire of having a French pope

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residing at Avignon, was that Urban, who had the character of an austere, zealous churchman, but destitute of all spirit of charity or conciliation, began his pontificate by assuming a harsh, haughty tone towards the cardinals, upbraiding them with their dissolute lives, their simoniacal practices, and threatening them with severe measures of reform, which were certainly wanted, but which, after the inveterate habits of relaxed discipline contracted during the long absence of the Papal court from Rome, could only have been effected gradually and with caution. As it was, Urban by his intemperate conduct, instead of a reform, effected a schism in the church. He also contrived to offend, by his imprudent words and uncourteous behaviour, Joanna of Naples, his natural sovereign, who had sent her husband, Otho of Brunswick, with a splendid retinue to congratulate him on his exaltation. The consequence was that Queen Joanna, as well as King Charles V. of France, gave their countenance to the French cardinals at Anagni, who on the 9th of August declared Urban to be a usurper, and excommunicated him. On the 20th of September they elected as pope, Robert, cardinal of Geneva, a man notorious for his unclerical habits, and for the atrocities which he had committed at the head of the bands of foreign mercenaries in the Romagna, and especially at Cesena, a few years before. He assumed the name of Clement VII., but he is placed in the list of antipopes; for although Urban's subsequent conduct was far from laudable, there is no doubt of his having been legally and canonically elected.

Pope Urban, seeing himself forsaken by all his cardinals, for even the few Italian cardinals had left him, promoted twenty-six ecclesiastics mostly persons of merit, to the rank of cardinal, and excommunicated the others as rebels against the head of the church. Thus began the great Western schism, as it is called, which lasted nearly half a century, and was the occasion of the famous Council of Constance. France, Savoy, and Naples sided with the antipope Clement; the rest of the Catholic world with Urban. Both issued bulls and decretals; both conferred livings and sees, causing thereby great contention and confusion in church and state. Clement took up his residence at Avignon. Urban remained at Rome, where, in 1379, he proclaimed a crusade against the antipope and Queen Joanna, and took into his pay the mercenary troop called the Company of St. George, commanded by Alberico de Barbiano, an Italian condottiere, who defeated, near Marino, in the Campagna, the Breton company or troop in the service of Queen Joanna. In the following year Pope Urban deposed the Queen, by a bull, as being schismatic, heretic, and guilty of high treason, and released her subjects from their allegiance. He also excommunicated and deposed the Archbishop of Naples for having acknowledged the antipope, and he appointed another in his place. Lastly, he wrote to Louis, king of Hungary, and offered him the kingdom of Naples. Louis, being old, gave up his claims to his cousin Charles of Durazzo, who, having raised an army in Hungary, went to Italy in 1381, and after being crowned at Rome by Pope Urban, marched to Naples, which he occupied without much fighting, and took Queen Joanna prisoner, and some time after put her to death. Urban had stipulated with Charles that he should give to Francis da Prignano, surnamed Butillo, the pope's nephew, the duchy of Capua, with Nocera and other territories; and as Charles, now settled in the throne of Naples, delayed performing his promise, the pope set out for Naples, and saw his nephew put in possession of his duchy in 1383. From Naples Urban went to Nocera, where he remained for a long time with no apparent object. There he had disputes with King Charles, and also with the cardinals of his retinue, who, tired of their uncomfortable and forced residence at Nocera, began to express their opinion of the wayward obstinacy and strange caprice of the pontiff. A series of questions were published about that time by Bartolino, a jurist of Piacenza, about the propriety of appointing curators to the pope in case he showed neglect or incapacity in the performance of the duties of his high office. It was reported to Pope Urban that six of his cardinals had discussed these questions and held the affirmative, and in fact that there existed a conspiracy to arrest him and condemn him as a heretic. Urban became furious at this report, which appears to have been greatly exaggerated; and in January 1385, he had the six cardinals seized and loaded with chains, and gave them in charge to his nephew Butillo, who put them to the torture. One of them, the Bishop of Aquila, was induced, by the acuteness of the pain, to acknowledge all that he and his colleagues were accused of. Meantime the pope, dissatisfied that King Charles still kept a garrison in the fortress of Capua, which place had been given to Butillo, the pope's nephew, reproached him for not fulfilling this and other conditions of the investiture, and threatened to resume the kingdom as a fief of the Roman see. King Charles sent a force, under the great constable of the kingdom, to besiege Nocera, upon which the pope excommunicated Charles, and he used to show himself daily on the town-walls, and then at the sound of a bell he loudly repeated his anathemas against Charles and against his troops that were encamped around the town. At last the pope was relieved from siege by Sanseverino and other barons, and escorted to the coast of Pæstum, where he embarked on board a Genoese squadron which lay in waiting, and went to Genoa, taking along with him the cardinals as prisoners, except the Bishop of Aquila, who died or was put to death on the road. The others were privately put to death by Urban's order in Genoa; some say that they were drowned in sacks, others that they were strangled in his own palace. The citizens of Genoa were disgusted at this shameless abuse of authority, and Urban left Genoa for Lucca, where he spent the Christmas of 1385. Meantime Charles of Durazzo was murdered in Hungary, whither he had gone to claim that crown, and his infant son Ladislaus was proclaimed at Naples. He had a competitor in Louis II. of Anjou. Pope Urban, being applied to by the queen-dowager, countenanced the claims of Ladislaus, whilst Louis of Anjou was supported by the antipope Clement, who gave him the investiture at Avignon. The kingdom was divided between the two parties. Pope Urban, having raised troops, removed from Perugia, where he then was, to Ferentino, near the frontiers of Naples, but on the way he fell from his mule and was much bruised. He was carried to Rome, and died in October 1389. His violence, which bordered upon frenzy, his excessive pride, his obstinacy, his cruelty, his worldliness, disgraced his pontificate, and were the cause of other crimes and many calamities. His character and doings bear considerable resemblance to those of Boniface VIII. Theodore von Niem, who was Urban's familiar and an eye-witness of his deeds at Nocera, has given many particulars in his 'Historia de Schismate sui temporis.' Thomas, bishop of Acerno, wrote 'Opusculum de creatione Urbani VI.' Muratori, in his 'Annals of Italy,' gives several other authorities for his account of Urban's pontificate. He was succeeded by Boniface IX.

URBAN VII., Gio. Batista Castagna, born at Rome of a Genoese family, was elected after the death of Sixtus V., in September, 1590, and died a few days after. Gregory XIV. was then elected in his place.

URBAN VIII., Cardinal Maffeo Barberini, succeeded Gregory XV. He was born at Florence in 1568, of a noble family, and after studying with great success at Rome, where his uncle Francesco Barberini filled an office in the Papal administration, he was promoted successively to several important offices, was made referendary of justice, protonotary of the Papal court, legate in France to Henri IV., cardinal bishop of Spoleto, legate of Bologna, and lastly pope, and was crowned in September, 1623. He displayed from the beginning of his pontificate a liberal mind, being generous, affable, fond of literature, and of classical studies, in which he was well versed, and well acquainted with state affairs. He found the court of Rome involved in the tedious and perplexing affair of the Valtellina, which, from being originally a war of religion between the inhabitants of that country and the Grisons, had become an intricate political question, in which the courts of France, Spain, Austria, Savoy, and Rome took a lively part, and which endangered the peace of Europe. Urban, whose policy was rather comprehensive than narrow, was not inclined to add to the already overgrown Spanish power in Italy, and he leaned rather to the side of France, but he was obliged to manœuvre and conceal his real sentiments, until the treaty of Monçon, in March, 1626, between France and Spain, set the question at rest, at least for a time. The next affair of importance was that of the Duchy of Urbino, a fief of the Roman see, whose duke, Francesco Maria II. della Rovere, was nearly eighty years old, and had lately lost his only son, who left no male issue. Pope Urban induced the duke to make a donation 'inter vivos,' of his duchy to the see of Rome, after securing for himself a competent income. Thus that fine country, which stood between the Papal provinces of the Marches and Romagna, was incorporated with the Papal State in 1626. Next came the war about the succession to the duchy of Mantua, between the emperor Ferdinand and the court of Spain on one side, and the French on the other, which lasted several years, and which spread desolation all over North Italy and brought in the plague into Lombardy. Pope Urban endeavoured repeatedly to restore peace to Italy, but did not succeed till 1631, by the treaty of Cherasco, concluded between the king of France, the duke of Savoy, and the emperor. Meanwhile the great war, called 'the Thirty Years' War,' was raging in Germany, and Gustavus Adolphus, at the head of the Protestant party, was in the full tide of success. Italy began to feel alarmed, and several princes urged Pope Urban to assist the emperor by all the means at his disposal as the head of the Catholic world. Urban however showed himself rather cool on the subject; he did not feel very friendly towards the house of Austria, since the war of Mantua, and once in full consistory he imposed silence on and ordered away Cardinal Borgia, the Spanish ambassador, who was remonstrating loudly with him on his duties as pontiff.

In 1633 Giacinto Centini, nephew of Cardinal Centini of Ascoli, wishing to see his uncle pope, betook himself to sorcery in company with other infatuated men, in order to effect the destruction of Urban. The absurd conspiracy being revealed, the judges, who themselves believed in magic, made it a capital case: Centini was beheaded, others were burnt, and others sent to the galleys. In the same year, Galileo, being summoned to Rome by the court of the Inquisition, was obliged to abjure solemnly his solar system, after which he was allowed to return to his country-house near Florence. In 1635 war broke out again in Italy between the French and the dukes of Savoy and of Parma on one side, and the Spaniards, who ruled in Lombardy, on the other. Pope Urban, in order to allay the storm, sent to Paris the nuncio Giulio Mazzarino, a young man of abilities, who was then pushing forwards in the world. This embassy was the beginning of the extraordinary fortune of Mazzarino, for Cardinal Richelieu found

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him to be a man after his own mind, and took him into his confidence; but the ostensible object of Mazzarino's mission, that of peace-making, was forgotten or set aside, and the war continued in North Italy.

In 1642 the Papal state itself was the scene of a petty war. Odoardo Farnese, duke of Parma, was possessed also of the duchy of Castro and Ronciglione, a fief of the Roman see. The Barberini, nephews of Pope Urban, were at variance with the duke upon matters of precedence, and they also wished to have the duchy of Castro for their own family. The duke made preparations for defence. The Barberini persuaded their uncle, who was old and infirm, to take military possession of the duchy of Castro. The duke of Parma made a defensive alliance with the duke of Modena, the grand-duke of Tuscany, and the republic of Venice, against the ambition of the Barberini, who, disposing at their pleasure of the Papal treasury and influence, had moved an army to the northward to attack the state of Parma. Several combats took place on the banks of the Po between the Papal troops, commanded by Cardinal Antonio Barberini, and the troops of Modena and Venice. The troops of Tuscany also took part in this desultory but destructive warfare, which lasted till 1643, when by the mediation of France peace was made and Pope Urban promised to restore the duchy of Castro to the duke Farnese on the latter making an humble apology. Vittorio Siri wrote a diffuse history of this war, called 'Guerra di Castro.'

On the 29th of July, 1644, Pope Urban VIII. died, after a pontificate of nearly twenty-one years. He was succeeded by Innocent X. Urban encouraged learning and the arts; he founded the college of Propaganda; he completed the aqueduct of Acqua Felice; built the country residence of Castel Gandolfo, enlarged and embellished the Quirinal palace, and increased the Vatican library. He was himself a good classical scholar, and no mean Latin poet. The principal charge against him is his extreme partiality towards his nephews, who abused his old age and credulity.

URE, ANDREW, M.D., a distinguished chemist, was born at Glasgow in the year 1778. He was educated in the university of his native town, and afterwards studied medicine at Edinburgh, and took his degree of M.D. at Glasgow in 1801. In the following year he was appointed professor of chemistry and natural philosophy in the Andersonian Institution in Glasgow. He also gave the lectures on materia medica in connection with the medical courses of this institution. In the year 1809 he took an active part in the establishment of an observatory in the city of Glasgow, and for this purpose visited London, where he made the acquaintance of many of the distinguished astronomers and chemists of the day. The observatory having been erected, he was appointed astronomer, and lived in the observatory, where he was visited by Sir William Herschel. In the year 1813 he published a 'Systematic Table of the Materia Medica,' with a dissertation on the action of medicines. In 1818, he read a memoir before the Royal Society, entitled 'New Experimental Researches on some of the leading doctrines of Caloric, particularly on the relation between the Elasticity, Temperature, and Latent Heat of different Vapours, and on Thermometric Admeasurement and Capacity.' This memoir was printed in the 'Philosophical Transactions,' and has obtained for the author a lasting reputation as a natural philosopher. He subsequently wrote several papers on chemical subjects, all remarkable for the accuracy of the experiments on which his views were founded. Amongst these were papers on nitric acid, the constitution of muriatic acid, and on the construction of a new eudiometer. In 1821 he published a 'Dictionary of Chemistry,' which was remarkable for the extent and accuracy of its information on all subjects connected with the science of chemistry. The following year (1822) he published a paper 'On the Ultimate Analysis of Animal and Vegetable Substances,' in the 'Philosophical Transactions.' This paper was remarkable as being one of the first to initiate the brilliant period in the history of chemistry, connected with researches into the composition of organic bodies. In 1824 he published a translation of Berthollet on 'Dyeing.' In 1829 he published his 'System of Geology,' one of the last books on this subject advocating the influence of the Noachian deluge on the surface of the earth. In 1830 Dr. Ure removed to London, and in 1834 was appointed analytical chemist to the Board of Customs. It was in connection with this important office that he obtained materials for many of his subsequent works. In 1835 he produced a work on the 'Philosophy of Manufactures,' and in 1836, 'The Cotton Manufacture of Great Britain compared with that of other countries.' In 1839 he published a great work 'On the Arts and Manufactures.' A second edition of this work was published in 1853. It contains a great mass of useful information of the most accurate kind and conveyed in a most lucid style. He was elected a Fellow of the Royal Society of London in 1822, and was one of the original Fellows of the Geological Society, and a Fellow of the Astronomical and other scientific societies both in this country and abroad. He died at his residence in Gower-street, London, on the 2nd of January 1857.

URFE', HONORE' D', author of the pastoral romance 'L'Astrée:' an anti-Gallican satirist might call him the French Sir Philip Sydney. He was born in 1568, the younger son of a noble family originally from Suabia, and allied with the houses of Lascaris and Savoy. There is a perfect harmony between his life and the tinsel sentiment of his romance. In 1588, when studying in the college of Tournon, he composed a drama, which was acted by himself and his schoolfellows, he playing the part of Apollo, "in a wide taffety robe of crimson and orange, his head surrounded by sunbeams." On leaving college he obtained a company of fifty men, and served bravely in the wars of Henri IV., whose party was embraced by the family D'Urfé. In 1598 or 1599 he married Diane de Château Morand; this lady had been married in 1575 or 1577 to Anne d Urfé, elder brother of Honoré, then in his twentieth or twenty-second year; it was a juvenile passion, so ardent on both sides, that their parents found difficulty in preventing their marrying before the lady was of marriageable age. After more than twenty years of married life Anne d'Urfé and Diane were divorced by mutual consent, and Honoré married the lady in order that her estates might not go out of the family. Diane's passion for the chase kept her continually surrounded by numbers of large dogs, which she allowed to share her own and husband's sleeping apartment. Stunk out of his bed by his wife's canine attendants, Honoré retired to a small property which he owned in the neighbourhood of Nice, and amused himself with the composition of 'L'Astrée,' the first part of which was published in 1610, and received so favourably, that a second part appeared in 1612, and two more in 1618. Honoré d'Urfé died in 1625, of a breast complaint; his secretary Baro compiled a conclusion to the work from his master's manuscripts. For upwards of half a century 'L'Astrée' enjoyed an unmeasured popularity; it was a storehouse of subjects for the playwright, the painter, and the engraver. La Fontaine placed it next to the works of Marot and Rabelais. The best editions of 'L'Astrée' are that of Paris, 1637, and that of Rouen, 1647; Honore d'Urfé also published 'La Syreine; avec d'autres Pièces,' 1611 and 1618; 'Epîtres Morales,' 1598, 1603, and 1620; and 'La Sylvanire, Fable bocagère.' His brother Anne, after getting rid of his wife, declined the order of St. Esprit offered him by Henri IV. in 1598, for his warlike services, and took priest's orders in 1599. He died in 1621, with the reputation of a gentleman and scholar. When young he composed one hundred and fifty sonnets in honour of Diane de Château Morand, which remained in manuscript; in maturer years he wrote hymns, which he published in 1608. He also published, in 1592, 'Deux Dialogues: l'Honneur et la Vaillance.'

URSINS, ANNE MARIE DE LA TREMOUILLE, PRINCESSE DES, was remarkable in her day for her daring and restless spirit of political intrigue. She was daughter of Louis de la Tremouille, duke of Noirmoutier; was born before 1642, and married, in 1659, Adrien Blaise de Talleyrand, prince de Chalais. Her husband was banished, in 1663, for being engaged in a duel; and she, following him to Italy, was left by his death a widow in a foreign land. In 1675 she married the old and rich duke of Bracciano, head of the Orsini family, after whose death she sold the duchy, and, retaining only his family name, was called la Princesse des Ursins, by which name she is known in history. Rome was in her time looked upon as the best school of state intrigue; and the voluptuous, haughty, subtle, and dexterous princess was soon recognised as one of the leading spirits of that court. In 1701, when Philip V. of Spain was married to the princess of Savoy, the choice of a camerara-major occasioned considerable embarrassment. Louis XIV. neither dared to confide the post to a Spanish lady, nor to give umbrage to the Spaniards by the appointment of a French lady. Madame des Ursins, an Italian princess, though a Frenchwoman by birth, was ultimately fixed upon, and in 1701 she joined her royal mistress at Nice. With the exception of a brief interval (in 1704), the princess retained the post of camerara-major till the queen's death in 1714. Previous to her ephemeral disgrace the princess courted the alliance of the Spanish party at court; after her return she appears to have acted entirely by the direction of Madame Maintenon. After the death of the queen the chief solicitude of Madame des Ursins was to select a new wife for Philip, over whom she might exercise as unbounded a control as over her predecessor. Alberoni, by his false representations of the character of Elisabeth Farnese, persuaded her to promote the king's union with that princess. The first step of the new queen was to drive the camerara-major from court with indignity; a step to which the king submitted without remonstrance, and against which the court of France offered no objection. Hopeless of returning to Spain, the Princess des Ursins retired to Rome, but, unable to live without the excitement of political intrigue, she thrust her services upon the Pretender James Stuart, who allowed her to do the honours of his house, till her death in December 1722. Madame des Ursins was a mere courtier; her political struggles were exclusively personal. She could make and unmake friendships—supplant favourites—recover power when undermined herself—but of governing a state she does not appear to have had even the shadow of an idea. She was merely one of those idle though gaudy weeds which grow up in courts, and are of no use even when they supplant triflers as worthless as themselves. The memoirs and letters of the Princess des Ursins interest us in the same way that 'Gil Blas' does—by their mixture of passion and adventure. In this point of view her correspondence with the Maréchal de Villeroi, and still more her correspondence with Madame Maintenon (both have been published), are very edifying. It is clear from those letters that all her unquestionable energy and versatility only enabled her to make her power the means of more embroiling the perplexed affairs of Spain during the War of Succession.

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URSI'NUS, BENJAMIN, a descendant of the celebrated Zacharias Ursinus, distinguished himself as a Lutheran preacher during the latter part of the 17th and the beginning of the 18th century. He was at first court preacher to the elector of Brandenburg. In 1701, when Frederic I. assumed the title of king of Prussia, he made Ursinus bishop, and raised him to the rank of nobility. Ursinus used to begin his sermons with the words 'Once upon a time.' When Frederic I. died, in 1713, his successor, Frederic William I., who employed himself in regulating the finances of his kingdom and reducing the public expenditure, also reduced the salary of the bishop Ursinus. The bishop petitioned that his former income might be restored: the king replied by a letter, which contained only these words, 'All that was once upon a time.' The sermons preached by Ursinus on various great court occasions are said to be superior to those of other preachers of the time, both in style and matter.

URSI'NUS, FU'LVIUS, one of the most eminent Italian scholars of the 16th century, was born on the 2nd of December 1529, at Rome. He was the natural son of a commander of the order of Malta, who belonged to the noble family of the Orsini. During his early years his education was conducted with great care, but afterwards a dispute arose between his mother and his father, in consequence of which she and her child were cast upon the world without any means of subsistence, and she was obliged to seek support by begging. However, some early indications of talent which the boy evinced procured him a place as 'clericus' in the church of St. John in the Lateran. Here he attracted the attention and gained the attachment of a canon of the name of Gentilio Delfini, who not only took him into his house, but also instructed him in the Latin and Greek languages. The amiable character of Ursinus, his industry, and his talents, induced the canon to use all his influence in his behalf; and after Ursinus had been ordained priest, he obtained successively several preferments in the Church, and became at last the successor to his benefactor. He now formed the acquaintance and friendship of the most distinguished and learned men in Rome and Italy. Cardinal Rainutius made him his librarian; and, after his death, Cardinal Alexander Farnese engaged his services for the same purpose. In these positions he was very liberally rewarded, and had also opportunities of becoming acquainted with all the treasures of ancient literature and art which were then known. Cardinal Caraffa recommended him to Pope Gregory XIII., and procured him an annual pension of 200 ducats. The ample income which he now enjoyed enabled him to spend considerable sums on books, manuscripts of ancient authors, and a valuable archæological museum, and to support his mother, for whom he always showed a tender affection. When he was advanced in years he made his will, in which he bequeathed his museum to Cardinal Odoardo Farnese, his manuscripts to the Vatican library, his printed books to Horatio Lancelotti, and the sum of 2000 crowns to Gentilio Delfini, bishop of Camarino, who was probably a near relation to his early benefactor. He died at Rome, on the 18th of May 1600.

Fulvius Ursinus possessed very extensive learning, and he was a man of good sense and talent. His knowledge of ancient manuscripts was very great, and he was particularly skilled in deciphering them. Of this art he appears to have made a sort of secret, upon which he avoided giving any information when he was asked. His works, which are very numerous, consist of commentaries, critical and exegetical, on ancient writers, editions of them, and original treatises on antiquarian subjects. Among his commentaries, which are usually very short, but useful for the critical study of the ancients, the most important are those on the 'Scriptores Rei Rusticæ;' on the Roman historians, such as Sallust, Cæsar, Livy, Velleius, Tacitus, Suetonius, Spartianus, and others. These notes on the Roman historians are reprinted at the end of his 'Fragmenta Historicorum Romanorum,' 8vo, Antwerp, 1595. His notes on Sextus Pomponius Festus are printed in several subsequent editions of this grammarian: those on all the works of Cicero appeared at Antwerp, 8vo, 1581, and are also contained in Lambinus's edition of Cicero. Besides the fragments of the Roman historians, he edited a collection of the lyric and elegiac poets of Greece; and in 1582 he published the first edition of the 'Eclogæ de Legationibus,' which contained various parts of the works of Polybius, Dionysius, and Appian, which had until then been unknown. Among the original dissertations of Ursinus we may mention—1. 'Familiæ Romanæ, quæ reperiuntur in antiquis numismatibus,' of which an improved and enlarged edition was published by C. Patin, 1663. It is also printed in vol. vii. of Grævius's 'Thesaurus Antiquitatum Romanarum.' 2. 'Imagines et Elogia Virorum illustrium, e marmoribus, nummis, et gemmis expressæ.' The best edition is that of J. Faber (1606), with a commentary. 3. An appendix to Ciaconius's treatise 'De Triclinio Romano.' A Life of Ursinus, in which his will also is printed, was published by Joseph Castalio, 8vo, Rome, 1657. It is reprinted in the 'Vitæ Selectæ eruditorum quorundam Virorum,' published at Breslau, 1711.

(Compare Tomasini, *Elogia*; Niceron, *Mémoires des Hommes Illustres*, vol. xxiv.; Jöcher, *Allgem. Gelehrten-Lexic.*)

URSI'NUS, ZACHARI'AS, a celebrated German divine of the 16th century, was born at Breslau on the 18th of July 1534. He studied at Wittenberg, and as he was very poor, he was obliged to live on gratuities and on what he could earn by private lessons. His uncommon perseverance and industry gained him the friendship of Melanchthon, who, in 1557, took him with him to the conference at Worms. From Worms Ursinus went to Geneva, and thence to Paris, for the purpose of acquiring a knowledge of French and of studying Hebrew under Mercer. Almost immediately after his return to Wittenberg he was appointed rector of the Gymnasium Elizabethanum at Breslau, in 1558. Being a follower of Melanchthon, he soon became involved in theological controversies with the strictly Lutheran divines of Breslau respecting the nature of the Lord's supper and baptism and he was designated by the name of 'the Sacramentarian.' He explained his own views on these subjects in a dissertation, but as he could not silence his adversaries, and as he himself was not inclined to continue the controversy, he asked leave to resign in 1560, and went to Zürich, where he met with a kind and hospitable reception from Peter Martyr, Gesner, Simler, and others. He had not been much more than a twelvemonth at Zürich, when he was invited to a professorship in the Collegium Sapientae at Heidelberg.

In the year 1562 Ursinus was made Doctor of Divinity, and, at the command of the elector palatine, Frederic III., Ursinus drew up the famous Heidelberg Catechism, which was subsequently adopted by all the German Calvinists as the exposition of their creed. It was fiercely attacked by the Lutherans, such as Flacius, Heshusius, and others. The elector ordered Ursinus to write a defence of it, which appeared in 1563, in German. The attacks upon the elector and his protégé however did not proceed from Lutheran divines alone; and the elector was charged by some princes of the empire with protecting and propagating doctrines contrary to the Augsburg Confession. Ursinus was again called upon to write a defence of his doctrines. This he did in 1563, in a work called 'Exegesis Veræ Doctrinæ de Sacramentis contra Bacmeisterum.' In 1564 Ursinus attended the colloquy at Maulbrunn, at which he spoke with great energy against Brentius and Schmidlinus, and the doctrine of Ubiquity maintained by them. About the same time the elector founded some new educational establishments at Amberg, Heidelberg, and Neuhaus; and Ursinus, at his request, drew up the rules for their administration. The manner in which he discharged this and other duties raised Ursinus so high in the esteem of his prince, that in 1571, when the professorship of Theology in the university of Lausanne was offered to him, and he seemed inclined to accept it, the elector took the pains to persuade Ursinus to remain at Heidelberg. The elector palatine Frederic III. died in 1577, and was succeeded by his son Ludwig, on which a great change took place in the palatinate; for as this prince tolerated only strict Lutherans among his clergy and in the university, Ursinus and his disciples were obliged to quit Heidelberg in 1578, and went to Neustadt, where he was appointed professor of theology at the gymnasium which was just established there. Here Ursinus taught theology and logic, and continued his studies without any further disturbance until his death, on the 6th of March 1583.

Ursinus was a modest though very passionate man; but he exercised great control over his passions, and he is said never to have answered an objection immediately. He had no talent for preaching, and he discontinued it as soon as he discovered his unfitness. His diligence and application were extraordinary; and in order that he might not be disturbed by intruders, he put the following inscription on the door of his study:—

"Amice, quisquis huc venis,
Aut agito paucis, aut abi,
Aut me laborantem adjuva!"

Some of his works were at the time translated into English: for instance, his exposition of the Heidelberg Catechism, under the title of 'Summe of the Christian Religion,' translated by Henry Parrie, 1587, 4to. All his works were collected and published after his death, at Neustadt, 1587; but the best and most complete edition is that which was edited by his former pupils, David Pareus and Quirinus Reuterus, at Heidelberg, 1612, 3 vols. fol.

URVILLE, DUMONT D'. [DUMONT D'URVILLE, J. S. C.]

USHER or USSHER (in Latin USSERIUS), JAMES, a most learned and distinguished Irish prelate, was born at Dublin, on the 4th of January 1580. His father, the descendant of an ancient family, founded by an Englishman of the name of Nevil, who in exchange for that had assumed the name of his office on coming over to Ireland with Henry II.'s son John in the quality of usher, about 1185, was Arnold Usher, one of the six clerks of the Irish court of chancery; his mother was a daughter of James Stanyhurst, who was thrice elected speaker of the Irish House of Commons, and held the offices of one of the masters in chancery and recorder of the city of Dublin. A brother of his father's, Henry Usher (about whom there is an article in Bayle), was Archbishop of Armagh from 1595 to 1613; a brother of his mother's was Richard Stanyhurst, who (as well as his sister and his father) latterly became a Roman Catholic, and is the author of a translation of the first four books of the 'Æneid' into English hexameters, besides several learned theological and historical works, of one of which, his 'Descriptio Hiberniæ,' an English translation is printed in Holinshed's Chronicles.

Usher, who was his father's eldest son, is said to have been taught to read by two aunts who had been blind from their cradle. He was then sent, at eight years of age, to a school kept in Dublin by two secret political emissaries of King James of Scotland, Mr. (afterwards Sir) James Fullerton and Mr. James Hamilton (afterwards created

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Viscount Clandeboye in the Irish peerage). The concealed political agents were excellent scholars and teachers, and Usher in after-life used mainly to attribute whatever proficiency he had made in learning to the five years during which he had the benefit of their instructions. From their seminary he proceeded in 1593 to the newly-opened university of Trinity College, Dublin, of which he was one of the first three students that were admitted.

He had already acquired a high academic reputation, when in 1598 the death of his father, who had intended to educate him for the law, left him at liberty to follow his own inclinations, which led him to the study of theology. Upon coming to this determination he made over his paternal inheritance to his younger brothers and sisters, only reserving a small annuity from the rental of the property (which it seems was much involved by law-suits, as well as otherwise encumbered). Having then taken his degree of M.A. in 1600, he was the next year ordained both deacon and priest by his uncle, the Archbishop of Armagh.

His first appointment, which he received very soon after, was of Sunday afternoon preacher before the state, as it was called, in Christ Church, Dublin. Two visits which he made to England in 1603 and 1606, to purchase books, the first time for the library of Trinity College, the second time for himself, brought him into acquaintance with Sir Thomas Bodley, Sir Robert Cotton, Camden, and other distinguished persons of the day, whose admiration appears to have been strongly excited by the extensive acquirements he had made at so early an age. From this time he usually made a journey to England every three or four years, when his practice was to spend one month at Oxford, another at Cambridge, and the rest of his stay at London, principally in the Cottonian Library. In 1607, having proceeded bachelor of divinity, he was chosen professor of that faculty in his college, and this post he held for the next thirteen years. This same year also he was made chancellor of the Cathedral of St. Patrick. In 1610, he was unanimously chosen provost of Trinity College, but declined the office, through an apprehension, it is said, of its duties interfering with his studies. In 1612 he took his degree of D.D.; and the next year, being at London, he there published in 4to his first work, entitled 'De Ecclesiarum Christianarum Successione et Statu:' it is a continuation of Bishop Jewel's 'Apology for the Church of England' (also written in Latin); but it remains itself unfinished both in this first edition and in the reprints at Hanover in 1658, 8vo, and at London in 1687, 4to (along with his 'Britannicarum Ecclesiarum Antiquitates'), although in the last impression falsely described on the title page as 'Opus integrum ab auctore auctum et recognitum.' Usher had from the first been a zealous opponent of popery, which he maintained the law ought to discountenance not only as politically objectionable, but as idolatrous; he was also in doctrine a decided Calvinist and Predestinarian; and besides being opposed to the Arminian principles, which were now coming into vogue, he did not profess in the matter of church government to hold the same high notions as to the divine right of episcopacy with many of the clergy. In consequence of all this he had obtained the reputation of being inclined to Puritanism; and some pains had to be taken by his friends to satisfy the king's mind on this point; but the representations that were made by influential persons in Ireland, and by Usher himself, were so successful, that in 1620 James nominated him to the see of Meath. In 1623 he was made a member of the Irish privy council; and in January 1624, while he was in England (where he was detained by illness till August 1626) he was raised to the archbishopric of Armagh and the primacy of the Irish church. For some years after this his life was passed tranquilly in the administration of the affairs of his see and the prosecution of his studies. In 1631 he published, all at Dublin, in 4to, certain writings of the old theologian Godeschalc, in defence of predestination, with illustrations, under the title of 'Godeschalci et Predestinarianæ Controversiæ ab eo motæ Historia' (said to have been the first Latin book printed in Ireland); in 1632 a collection of letters of Irish bishops from the 6th to the 13th century, under that of 'Veterum Epistolarum Hibernicarum Sylloge;' in 1638 his 'Emanuel, or a Treatise on the Incarnation of the Son of God,' reckoned one of his greatest performances, and reprinted in 1643 at Oxford, in 1645 and 1648 at London, in 4to, and again at London in 1670, in folio; and in 1639 his celebrated 'Britannicarum Ecclesiarum Antiquitates,' also several times reprinted.

In the beginning of 1640 he came over to England, with the intention of staying a year or two at most; but he never again saw his native country. He took up his residence in the first instance at Oxford, and there published, in 1641, a 4to volume of theological dissertations, under the title of 'Certain Brief Treatises.' The same year he was plundered of nearly everything he possessed in Ireland by an attack of the rebels upon his house at Armagh; and in the state of that country, it seems to have been thought needless for him to return to his archbishopric. Upon this the king, Charles I., conferred on him the bishopric of Carlisle, to be held in commendam; but of this he is said to have made very little; and when soon after the revenues of the bishops were confiscated by the parliament, he did not receive the pension of 400*l.* a year that was allotted for his support above once or twice. Meanwhile, continuing to reside mostly at Oxford, where he preached every Sunday at one or other of the churches, he published there, in 1644, in 4to, an edition, in Greek and Latin, of the Epistles of Polycarp and Ignatius, reprinted at London in 1647. Soon after this he left Oxford, and retired first to the house of his son-in-law, Sir Timothy Tyrrell, at Cardiff; thence, after a stay of six months, to the castle of St. Donate, on the invitation of the dowager Lady Stradling; thence in 1646 to London, to the house of his friend the Countess of Peterborough, near Charing Cross. In 1647 he was chosen preacher to the society of Lincoln's Inn, upon which he took up his residence in a suit of apartments provided for him in the inn, and had his library, the only part of his property he had saved, removed thither. He preached regularly during termtime in the chapel of the inn for nearly eight years. In 1647 he published his treatise 'De Romanæ Ecclesiæ Symbolo,' and the next year his learned 'Dissertatio de Macedonum et Asianorum Anno Solari.' In the end of the year 1648, during the negociation between the king and the parliament about the settlement of the Church, his majesty sent for Usher to come to him at the Isle of Wight; and here a scheme of Church government, which had been drawn up by the archbishop seven years before, and then rejected by Charles, was now proposed by him anew, but, although accepted by the king, was rejected by the parliamentary commissioners. It was published by Dr. Bernard at London in 1658, under the title, by which it is commonly known, of 'The Reduction of Episcopacy to the Form of the Synodical government in the Antient Church.' In 1650 Usher published at London, in folio, the first part of his great work, his 'Annales Veteris et Novi Testamenti,' which was followed by the second part in 1654; other editions of both parts, all in folio, appeared at Paris in 1673, at Bremen in 1675, and at Geneva (the best) in 1722. The only other works he sent to the press were his 'Epistola ad Ludovicum Capellum de Variantibus Textus Hebraici Lectionibus,' 4to, London, 1652; and his 'Syntagma de Græca LXX. interpretum Versione,' 4to, London, 1655, and again Lipsiæ, 1695. He died at Lady Peterborough's house, at Reigate in Surrey, after a day's illness, on the 21st of March 1656; and his remains were interred in Westminster Abbey by order of Cromwell, who is said however to have left the relations of the deceased prelate to pay the greater part of the expense of the public funeral. By his wife Phœbe, daughter of Dr. Luke Challoner, whom he married in 1613, and who died about a year and a half before him, Usher left only one daughter, Elizabeth, who became the wife of Sir Timothy Tyrrell. [TYRRELL, JAMES.] In addition to the works above mentioned, several others were printed from his papers after his death:—1, 'The Judgment of the late Archbishop,' &c., published by Dr. Nicholas Bernard, 8vo, Lond., 1658; 2, 'Chronologia Sacra,' &c., published by Dr. Thomas Barlow (afterwards bishop of Lincoln), 4to, Lond., 1660; 3, 'The Judgment and Sense of the present see of Rome,' also by Dr. Bernard, 8vo, Lond., 1659; 4, 'The Power of the Prince and Obedience of the Subject stated,' by his grandson, James Tyrrell, 4to, Lond., 1661; 5, A volume of Sermons; 6, 'Historia Dogmatica Controversiæ inter Orthodoxos et Pontificios de Scripturis et Sacris Vernaculis,' by Henry Wharton, 4to, Lond., 1690; 7, 'A Collection of Three Hundred Letters written to James Usher, lord archbishop of Armagh, &c., collected by Richard Parr, D.D., his lordship's chaplain at the time of his death,' folio, Lond., 1686. To this collection Parr has prefixed an ample biographical memoir of the archbishop; and there are lives of Usher, in Latin, by Dr. Bates (in the 'Collectio Batesiana'), and by Dr. T. Smith (in his 'Vitæ Eruditissimorum,' and also prefixed to the Geneva edition of the 'Annales'). A complete edition of the works of Archbishop Usher was undertaken a few years back by the Dublin University, under the editorship of Dr. Elrington, but the doctor dying soon after the 13th volume was printed, the publication was for some time suspended, but subsequently resumed under the editorial care of Dr. J. H. Todd, and eventually finished in 17 vols., the last volume being an index to the whole.

UTRECHT, A. VAN. [VAN UTRECHT, A.]

UVAROV, SERGY SEMENOVICH, or OUVAROFF, as the name is written in French, an eminent Russian statesman and author, was born about 1785 of a noble family, and received his Christian name from the Empress Catherine to whom his father was aide-de-camp. He studied at Göttingen, and in the year 1810 made his first appearance as an author in a 'Project for an Asiatic Academy,' written in French and addressed to the Emperor Alexander, in which he proposed the foundation of a great institution for the study of the languages and literature of Asia. In the following year he was appointed, young as he was, to the curatorship of the university and educational establishments of the district of St. Petersburg, an important office which he discharged with great liberality of views. "The European Republic" he remarked in a Russian pamphlet, published at the conclusion of the great struggle in 1814, "is now preparing to emerge from chaos and to consolidate its foundations. A stupid tyranny will no longer oppose itself to the efforts of reason, and on the whole surface of the globe it will be permitted to think." When the Emperor Alexander's views became of a more retrograde character than they had been, Uvarov, after in vain offering the introduction of some new regulations relating to education, retired, in 1821, from his curatorship, but still retained the post of president of the Academy of Sciences which had been conferred on him in 1818. In the following year he became director of the department of manu-

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factures and internal commerce, and he was subsequently for some years minister of finance. That his influence was not extinct was proved by his being able to establish in 1823 an institution for the instruction of young diplomatists in the Oriental languages, carrying out in some degree his early project. After the accession of the Emperor Nicolas he was appointed in 1832 Minister of Public Instruction, a step which excited some surprise, as the tendencies of the new government were certainly not in favour of permitting the liberty to think. From that time till 1848 Uvarov was indefatigably active in founding museums, botanical gardens, observatories, and educational institutions, and in providing for the better endowment of such establishments, and any deficiency in liberality in their management was attributed rather to the emperor than the minister. In 1848 he again retired from office on occasion of some restraints on education being imposed, of which he disapproved. He died Sept. 16, 1855.

The principal writings of Uvarov are rather elegant than profound: they are collected in two volumes, one bearing the title of 'Studies of Philology and Criticism,' and the other 'Political and Literary Sketches' ('Études de Philologie et de Critique,' St. Petersburg, 1843, 2nd edition, Paris, 1845, 'Esquisses politiques et littéraires,' Paris, 1848). All of these essays are in French, except two on philological subjects, one 'On the poet Nonnus of Panopolis,' and the other 'On the Ante-Homeric Age,' which are in German. In the preface to the essay on Nonnus, addressed to Göthe, the author expresses an opinion that "it is now time for every author to choose for his instrument the language which is best suited to the circle of ideas he intends to treat." He seems however, in spite of the confidence of his tone, to have been for some time in doubt as to venturing to print in German, and before publication applied to Göthe for advice, who in a half jesting tone replied "Never confide to any German the grammatical revision of your manuscripts. Do not forfeit the immense advantage you enjoy in not knowing German grammar; I have been trying to forget it these thirty years." Among the few foreigners who have written in that language, Uvarov is admitted to have been one of the most successful. In French, which was in the time of his youth more familiar than Russian to educated Russians, his style is pronounced to be perfectly idiomatic by his French editor M. Léouzon Leduc, who in his amusing preface declares with apparent confidence in his own correctness that "everywhere our novels, our plays, our books, whether serious or frivolous, enjoy a monopoly of admiration." The subjects of Uvarov's essays 'Stein and Pozzo di Borgo,' 'The Prince de Ligne,' 'Venice,' 'Rome,' &c., are in themselves of interest and are treated in a light and graceful style which never fatigues the reader. Uvarov is reported to have written memoirs of his own time, which may probably form the best portion of his writings in the eyes of posterity.

* ALEXEI SERGIEVICH UVAROV, the son of the preceding, has published in Russian 'Researches on the Antiquities of Southern Russia and the coasts of the Black Sea' ('Izsliedovaniya o drevnostiach Yuzhnoy Rossii,' St. Petersburg, 1852, &c.) and is still publishing a magnificent work on the antiquities of Kertch.

UWINS, THOMAS, R.A., was born in Pentonville, February 24, 1782. Apprenticed to Smith, an engraver of some repute in his day, he acquired, whilst learning the use of the burin, a certain familiarity with the general principles of design. But having fixed his heart on becoming a painter, he, on quitting Smith, entered as a student at the Royal Academy, at the same time availing himself of the lectures which Sir C. Bell was then delivering to students in art. For some years he was principally occupied in making designs for book engravings, in which he seems to have taken Stothard as his model, though maintaining considerable originality; many of his designs display very decided power as well as grace. He also made numerous copies of paintings for the use of engravers. At this time he practised almost exclusively in water-colours, and in 1811 he was elected a member (and subsequently secretary) of the Society of Painters in Water Colours. Failure of health having led to a temporary abandonment of his profession, he after a short interval commenced practice in Edinburgh as a portrait painter, having prepared himself by making a series of portraits for book illustrations. In 1824 he visited Italy, and the studies which he made during his stay led him to commence painting pictures illustrative of the cheerful out-door life of the Italian, and especially of the Neapolitan peasantry. These works painted with a light bright pencil, picturesque in costume, gay in colour, and cheerful in spirit, became at once very popular, and their popularity remained undiminished as long as he continued to produce them. As samples of these sunny Italian pictures may be mentioned, 'The Mandolin;' 'Dressing for the Festa;' 'Neapolitan Peasantry returning from a Festa;' 'The Fisherman's Song of Naples;' 'Interior of a Saint Manufactory at Naples;' 'Festa della Madonna del Arco;' 'Loggia of a Vine-dresser's cottage in the afternoon of a Saint-day;' 'Mountaineers returning from the Festa;' 'Bay of Naples on the 4th of June;' 'Teaching a child the Tarantella;' 'Children asleep in a Vineyard;' 'Making a Nun.' He also painted some English peasant pieces, as 'The Top of the Stile,' 'The Pet of the Village,' &c., but with less success. Later he painted illustrations from popular authors, Sterne's Maria, the Dorothea, &c.; and still later he essayed a loftier class of subjects, as 'Lear and Cordelia in prison;' 'Cupid and Psyche' (painted for Prince Albert); 'Psyche returning from the Infernal Regions with the Casket of Beauty;' 'The Reproof;' 'John the Baptist proclaiming the Messiah on the Morning after the Baptism;' 'Judas,' &c.; but these were scarcely adapted to his pencil. Mr. Uwins was elected a Royal Academician in 1836; and from 1844 to 1855 he held the office of librarian to the Royal Academy. He was appointed keeper of her Majesty's pictures in 1842, and keeper of the National Gallery in 1847, but he resigned the latter situation after two or three years. In the Vernon collection are two pictures by Mr. Uwins, 'The Vintage in the Claret vineyards, South of France,' and 'Le Chapeau de Brigand:' in the Sheepshanks' collection are four more characteristic examples of his pencil—'Italian Mother teaching her Child the Tarantella;' 'Neapolitan Boy decorating his Inamorata;' 'The Shepherd;' and 'Suspicion.' [See SUPP.]

UZ, JOHANN PETER, was born at Ansbach on the 3rd of October 1720. He studied at Halle, where he formed a friendship with Gleim and Göte, and, in conjunction with the latter, published a translation of Anacreon in 1746. In 1748 he was appointed secretary to the College of Justice in Ansbach, then an independent margraviate. Of this post he performed the duties for twelve years, but devoted his leisure to the writing of poetry, chiefly in a lyrical form, of which in 1749 he published a small collection, entitled 'Lyrische Gedichte.' It acquired him a considerable reputation, and encouraged him to produce the 'Sieg des Liebesgottes' (Victory of Love), a narrative poem; in 1755 'Theodicee,' which has much poetical merit; and in the same year a new edition of his lyrical poems, with considerable additions. In 1760 he produced his didactic poem of 'Die Kunst, stets fröhlich zu sein' (Art is ever Cheerful), written in alexandrines, and which still maintains a high rank in this class of poetry. In 1763 he was appointed assessor of the justiciary court at Nürnberg, and again published his lyrics, with fresh additions; but then for a time abandoned poetry in order to devote himself more sedulously to the duties of his office. In 1781 however he was called upon by his prince to write, in conjunction with Jungheim, a 'Neue Ansbachische Gesangbuch' (a new Ansbach Hymn-book), in which he was very successful. In 1796, when Ansbach was incorporated with Prussia, he was created a counsellor of justice and judge of the court at Ansbach, but he enjoyed his dignity only a short time, for he died on the 12th of May of the same year. His poems still continue popular, and several editions have been issued since his death. The religious hymns, the epistles, and some of his lighter sportive pieces are the best of his productions. In 1825 a monument was erected to his memory in the royal gardens at Ansbach, with a colossal bust from the chisel of Heideloff.

UZZIAH, or, as he is sometimes called, AZARIAH, king of Judah, was the son of Amaziah and Jecholiah. Uzziah was only five years old when his father Amaziah died (B.C. 849), and as the inhabitants of Judah did not acknowledge him as fit to reign till he had reached his sixteenth year, there was a regency for eleven years. Uzziah appears to have been instructed by Zechariah, a wise and holy man, whose teaching had a salutary influence on his mind, so that when he grew up he served the Lord; and we are told that "as long as he sought the Lord, God made him to prosper." When Uzziah was sixteen years of age he was raised to the throne. Everything he undertook prospered in his hands, and his mind was equally engrossed by the arts of peace and of war. He bred cattle, and for their protection and subsistence he built towers and dug wells. He also had many husbandmen and vine-dressers, "for he loved husbandry." He repaired the old fortresses and built new ones; and he not only caused the walls of Jerusalem, which had been damaged, to be repaired, but he also strengthened the towers, and had balistæ and catapultæ mounted on them. He also caused shields, spears, helmets, bows, slings, and other warlike weapons to be prepared for his army—as it would seem, a kind of militia—which consisted of 307,500 men, commanded by 2600 chiefs, all mighty men of valour. Being in possession of such an immense power, he waged war against the Philistines, and obtained possession of several of their principal towns—Gath, Jabneh, and Ashdod. He was also successful in his wars against the Arabs, of Gur-Baal, the Mehunims, and the Ammonites, and the terror of his name was spread abroad. Rendered arrogant by his power and prosperity, he was dissatisfied at not possessing—like the king of Israel and some other neighbouring monarchs—the right to officiate as high priest at the incense-altar, and he determined to assume the function. Accordingly, he went into the temple to offer incense upon the altar. Azariah, the high-priest, with eighty other priests, followed after him, and warned him that his usurpation of the priestly function was unlawful and impious. Uzziah was enraged at this remonstrance, and took the censer to burn incense, but no sooner had he done so than he was smitten with leprosy. On perceiving this, the priests would have expelled him from the Temple as a pollution; but he himself, being conscience-stricken, hastened to leave it, and he remained a leper to the day of his death. According to the Jewish law, lepers were excluded from towns during the continuance of their leprosy: Uzziah was consequently unable to exercise his kingly office, and the sovereign power was administered by his son Jotham in his father's name. Uzziah died B.C. 757, having lived sixty-eight years and reigned fifty-two. His reign was longer than any other of the kings of Judah with the exception of Manasseh. The prophets Amos, Hosea, and Joel began to prophecy during his reign, and in the last year of it Isaiah was called to the prophetic office.

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VACA'RIUS, a civilian, who taught the Roman law at Oxford in the reign of Stephen, about the middle of the 12th century. Of the personal history of Vacarius little is known. In the anonymous Norman Chronicle, which mentions him, and briefly notices a work written by him, he is described as "gente Longobardus, vir honestus et jurisperitus, qui leges Romanas anno ab incarnatione Domini 1149 in Angliâ discipulos doceret." Being a Lombard by birth, it is highly probably that he was brought up at the University of Bologna, which at that time was in high reputation, and it is possible, as far as dates are concerned, that he may have studied in the school of Irnerius. Selden has fallen into an error respecting Vacarius, which has been adopted from him by Heineccius, Duck, Montfaucon, and many other eminent writers. He calls him Rogerius Vacarius, and supposes him and Rogerius, abbot of Bec in Normandy, and also Rogerius Beneventanus, a well-known glossator, to be one and the same individual. (Selden 'Diss. ad Fletam, cap. vii., sec. 3-7.) It has been clearly proved by recent German writers that Selden has in this respect confounded three separate persons, and that the mistake originated in the false punctuation of a passage in the anonymous Norman Chronicle, cited by Selden, in which both Vacarius and Rogerius, abbot of Bec, are mentioned. (Wenck, 'Magister Vacarius Primus Juris Romani in Angliâ Professor,' p. 3; Savigny, 'Geschichte des Römischen Rechts im Mittelalter,' vol. iv., p. 318.) The time and occasion of Vacarius's appearance in England are related by Gervase of Dover, who is supposed by Selden to have written his Chronicle at the beginning of the 13th century. Theobald, archbishop of Canterbury, relying upon the aid and advice of Thomas à Becket, who had himself studied the Roman law at Bologna, appealed to Pope Celestin II. against the king's brother, Henry, bishop of Winchester, who was legate to the apostolical see, contending that, as archbishop of Canterbury, he was legatus natus, and entitled of right to the legatine authority. This appeal occasioned great litigation. "Oriuntur hinc inde," says Gervase of Dover, "discordiæ graves, lites et appellationes antea inauditæ. Tunc leges et causidici in Angliam primo vocati sunt, quorum primus erat Magister Vacarius. Hic in Oxonefordiâ legem docuit," &c. (Twysden, 'Hist. Angl. Scriptores,' vol. ii., p. 1665.) As Celestin II. died in September, 1143, within six months after his election to the papacy, and as Pope Eugenius III. disposed of the subject of the above appeal in 1146 in favour of Archbishop Theobald, the period of the introduction of Vacarius and the Roman laws and lawyers into England, as noticed by Gervase of Dover, must have been between the years 1143 and 1146. In the Chronicle of Robertus de Monte (of which the above-cited Norman Chronicle appears clearly to be merely an imperfect abstract) it is expressly stated that Vacarius continued to teach the Roman law in England in 1149, and that "many, both rich and poor, resorted to him for instruction." The same authority goes on to say that, "at the suggestion of the poorer students, Vacarius composed nine books from the Code and Digests, which, for any person perfectly acquainted with them, were sufficient to decide all disputed points of law which usually came to be discussed in the schools." (Savigny, 'Geschichte,' &c.) This latter expression no doubt refers to the controversies on supposed propositions of law, which we know prevailed as juridical exercises in the universities during the middle ages, and which were probably derived immediately from the scholastic disputations, though the general notion of them might possibly have been handed down by tradition from the schools of rhetoricians at Rome. The only other mention of Vacarius to be found in the meagre histories of those times is by John of Salisbury, in the book entitled 'Policraticum, sive de Nugis Curialium,' which is supposed to have been written about the year 1159. This writer, after inveighing against kings who assumed to command the church and interfere with ecclesiastical matters, says, "I have seen some who have thrown the books of law into the fire, and have not scrupled to cut the laws (jura) and canons to pieces if they fell into their hands. In the time of King Stephen the Roman laws, which the house of the venerable Father Theobald, primate of Britain, had brought into England, were ordered out of the realm. Every man was forbidden by a royal edict to retain the books of that law, and our Vacarius was enjoined to silence. Nevertheless, by the help of God, the virtue of that law more prevailed in proportion as impiety sought to weaken it." ('Policrat.,' lib. viii., c. 22.)

A notice of Vacarius is chiefly important as connected with the introduction of the Roman law into England at this early period, and the great attention which it seems to have attracted. From the passages above cited from contemporary writers, it is clear that a foreign professor taught the civil law at Oxford in the reign of Stephen,—that his teaching was attended by great numbers of rich and poor students,—that for the use of the latter he composed a work consisting of an abstract of the Code and Digest,—that the effect of his teaching was sufficiently important to call for its suppression by a royal edict,—and that, notwithstanding that edict, the study of the Roman law continued to flourish exceedingly. With the slender information we possess respecting the history of this period, it is not easy to ascertain with precision either the motives which induced this zealous and persevering attention to a foreign system of jurisprudence, or the practical uses to which the knowledge of it was applied. No doubt the judges, delegates, advocates, and procurators in the episcopal consistories must have been civilians; but the number of those who for this purpose required an acquaintance with the Roman law could not have been sufficiently great to have constituted so large and flourishing a school as that of Vacarius at Oxford. The fact may perhaps be ascribed to a more general cause. We know that the extraordinary impulse which had then recently been given to the study of the Roman law at Bologna had been communicated to the Continental universities of Europe, and that in all of them the juridical disputations in the schools were pursued by great numbers without any practical object, though with a degree of interest, and even enthusiasm, which it is difficult for us to understand at the present day, but which may in great measure be accounted for by the paucity of other objects of polite learning in those ages. This feeling was probably imported into England, and operated in the same manner at Oxford as in foreign universities. That the civil law was not used as an authority in the English common law courts is evident from the records of the Curia Regis which are in existence from the time of Stephen, and which demonstrate that the law of the land was the ancient customary law. Nevertheless the extent to which the Roman law was studied and understood, and the manner in which it was employed by writers in illustrating the common law and supplying its deficiencies, are exemplified in the treatise of Glanville, and still more remarkably in those of Bracton and Fleta. And indeed Vacarius himself, who wrote in England and for English pupils, seems, in an obscure passage of his work, to indicate the mode in which these writers subsequently made use of the Roman law: "Quid prohibet pauca veluti in collem aliquem, eis maximè, qui legibus istis non utuntur, cumulare, ut infra septa justitiæ quasi ex loco eminenti conspiciendo, discant sine magno labore accedere ad optata." (Wenck's 'Magister Vacarius,' p. 87.)

Several copies of Vacarius's work are still extant in manuscript. The cathedral library at Prague contains a copy which Savigny says he has seen, and of which Professor Wenck gives an account. Another copy is in the town library at Bruges; a third is in the library at Königsberg; and a fourth is the property of Professor Wenck at Leipzig, and is particularly described in his work respecting Vacarius. The book probably exists in other collections, and one would expect to find it at Oxford; but as yet no other copies have been discovered. The original title appears to have been as follows:—'Liber ex universo enucleato jure exceptus, et pauperibus præsertim destinatus.' The whole work consists of nine books, as stated in the Chronicles. These books correspond as to their general subjects with the first nine books of the Code, but the subdivisions are different, some of the titles being taken from the Digest or from other books of the Code. The words of the Code and the Digest are retained as the substance or text of these titles, and a copious gloss accompanies it, composed partly of passages taken from other sources of Roman law and partly of the explanations and illustrations of the author. The work has little value at the present day, except as the only remaining trace of an English school of Roman law at the early period at which it was written. It is described by Savigny in his history; and Professor Wenck has published a very copious abstract of it in his 'Magister Vacarius.'

VADDER, LOUIS DE, a celebrated Flemish landscape-painter, was born at Brussels in 1560. He excelled in representing the misty atmosphere of his country, especially sunrise scenes; his foliage also was managed with great skill and truth, and he was very successful in representing reflections in water, which he painted with remarkable transparency. He etched some spirited plates after his own designs. He died in Brussels in 1623. Vadder was the master of Lucas Achtschelling, who was also a clever landscape-painter.

VAGA, PERI'NO DEL, or PIERINO BUONACCORSI, a celebrated Italian painter, was born at Florence in 1500. He lost his parents when very young, and was brought up in extreme poverty, but he found a useful protector in the painter Andrea de' Ceri, who took him into his house and gave him employment. He worked afterwards for Ridolfo Ghirlandaio, and finally with a Florentine painter of the name of Vaga, who took him to Rome and recommended him to the notice of Giulio Romano and Penni, whence he acquired his name of Pierino del Vaga. Giulio Romano spoke favourably of Pierino's ability to Raffaelle, who appointed him to assist Giovanni da Udine in the arabesques and stucco-work of the loggie of the Vatican. He assisted also Polidoro da Caravaggio in his chiaroscuri, and exhibited so much ability that he became a great favourite with Raffaelle, who intrusted him with the execution of some of his designs in fresco, and they are amongst the best painted in the loggie. Pierino painted the 'Taking of Jericho,' the 'Passage of the Jordan,' the 'Offering of Abraham,' 'Jacob and the Angel,' 'Joseph and his Brethren,' and many others.

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Del Vaga, with the exception of Giulio Romano and Penni, surpassed all the assistants of Raffaelle. He was a great draughtsman and executed with rapidity. Vasari considered him the best designer among the Florentines after Michel Angelo, and the most able of Raffaelle's scholars. His design however resembles more that of Michel Angelo than that of Raffaelle, but he coloured much in the style of Raffaelle. He painted many works in Rome: the best is generally considered the 'Creation of Eve,' in the church of San Marcello. There are numerous works by him in various cities of Italy, in Tivoli, in Florence, in Lucca, in Pisa, and in Genoa, where he painted his greatest works, and held the same position that Giulio Romano held at Mantua; they were respectively the founders of the schools of Genoa and of Mantua. Del Vaga left Rome at the sack of that place in 1527, when he lost all his property, and repaired to Genoa, where Prince Doria took him immediately into his service, and employed him to superintend the decoration of his new palace. The great works executed by Vaga in this palace were amongst the finest paintings in Italy, but most of them are now destroyed. The subjects were chiefly from Roman history and the Heathen mythology. On the ceiling of the great hall he painted in oil the Shipwreck of Æneas and his comrades, but it has since been whitewashed. On the ceiling of a neighbouring apartment he painted in fresco Jupiter destroying the Giants; a work which alone, says Soprani, is sufficient to immortalise its author, and to render the palace valuable.

Vaga returned to Rome after staying some years at Genoa, and was much employed by Pope Paul III., who granted him a pension for life of twenty-five ducats per month. Shortly before his death his reputation was so great in Rome that nearly all the great works in painting were executed under his direction or from his designs, and he was so much occupied that he made only the cartoons of his works, the painting of them being intrusted to his scholars and assistants, who were very numerous. By incessant application, combined with intemperate habits, he hastened his death. He died at Rome, October 19, 1547, and was buried in the Rotonda, where Raffaelle and other great painters were buried.

His principal scholars were Luzio Romano, Marcello Venusti, Girolamo da Sermoneta, and the Spaniard Luis de Vargas. Caraglio, Bonasone, Hollar, and others have engraved after his works.

VAHL, MARTIN, a botanist, was born on the 10th of October 1749, at Bergen in Norway. Having received his preliminary education at Bergen, he was entered a student of the university of Copenhagen in 1766, and resided in the house of the Rev. Hans Stroem, a distinguished naturalist. It was here that he imbibed his taste for botany, and having lived at Copenhagen two years, he left for Upsal, in order that he might study under Linnæus. Here he became one of the most distinguished pupils of the great botanist, and remained at Upsal for five years. His intercourse however with his preceptor was suddenly interrupted by a domestic occurrence, for "it was scarcely to be expected," says Smith, "that the dignified professor, then in the zenith of his prosperity and honours, could favourably regard the inclination of one of his daughters for a student who had his own fortune to seek; nor is anything recorded of this daughter which might have justified a romantic attachment or adventurous pursuit on the part of the young man."

In 1779 Vahl was appointed lecturer at the Botanic Garden of Copenhagen, where, having remained three years, he was appointed by the king of Denmark to undertake a scientific tour, during which he visited Holland, France, Italy, Spain, Barbary, Switzerland, and England. In these various countries he made large collections of plants, and visited their principal museums. Whilst in England he was in constant intercourse with Sir J. Banks and Sir J. E. Smith, to whose herbaria and libraries he had constant access, and he availed himself extensively of this privilege.

On his return to Copenhagen in 1785, he was appointed professor of natural history in the university, and was intrusted with the continuation of the 'Flora Danica,' already commenced by Œder. This work was completed in twenty-four fasciculi, seven of which were done previous to its having been undertaken by Vahl. He made several journeys to the coasts and mountains of Norway for the purpose of getting materials for this work, which was completed in 1810. In 1790 he commenced a work entitled 'Symbolæ Botanicæ.' It appeared in three folio fasciculi, each fasciculus containing twenty-five plates. The principal object of this work was to illustrate Forskål's discoveries; but Vahl gave descriptions and drawings of many plants from his own collections. In 1796 he commenced the publication of his 'Eclogæ Americanæ,' which was a sequel to the 'Symbolæ,' and consisted of three fasciculi containing in all thirty plates.

In 1799 and 1800 the government again paid his expenses in visiting Holland and Paris, for the purpose of examining botanical specimens, to enable him to bring out a great work which he had in contemplation on the whole vegetable kingdom. On returning to Copenhagen from this visit, he was appointed professor of botany in the university. He lived to complete only one volume of his great work entitled 'Enumeratio Plantarum.' This was published in 1804: he died on the 24th of December of the same year; and five more volumes were published subsequently. His extensive library, consisting of 3000 volumes of books, his herbarium, and manuscripts, were purchased by the king of Denmark for 3000 dollars (about 675*l.*), besides an annual pension of 400 dollars to his widow, and of 100 dollars to each of his six children.

Vahl also paid attention to zoology: he communicated remarks on the carnivora to Cuvier, and also some observations on insects to Fabricius, and assisted in the completion of the 'Zoologia Danica,' a work that had not appeared at his death. He was a learned and zealous botanist, and his works will remain a monument of his accurate acquaintance with a large portion of the vegetable kingdom. *Vahlia*, a genus of Saxifragaceous plants, was named in honour of him by Thunberg.

(*Biographie Universelle;* Sir J. E. Smith, in Rees's *Cyclopædia*.)

VAILLANT, FRANÇOIS LE, was born in 1753, at Paramaribo, in Dutch Guiana, where his father, a rich merchant and native of Metz, was French consul. His parents had a taste for collecting objects of natural history. They were also in the habit of making frequent excursions to the less settled parts of the colony, always carrying the boy along with them. Le Vaillant at an early age had thus not only contracted the tastes of his parents and the habits of the backwoodsman, but at the age of ten years had acquired considerable experience in collecting, and arranging after a system of his own, insects and birds.

In 1765 the family of Le Vaillant left Surinam to return to Europe. They landed at the Texel, and after spending some time in Holland proceeded to Metz. Here Le Vaillant found a fresh stimulus to his favourite pursuits in the ornithological cabinet of M. Bécœur. In Surinam he had been accustomed to dry and preserve the skins of birds: he now set himself assiduously to acquire the art of preserving the form and attitude of life by stuffing them. A passionate hunter, he tells us that during a residence of two years in Germany and of seven in Alsatia and Lorraine, he killed an immense number of birds. But he had also a taste for observing their habits, and spent whole days and even nights in watching them. These pursuits were in him the indulgence of a passion. What plan of education his parents adopted, or whether they destined him for any profession, is unknown. The only hint preserved on this subject is an incidental observation in his Travels, that his father insisted upon his acquiring a number of languages. Dutch he spoke fluently—probably learnt in childhood; German and French, it is said, he also spoke well, though his writings are alleged by critics to want the idiomatic precision of a native.

In 1777 he came to Paris, where the rich collections of birds and the writings and conversation of naturalists at first attracted and then repelled him. He felt and acknowledged the genius of those in whose hands observations such as he had made self-taught after the desultory fashion of an amateur had become a science. He was delighted with the varied wealth of collections from all quarters of the world which were opened to his inspection. But accustomed to pry into the habits and economy of the living bird, the mere cataloguing and classifying of skins and skeletons soon became repulsive to him; and the inaccuracies of mere closet speculators nourished a perhaps overweening estimate of his own more living knowledge. This feeling, his sportsman habits, the pleasant recollections of his boyhood in the forests of Guiana, all contributed to make him dwell with pleasure on the project of ransacking the yet unexplored regions of the earth in order to drag to public view their feathered inhabitants. With this object he quitted Paris, unknown to his friends, in July, 1780. He repaired to Amsterdam, where he formed an intimate acquaintance with Temminck; and after five months spent in preparations, embarked, in December, for the Cape of Good Hope, where he arrived in March, 1781.

Le Vaillant remained in the colony till July, 1784. War had just broken out between England and Holland; the vessels at the Cape were ordered to Saldanha Bay, to conceal them from English cruisers: Le Vaillant accompanied them. An English squadron discovered their place of refuge, and the captain of the ship on board of which Le Vaillant's travelling equipage was embarked, blew it up to prevent its falling into the enemy's hands. Le Vaillant, thus stripped by an accident of all the property he carried with him, was hospitably treated by the colonists; the fiscal Boers advanced everything that was necessary to fit him out for the expeditions he contemplated, and the other government officers did all in their power to promote his enterprise. During the three years which he spent in the colony he made two principal excursions. In the first, which occupied him from the 18th of December, 1781, to the 2nd of April, 1782, he advanced westward, at no great distance from the coast, to the Great Fish river; ascended its most western branch to the frontier of the Gonaquois and Caffres (apparently near to where Beaufort now stands), and from thence made an excursion into the country of the Caffres. He returned by a more northerly route to Cape Town. His second excursion appears to have commenced in April 1783, and lasted sixteen months: in this time he advanced northward beyond the Orange river—how far is uncertain, probably not so far as the map which Laborde constructed from his journals represents, but farther than his rival travellers admit. On his return to the Cape, Le Vaillant contemplated a voyage to Madagascar, but soon relinquished the idea, and embarked for Europe on the 14th of July, 1784. In 1785 he returned to Paris.

Le Vaillant's first care on returning to Europe was to arrange his cabinet and prepare his journals for publication. The narrative of his

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first expedition from the Cape was published in 1790. In 1789, and again in 1795, efforts were made to have his cabinet purchased by government, but a price could not be agreed upon. In 1796 the second part of his Travels appeared. The first volume of the 'Natural History of the Birds of Africa' was published the same year; it was followed at intervals by four others; the sixth appeared in 1812; and Le Vaillant at his death left two additional volumes in manuscript. The 'Natural History of Parrots,' in 2 vols., was published 1801-5; 'The Natural History of Birds of Paradise,' 1801-6; 'The Natural History of Contingas,' 1805; 'The Natural History of Calaos,' 1804.

The veracity of Le Vaillant has been questioned by Barrow and Lichtenstein, but on very insufficient grounds,—the loose statements of colonists speaking from recollection after a lapse of twenty or thirty years, or the non-appearance of a particular horde at the place where it was met by Le Vaillant after a similar interval. It may be conceded to Barrow that Le Vaillant was not an accurate geographer—he made no pretensions to the character. In his ornithological works he describes the appearance and habits of birds; in his travels he narrates his adventures while in pursuit of them. His accounts of birds are such as could only be supplied by one with whom it was a passion to follow them into their most secluded haunts and watch all their actions. The narrative of his travels throws light upon his character, and explains how he came to be capable of such persevering and minute observation. It is allowed by all who have had opportunities of observing, that he has described the character of the Hottentot with perfect fidelity. The narratives of Barrow, Campbell, Pringle, and the events of later years, show how truthfully he has delineated the robust recklessness of the Dutch colonists. Mistakes there are doubtless many, but the history of his travels is essentially a truthful book. It is a sincere faithful record of his impressions, of things in the light in which he viewed them; and the author delineates himself so unreservedly and so unconsciously in his eagerness, buoyance, enterprise, vanity, warmth of affection, and unregulated enthusiasm, that it is easy to estimate the colouring effects of the medium through which all objects are viewed. There is a graphic power and life in Le Vaillant's descriptions, that give all his writings the charm of romance. He is great in the description of an elephant or rhinoceros chase: his faithful monkey Klees is a most felicitous picture; and there is scarcely a more delicate creation in poetry than his Gonaquoi girl Narina. Le Vaillant stands high in a class of writers, of which St. Pierre, Wilson (the ornithologist), and Audubon may be considered the types.

Neither Le Vaillant's entire devotion to his favourite pursuits, nor his innocent boyish enthusiasm for that kind of liberty which the possessor of the wealth and acquirements of civilised life can command in a genial climate among a rude and simple people, could enable him to escape entirely the dangers of the Revolution. He was only saved from the guillotine by the opportune death of Robespierre. After his liberation he retired to a small property which he possessed at La Neve, near Lauzun; and there, except at brief intervals, during which he was obliged to visit Paris to superintend the publication of his works, he spent the remaining thirty years of his life. There he lived through all the wars of the Revolution, hunting as eagerly, and with as little distraction from the turmoil around him, as if he had been among the woods of Surinam or in the valleys of the Cape. He died on the 22nd of November 1824.

(Le Vaillant, *Voyage dans l'Intérieur de l'Afrique*, and *Second Voyage dans l'Intérieur de l'Afrique*, and also incidental notices in his ornithological works; *Travels in Africa*, by Barrow, Lichtenstein, and Campbell; *Biographie Universelle*.)

VAILLANT, JEAN FOY, was born at Beauvais on the 24th of May 1632. When only three years old he lost his father, but he was educated by an uncle, who wished his nephew to study the law, in order that he might become his successor in some offices which he held. The uncle however, who left all his property to his nephew, died at a time when Vaillant was not yet old enough to become his successor, and being now in the possession of a considerable fortune, he followed his own inclinations, and devoted himself to the study of medicine, of which he was made doctor at the age of twenty-four. Vaillant's name has become celebrated, not for what he did in his profession, but for what he did for numismatics: he is one of the first men who showed the importance of ancient coins for history. The circumstance which led him to the pursuit of these studies is related as follows:—A farmer in the neighbourhood of Beauvais, while working in his fields, discovered a great quantity of ancient coins, and not knowing what to do with them, he took them to Vaillant, and consulted him about the use that could be made of the coins. Vaillant looked at them at first very cursorily, but on further thoughts his curiosity became excited, and he began examining them carefully. The discoveries which he made afforded him so much pleasure that henceforth he devoted nearly all his time to the study of this branch of antiquity. Some years after this occurrence he had occasion to go to Paris, where he became acquainted with Pierre Seguin, who had a fine collection of ancient coins, and was very fond of the study. Vaillant visited him frequently, and made also the acquaintance of several other eminent men, who soon perceived that he possessed extraordinary talent, and more than an ordinary knowledge of ancient medals, until at length he also attracted the attention of Colbert. This minister was then about removing the numismatic cabinet of Gaston de Bourbon to Versailles, and he wished to increase it. He therefore commissioned Vaillant to travel through Italy, Sicily, and Greece, for the purpose of collecting ancient medals for the king's cabinet. Vaillant spent two years on this journey, and collected a great quantity of beautiful and rare coins, which made the cabinet of Versailles one of the most splendid collections of medals in Europe. In the year 1674 Vaillant published his first work, on the coins of the Roman emperors, under the title 'Numismata Imperatorum Romanorum præstantiora, à Julio Cæsare ad Postumum et Tyrannos,' of which a second and much improved edition appeared in 1692, 2 vols. 4to. The last and best edition is that of Baldinus, 3 vols. 4to, Rome, 1743. In the same year in which Vaillant published his first work, he was sent out a second time by Colbert in search after ancient coins. He embarked at Marseille for Rome, but on the second day after leaving the port the French vessel was captured by an Algerine corsair, and all persons on board were taken to Algiers as slaves. Vaillant was kept in slavery for upwards of four months, until, after some energetic remonstrances on the part of the French government, he was restored to freedom. After having recovered a number of gold coins which the Algerines had taken from him, he embarked for Marseille. On the second day of the voyage the vessel was again pursued by a corsair, and when Vaillant saw that the danger became threatening, he resolved to secure at least his gold medals, and he swallowed them. However, a sudden change of the wind delivered the vessel from the enemy, and after several adventures it was thrown among the sands at the mouth of the Rhône. Vaillant got on shore in a skiff, but suffered very much from the medals till he was relieved of them. Soon after his arrival he was sent out on a third expedition, during which he travelled through Egypt and several parts of Asia. His exertions were richly rewarded; he returned to Paris in 1680, and brought with him a very large collection of coins, which were again incorporated in the king's cabinet, the whole arrangement of which was now intrusted to him. Immediately after his return he was chiefly occupied with studying the coins and the history of the Seleucidæ in Syria, and in 1681 he published the results of his labours in his 'Seleucidarum Imperium, seu Historia Regum Syriæ ad fidem Numismatum accommodata,' 1 vol. 4to. The remaining years of his life Vaillant spent at Paris, in the uninterrupted study of numismatics and the composition of his works. During this period he also paid a visit to England to see the most valuable collections of medals. In 1702, when Louis XIV. gave a new constitution to the Academy of Inscriptions, Vaillant was made a member, and soon after a pensionary of it. He died on the 23rd of October 1706.

In estimating the merits of Vaillant, we must bear in mind that he cultivated numismatics at a time when the subject was yet in its infancy, and his labours, if estimated under these circumstances, are highly meritorious. Although most of his works have been superseded by the more recent investigations of Eckhel, Sestini, and others, some are still of great value. Besides those mentioned above, the following works deserve notice:—1, 'Numismata ærea Imperatorum et Cæsarum in Coloniis, Municipiis, et Urbibus jure Latio donatis, ex omni Modulo percussa,' 2 vols. fol., Paris, 1688; 2, 'Numismata Imperatorum et Cæsarum à Populis Romanæ ditionis Græce loquentibus ex omni Modulo percussa,' 4to, Paris, 1698, a second and enlarged edition of this work appeared at Amsterdam, fol., 1700; 3, 'Historia Ptolemæorum, Ægypti Regum, ad fidem Numismatum accommodata,' fol., Amsterdam, 1701; 4, 'Nummi Antiqui Familiarum Romanarum perpetuis Interpretationibus illustrati,' 2 vols. fol., Amsterdam, 1703. After his death there appeared—5, 'Arsacidarum Imperium, sive Regum Parthorum Historia ad fidem Numismatum accommodata,' 4to, Paris, 1725; and 6, 'Achæmenidarum Imperium, sive Regum Ponti, Bosphori, Thraciæ, et Bithyniæ Historia ad fidem Numismatum accommodata,' 4to, Paris, 1725. The 'Mémoires de l'Académie des Inscriptions et Belles Lettres' also contain several interesting papers by Vaillant.

VAILLANT, JEAN FRANÇOIS FOY, a son of the celebrated numismatist, Jean Foy Vaillant, was born at Rome on the 17th of February 1665, when his father was travelling for the purpose of collecting ancient coins. At the age of three years he was brought to Beauvais, and at twelve he was sent to a college of the Jesuits at Paris. His father wished him to follow the medical profession, but at the same time made him familiar with numismatics, and usually took him with him to the royal cabinet of medals during the time that he was engaged in arranging them. Young Vaillant accompanied his father on his visit to England, and after his return to Paris he began seriously to apply himself to the study of medicine, of which he was made a doctor in 1691. His reputation as a numismatist however appears to have been much greater than that as a physician, and in 1702 he was made a member of the Academy of Inscriptions, to the 'Mémoires' of which he contributed several papers on antiquarian and numismatic subjects, which raised great expectations, and show that he would perhaps have surpassed his father had his life been spared longer. He died on the 17th of November 1708, in consequence of a fall which produced an abscess in his head. The only medical work of Vaillant is a treatise on the virtues of coffee.

(Nicéron, *Mémoires des Hommes Illustres*, vol. xv.; Chaufepié, *Dictionnaire Historique et Critique*.)

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VAILLANT, SEBASTIAN, botanist, was born on the 26th of May 1669, at Vigny, near Pontoise, being the eldest son of a shopkeeper in that town. At a very early age he acquired a taste for botany, and when only six years old had made a collection of the wild plants of the country, which he cultivated in his father's garden. But his father, fearing that his love of plants would be the ruin of him, directed his attention during his leisure hours to music; and so great was his progress on the organ, that, at the age of eleven, on his tutor dying, he was appointed organist in his place in the Benedictine convent of St. Macloud. He also was distinguished by his attention to his general studies at the grammar-school of Pontoise. He was afterwards appointed resident organist in a nunnery near his native town, and having a strong inclination for the study of medicine, he took every opportunity to visit the sick in a neighbouring public hospital. His progress in anatomical and medical reading having been great, he was appointed assistant-surgeon to the hospital. At the age of nineteen he left this position to pursue his medical studies at Evreux, in Normandy; and having been introduced to the Marquis de Goville, a captain of the royal fusileers, he was appointed by him surgeon to his company, with the rank of lieutenant. In this position he was present at the battle of Fleurus, where his patron having been killed, he left the army and came to Paris in 1691. His intention was still further to pursue medicine, but in the course of his studies he attended the lectures of Tournefort, who was then at the height of his popularity as a botanical teacher. His long-forgotten passion for plants again broke forth, and he resolved to abandon himself entirely to the study of botany. The period was favourable for this determination; the genius of Tournefort had just shed a brilliant light on many of the obscure departments of botany, which served to show how much was yet to be done. Vaillant soon gained the friendship of Tournefort, and was afterwards introduced to M. Fagon, first physician to the king, and professor of botany and subdemonstrator of plants in the Jardin du Roi. Fagon made him his secretary, and appointed him, under himself, a director of the Jardin du Roi, and, in 1708, resigned in his favour his professorship and subdemonstratorship, situations which Tournefort was known to have been anxious to obtain. Soon after his appointment to these positions, many improvements were made in the gardens, and Vaillant was commissioned by the king to form a museum of materia medica. In 1716 he was elected a member of the Academy of Sciences, an honour which he had never sought, and which he at first refused to accept.

As a lecturer Vaillant was successful, and for many years he did little else than publish his views through the medium of his lectures. Although a pupil, an admirer, and a friend of Tournefort, he was opposed to many of his views, and especially the system on which he had arranged the vegetable kingdom; and in 1721 he read before the Academy of Sciences a criticism on the method of Tournefort, which was published in the Memoirs of the Academy for 1723. He did not however succeed in establishing any classification of his own; and it is not probable, even if he had lived to have carried out his own views on systematic botany, that he would have produced a system that could have supplanted the one which was the basis of the 'Institutiones Rei Herbariæ,' and which laid the foundation for the labours of Adanson, the Jussieus, and De Candolle. The most successful portions of his criticisms directed against Tournefort were those with regard to the functions of the stamens and pistils, which Tournefort looked upon as only excretory organs, and held to be of very secondary importance in the structure of the flower. Vaillant published his views on this subject in a paper, entitled 'Sermo de Structura Florum, horum differentia usuque partium eos constituentium,' &c., Leyden, 1718. It was also published at the same time in French. Between the years 1718 and 1722 he read several papers before the Academy of Sciences on the genera and species of the natural order Compositæ, which were very valuable contributions towards the elucidation of the structure of that difficult order of plants. He did not publish remarks on the foreign species of other orders, but Sir J. E. Smith states that the remarks in his Herbarium, preserved at Paris, "display astonishing instances of his profound knowledge and acute judgment with respect to the genera, species, and synonymes of plants."

Vaillant had evidently during his life been preparing for some great work, but before he had arranged his materials he was attacked with the symptoms of pulmonary consumption, which obliged him to abandon his design. There was one work however on which he had spent a great deal of time and labour, and which he was anxious to have published, and that was on the plants growing around Paris. Tournefort had, in his 'History of Plants which grow in the neighbourhood of Paris,' attempted the same thing; but this was admitted to be the least successful of his efforts, and Vaillant obtained for his work the assistance of Aubriot, the first botanical draughtsman of the day, who had made upwards of 300 drawings: the descriptions of all the species were very carefully made, with an accurate account of the synonymes, in which Tournefort's work was very deficient; and, in addition, he had also examined to some extent the cryptogamic plants. Finding that he could not publish this work before his death, he wrote to the celebrated Boerhaave, requesting that he would consent to publish it: a negociation was carried on between the two by means of our countryman Dr. William Sherard [SHERARD, WILLIAM], and ended in the consent of Boerhaave to publish the work. Vaillant, having been thus relieved of this last earthly anxiety, prepared composedly for his death, which took place on his birth-day, May 26, 1722.

The posthumous work, entitled 'Botanicon Parisiense,' was published at Leyden in 1727, forming a large folio with 33 plates, containing between 300 and 400 figures of plants. The figures are uncoloured, and the plants are arranged in an alphabetical manner. The definition of the species is in Latin; the rest of the text is in French.

Vaillant was a man of no ordinary talent and integrity. His botanical works display the accuracy and originality of his mind, and it is probable that had not his plans been too gigantic for his enfeebled constitution and the shortness of his life, he would have left behind him more abundant proofs of his genius. He began to tread in the path which was so successfully followed up by Linnæus; and his attempt at improving the nomenclature of botany is an indication of his perception of the necessity of that change which was effected by the subsequent efforts of Linnæus. He was also one of those who, before the time of Linnæus, distinctly taught and upheld the doctrine of the sexuality of plants. He has been sometimes censured for his attacks on Tournefort, but these were directed, not towards the man, for whom he entertained a profound regard, but towards what he deemed his errors. When his friend and patron Fagon was on his death bed, Vaillant was unremitting in his attentions throughout a painful disease; and when pressed to receive a sinecure under government enjoyed by Fagon, as a reward for his attentions, he refused. He left a widow, but no offspring. The genus *Vaillantia* of De Candolle was named in honour of him.

(Bischoff, *Lehrbuch der Botanik*; Haller, *Bib. Bot.*; *Biog. Univ.*; Sir J. E. Smith, in Rees's *Cyclopædia*.

VAILLANT, WALLERANT, a distinguished portrait painter, was born at Lille in 1623, and was the pupil of Erasmus Quellinus, at Antwerp. He painted the portrait of the Emperor Leopold I. at Frankfurt, and many of the people of his court. He subsequently went with Marshal Grammont to Paris, and was there equally distinguished by the French court. After having amassed considerable riches he died at Amsterdam, in 1677.

Vaillant was employed in 1656 at Brussels by Prince Rupert to assist him in executing some plates in the new method of mezzotinto engraving then communicated to the Prince by Siegen [SIEGEN, LUDWIG VON]. As Vaillant is the first artist who engraved in this style, his prints have more than ordinary interest. Among these are two portraits of Prince Rupert, one of which is inscribed—Prins Robbert, vinder van de Swarte Prent Konst, which is one of the principal causes of Siegen's being so long deprived of the merit of his invention.

Vaillant had four younger brothers, who were all painters or engravers and his pupils.

VAKHTANG, the name of several kings of Georgia.

VAKHTANG THE FIRST, surnamed Goor Aslan, was, according to the chronicles of Georgia, the thirty-third king of that country, and a descendant of Sapor the First, king of Persia, who ascended the throne in A.D. 238, and having conquered Iberia, gave it to his son Mirian, who founded the third dynasty of Georgia. Vakhtang the First died about the end of the 5th century. He was a great warrior, and extended the frontiers of his empire, and strengthened them by the construction of many fortresses. The Georgian chronicles of that period are however very uncertain, and contain much fable mingled with truth.

VAKHTANG THE SECOND, of the dynasty of Bagratides, ascended the throne of his country in 1289, with the consent of the Mongols, whose dominion at that time extended over a great part of Asia. He died after a reign of three years, regretted by his subjects on account of his virtues.

VAKHTANG THE THIRD, of the same dynasty as the second of the same name, ascended the throne in 1301. The Mongols wishing to compel him and his nation to embrace Mohammedanism, he went to the court of the khan, in order to induce him to desist from his design against the Christians of Georgia. He did not succeed in his object, was imprisoned, and afterwards murdered in 1304. He is revered as a martyr.

VAKHTANG THE FOURTH belonged to the same dynasty as the preceding. He succeeded his father, Alexander, who became a monk in 1442. Having granted several provinces to his younger brothers, who governed them as his vassals, he assumed the title of king of kings. He died after a reign of three years, without issue.

VAKHTANG THE FIFTH, king of Kartli, (one of the provinces into which Georgia was divided) is also known under the name of Shah Nawaz, which he assumed on being obliged outwardly to conform to Mohammedanism. He ascended the throne in 1665. He lived a long time in Persia, at the court of Shah Abbas the Second, with whom he enjoyed great favour. This and other favourable circumstances enabled him to reunite under his dominion, with the approbation of the Shah of Persia, the disjointed part of Georgia, and this country enjoyed under his rule a repose of which it had been long deprived. He died in 1676, having during his lifetime divided his dominions between his two sons.

VAKHTANG THE SIXTH, the legislator of Georgia, and the grandson of the preceding, ascended the throne of Kartli in 1703, after his brother Khosrew, who had become a Mohammedan, and during the lifetime of his father Leo, who was detained in Persia. Vakhtang

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assumed the government in the name of his father, and went to the court of Persia in order to obtain the confirmation of his dignity. The Shah would not grant the confirmation, except on condition of Vakhtang embracing Mohammedanism, which having refused to do, he was imprisoned, and his brother Jesse, who complied with the condition, was put in his place. Jesse governed Kartli two years, during which it suffered from internal troubles and the inroads of the Lesghis. Vakhtang, who had been imprisoned all this time at Ispahan, resolved, in order to restore tranquillity to his country, outwardly to conform to Mohammedanism. He thus conciliated the Shah, who nominated Vakhtang his sirdar, and appointed him governor of the province of Azerbijan, and sent his son Bakar to govern Kartli, whence Jesse, having abjured the Islam, had retired. Vakhtang remained seven years in Persia before he was permitted to return to his own country. His first care was to improve the laws and the state of religion. He therefore assembled such learned men as he could find, translated from the Greek the statutes of the Emperor Leo the Philosopher, accommodated them to the regulations of different Armenian and Georgian kings, added to them several of his own, and thus formed the code which is known by his name. He also undertook the printing of the Bible, which had been, as it is believed, translated as early as the 4th century from the Greek into the Georgian, and corrected in the 11th by three Georgian princes, monks of the Iberian convent on Mount Athos. This version, being corrupted by successive copyists, required great emendations: the version of the books of the Ecclesiasticus and of the Maccabees had been entirely lost. These were however supplied before the printing was undertaken, by Vakhtang's uncle, Archil, king of Imiritia, who, being expelled from his country, died in Russia. Vakhtang established at Tiflis a printing-press, and printed the Gospels, the Acts, the Psalms, and several liturgies and prayer-books; but the court of Persia, perceiving that Vakhtang, instead of following the Koran, promoted Christianity, sent an army against him. Vakhtang, after having defended himself for some time at Tiflis, was finally expelled; his printing establishment and all the published books which could be found were destroyed; and his brother Constantine, who had become a Mohammedan, was established in his place. Vakhtang called the Turks to his assistance, and submitted to the authority of the Sultan; but these protectors, having occupied the country, gave the throne to his brother Jesse, who again became a Mohammedan.

In the invasions and wars between the Turks, Persians, and Afghans, three-fourths of the population of Georgia were destroyed; and Vakhtang, after having wandered a long time with his most faithful adherents in the mountains, sought protection from Peter the Great, who invited him to Russia. Vakhtang went to Russia, in 1725, with his family, five bishops, and many inferior clergy of Georgia. Peter had just died, but his successor, Catherine the First, granted Vakhtang a large pension and considerable estates. Vakhtang resided in Russia till 1734, but in that year he resolved to make an attempt to recover his dominions by the co-operation of the Shah of Persia. The empress Anna consented to Vakhtang's project, but gave him instructions how to act in Persia, and in what manner he should induce the Georgians as well as the Caucasian highlanders to enter the Russian service, in order to bring about their entire submission to the authority of Russia. Vakhtang started for his diplomatic journey, in company with a Russian general, but fell ill on his way, and died at Astrakhan. His descendants exist to the present day in Russia under the name of the Georgian (Gruzinski) princes.

Vakhtang the Sixth was a man of considerable talents and attainments, which is shewn by his engaging in literary pursuits amidst all the troubles with which his life was agitated. He wrote the history of Kartli, which is considered to contain very important materials for the history of Georgia, and is known under the name of the 'Chronicle of Vakhtang the Sixth.' One manuscript copy of this chronicle exists at Rome, and another at St. Petersburg, in the Rumianzoff Museum. Des Guignes employed it for the names of the kings of Georgia in his 'Histoire des Huns,' &c. It has been also mentioned by Guldenstadt and Klaproth.

(Klaproth, *Tableau du Caucase*; *Encyclopedical Dictionary of St. Petersburg*.)

VAKHUSTA, a natural son of Vakhtang the Sixth, king of Kartli (Georgia). He completed, with his brother, Prince Bakar, the printing of the Bible in Georgian, which had been only partly done by their father, Vakhtang the Sixth. He established for that purpose, in his house near Moscow, a printing-press, taught the art of printing to several Georgian clergymen, and completed the first edition of the Bible in the language of his country in 1743. The printing-press was afterwards transferred to Moscow, where several religious works in Georgian were printed. Vakhusta wrote a history of Georgia, which still remains in manuscript.

VALCKENAER, LUDWIG KASPAR, a celebrated Dutch scholar, was born in 1715 at Leeuwarden in Friesland. He studied at Franeker, and although he had chosen philology as his department, he devoted considerable time to philosophy and theology. After the completion of his studies he was for a time master in a school, until, in 1741, he was appointed professor of Greek at Franeker, in the place of Hemsterhuis. In 1755 he obtained the professorship of Greek and of archæology in the university of Leyden, which office he held until his death March 15, 1785. The life of Valckenaer, like that of most scholars, presents few incidents worthy of note, and all that we can say of him is that he was a very modest man, and contributed greatly to maintain the high reputation of the university of Leyden. He possessed a very extensive knowledge of all the matters connected with antiquity, but the department in which he excelled was his critical and grammatical knowledge of the Greek language; and what he has done in this respect, partly in his editions of Greek writers and partly in separate dissertations, has secured him a distinguished place among the illustrious scholars of his country. Among his editions of Greek authors, the following deserve especial notice:—1. The work of the grammarian Ammonius, 'De Differentia adfinium Vocabulorum,' to which are added some other ancient grammatical works, Leyden, 4to, 1739 (reprinted with some additions at Leipzig, 8vo, 1822); 2, the 'Phoenissæ' of Euripides, with a very excellent commentary, the Greek scholia, and a Latin translation by H. Grotius, Franeker, 4to, 1755 (reprinted at Leyden in 4to, 1802, and at Leipzig, 2 vols., 8vo, 1824); 3, the 'Hippolytus' of Euripides, with a Latin translation by Ratallerus, and notes by the editor, Leyden, 4to, 1768 (reprinted at Leipzig, 8vo, 1823); 4, the 'Idyls' of Theocritus, with a Latin version by Wetstein, Leyden, 8vo, 1773. The commentary, especially that on the idyl called the 'Adoniazusæ,' is full of the most exquisite grammatical remarks. Valckenaer also wrote notes on other writers, such as Herodotus and Callimachus, which were inserted in the editions of others. Those on Herodotus are contained in the editions of Wesseling and Schweighaüser. Among his separate treatises, his 'Diatribe in Euripidis Perditorum Dramatum Reliquias,' which is contained in his edition of the 'Hippolytus,' was printed separately at Leipzig, 8vo, 1824. This is one of the most masterly treatises ever written on matters of antiquity, and should be studied by every scholar. His smaller essays were collected and published at Leipzig, in 2 vols. 8vo, 1808.

VALCKENAER, JAN, the only son of Ludwig Kaspar Valcknaer, was born at Leyden, 1759. He studied jurisprudence in the university of Leyden, and was afterwards appointed professor of the same department in the university of Franeker. His reputation as a distinguished jurist, and still more his political sentiments, for he was one of the leaders of the anti-Orange party, procured him in 1787 the professorship of jurisprudence in the university of Utrecht. But in the same year the rights and claims of the hereditary Stadtholder of the Netherlands, William V., were victoriously established by the armed assistance of Prussia, and Valckenaer was obliged to quit Holland. The Dutch patriots, to whom Valckenaer belonged, were only intimidated, but not annihilated. They looked to France for support, and on the 6th of February 1793, Vaclkenaer, together with other representatives of the patriots, presented himself at the bar of the National Assembly of France, and requested them to send an army into Holland to support the party of the patriots. In 1795 a French army under Pichegru made its appearance in the Netherlands, and Valckenaer returned to Holland and was appointed professor of public law in the university of Leyden. He now started a patriotic journal called 'The Advocate of Batavian Liberty,' which however did not last long, for in the beginning of the year 1796 he was sent as ambassador of the Batavian republic to Spain. He returned to Holland in 1799, but was sent again in the same year as minister plenipotentiary to the court of Madrid. He remained there till 1801, and after his return he withdrew for a time altogether from public life. But soon after he was sent on a special mission to Berlin, to settle some financial matters, which however had not the result which was anticipated. On the 16th of March 1810, Louis Napoleon, king of Holland, sent Valckenaer on a mission to Napoleon, to avert a rupture with the French emperor, and to prevent, if possible, the contemplated incorporation of the Netherlands with France. A few months later Louis Napoleon abdicated, and the events which followed induced Valckenaer to withdraw from public life. He spent the remainder of his days in study and in the enjoyment of the company of a select circle of friends, partly at Amsterdam and partly at his country-seat near Haarlem, where he died on the 25th of January 1821, at the age of sixty-two. Valckenaer was an able politician and statesman, but he had the misfortune to see nearly all the plans for which he had struggled thwarted by the circumstances of the time. He wrote several political pamphlets, which have been praised for the soundness of their arguments and the eloquence with which they are treated.

VALDES, JUAN, or VALDESSO, GIOVANNI, a native of Spain, studied law, was employed in several missions by the emperor Charles V., and appears to have lived to an advanced age in retirement at Naples. He died in 1540. He carried from Germany to Italy several works of Melanchthon and other reformers, and adopted several opinions condemned by the Roman Catholic Church, to which he converted some of his familiar friends. Neither Valdes nor any of his disciples during his life separated themselves from the Roman communion; and he remained unmolested on account of his opinions, although they appear to have been generally known. A similar spirit of negative or latent heresy prevailed at the same time in different parts of Italy, in Piedmont, at Bologna, Padua, and Vicenza. In 1542 the Italian governments, especially that of Naples, took the alarm, and the friends of Valdes were obliged to fly or recant. Valdes

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has been claimed by the Socinians, but it is difficult from the few works attributed to him, and published after his death, to glean what his doctrinal opinions really were. That which was published at Basel in 1550, with the title 'Le cento dieci Considerazioni del S. Giovanni Valdesso, nelle quali si ragiona delle Cose piu utili, piu necessarii, e piu perfette della Cristiana Professione,' consists of commentaries on the gospels of St. Matthew and St. John, the Epistle to the Romans, and the Epistle to the Corinthians. It is exclusively practical. Bayle attributes to Valdes two dialogues printed at Venice without date or author's name, which, judging from their titles, must be rather historical than polemical.

VALENS, ABURNUS, a Roman jurist, whose age is partly determined by the fact that he cites Javolenus and Julianus (Dig. 4, tit. 4, s. 33), from which we may conclude that he was younger than both. He is called Aburnius in the Florentine Pandect. He was a Sabinian, as appears by his being placed by Pomponius among the followers of Javolenus. It appears that he was living under Antoninus Pius (Capitol., 'Pius,' 12), though, as the text of Capitolinus stands, he is called Salvius Valens. His complete name may have been Salvius Aburnus Valens; or Salvius in this passage may be seperated from Valens and may mean Salvius Julianus. But there is a rescript of Pius (Dig. 48, tit. 2, s. 7, § 2) addressed to Salvius Valens.

Valens wrote seven books on Fideicommissa, from which there are excerpts in the Digest; and there is also in the Digest a passage from the seventh book of a work on Actiones. Valens is mentioned by Pomponius, and cited several times by Paulus (Dig. 4, tit. 4, s. 33).

VALENS, FLA'VIUS, emperor of Constantinople, reigned from A.D. 364 to 378. He was a brother of Flavius Valentinian, who, after being proclaimed emperor in 364, made Valens his colleague, and gave to him the government of the Eastern empire, and Constantinople as his capital. The year after his accession, while he was staying at Cæsarea in Syria, he received intelligence of a rebellion, which was headed by Procopius, a Cilician, who assumed the purple at Constantinople. Valens himself was in despair at the news, and would have resigned himself to his fate, but the courage and resolution of his generals saved him; and in the two engagements of Thyatira and Nacosia, Procopius was deserted by his troops and conducted by some of his own followers to the camp of the enemy, where he was immediately beheaded, 366. The year after this victory Valens marched with an army across the Danube against the Goths, who had supported the usurper Procopius. During the war which now ensued, and lasted for upwards of two years, the Goths acted on the defensive. In the third year the Goths suffered a great defeat, and Athanaric, the judge of the Visigoths, sued for peace and obtained it, A.D. 369. Valens returned to Constantinople in triumph. About the same time he was threatened with a war by Persia, but he confined himself to the protection of Armenia, without letting matters come to an open war. His empire now enjoyed peace for several years, during which some wise regulations in the administration and legislation were made. In 375 his brother Valentinian died, and Valens was thus deprived of a wise adviser at a time when he was most in need of him. In the year following the Huns entered Europe from Asia, and after having subdued the Alani, pressed upon the Goths north of the Danube, some of whom were likewise subdued. About 200,000 Visigoths took refuge in the Roman territory as suppliants, and obtained permission to settle in it. They were soon followed by hosts of Geuthrungi, or Ostrogoths, who crossed the Danube without having asked the permission of the Romans. The Goths soon found themselves exposed to all kinds of vexations from the Roman officers: in consequence of which a part of them, headed by Fritigern, took up arms, defeated the Romans near Marcianopolis, and began ravaging the country. Valens had been staying during the last years at Antioch, watching the proceedings of the Persians, and was still there when these events occurred. Two generals whom he sent to Pannonia, was unable to effect anything against the Goths. Fritigern secured the assistance of the cavalry of the Huns and the Alani, and at last Valens himself hastened with an army of veterans from Syria against the Goths. A slight advantage gained by his general Sebastianus emboldened him so much that he hastened to fight a decisive battle in the neighbourhood of Adrianople before the emperor of the West could come to his assistance. The victory of the Goths on that memorable day in A.D. 378 was so complete, that scarcely the third part of the Roman army escaped. Valens himself was wounded and carried to his tent, which, according to some accounts, was set on fire by the barbarians, and the emperor ended his life in the flames.

Coin of Valens.
British Museum. Actual size.

Valens, who at the time of his elevation was in his thirty-sixth year, was a man of a passionate and also of a cruel character, and always lent a ready ear to informers. Most of the noble acts of his reign, such as his legislative measures, the establishment of schools, and the reduction of taxes, were owing partly to the influence of his brother, to whom he was sincerely attached, and partly to the wisdom and virtue of his prefect Sallust. During the first year of his reign he imitated the toleration of his brother; but after he had received baptism at the hands of the Arian bishop Eudoxus, he adopted his theological views, and persecuted those who differed from him.

(Ammianus Marcellinus, xxvi.-xxxi.; Aurelius Victor, *Epitome*, 46; Orosius, vii. 32; Sozomen, vi. 8; compare Gibbon, *Decline and Fall*, chaps. 25, 26.)

VALENTIN, MOÏSE, a French painter of great ability, was born at Coulomiers, in Brie, in 1600. Writers differ as to the Christian name of Valentin; some call him Moses, and others Peter. He was first educated in the school of Vouet; he afterwards visited Italy, and adopted the style of Michel Angelo Caravaggio, in which he painted several admirable pictures, and he became one of the best of the 'naturalisti,' or followers of Caravaggio, at Rome, although he died on the 7th of August 1634. Valentin died of a fever in consequence of taking a cold bath on a hot summer's evening, after smoking and drinking wine to excess. Cardinal Francesco Barberini, nephew of Pope Urban VIII., was a great patron to Valentin, and employed him to paint several pictures for him, a Death of John the Baptist, and others: it was also through his interest that Valentin was commissioned to paint an altar-piece for St. Peter's, of the Martyrdom of SS. Processo and Martiniano. There is also in the Corsini palace an excellent picture by him of the Denial by Peter. He did not often paint religious subjects: his favourite pictures were scenes from common life, as soldiers playing at cards, fortune-tellers, concerts, and tavern scenes, &c. He painted with ease and rapidity, generally from nature, had a light touch, and coloured well and forcibly, but his drawing is often incorrect, and his forms are vulgar. There are eleven pieces by Valentin in the Louvre at Paris, but his works are not numerous: several of them have been engraved. N. Poussin and Valentin were contemporaries at Rome, and were great friends.

VALENTINIAN I., FLA'VIUS, a Roman emperor, who reigned from A.D. 364 to 375. He was a son of Count Gratian, and a native of Cibalis in Pannonia. He distinguished himself as a gallant warrior in various campaigns; his mind was uncorrupted by the sophistries of the age, and his body was strong and healthy. After the death of Jovian in 364, Valentinian, then at the age of forty-three, was proclaimed emperor at Nicæa, although he himself was absent at Ancyra, and had never employed any means for the purpose of raising himself to that high station. Shortly after his accession he divided the empire between himself and his brother Valens, reserving for himself the western portion. [VALENS, FLAVIUS.] The frontiers of the empire were successively exposed to great danger during his reign. The Alemanni and Burgundians penetrated into Gaul from the east, the Franks from the north, and the Saxons made inroads from the sea. The Picts and Scots pressed forward from the north, and ravaged the province of Britain. Valentinian chose Paris as the central point for his operations against the barbarians, and through his general, Jovinus, he gained a great victory over the Alemanni in 366. The year following he was attacked by a dangerous illness, and on his recovery he raised his son Gratian to the rank of Augustus. Britain was in the meantime delivered from the inroads of the Picts and Scots by Count Theodosius, who recovered the country as far as the wall of Antoninus. In 368 the Alemanni renewed their attacks upon eastern Gaul, and plundered Moguntiacum (Mainz); but Valentinian drove them back, crossed the Rhine, and defeated them in their own country, near Solicinum (Schmotzingen or Sulzbach), and as they retreated into their forests the emperor re-crossed the Rhine and took up his residence at Treves. With the view of securing the eastern frontier of Gaul against further inroads of the neighbouring Germans, Valentinian built a line of fortifications along the banks of the Rhine, and a bridge of boats on the Rhine at Moguntiacum. Peace was also concluded with Macrianus, king of the Alemanni, and security on that side was for the present firmly established. The Saxons, in one of the predatory inroads on the coast of Gaul, were likewise defeated, and all who fell into the hands of the Romans were cut to pieces. After these victories and the establishment of peace, Valentinian celebrated a splendid triumph at Treves, and the orator Q. Aurelius Symmachus proclaimed the valour and enterprising spirit of the emperor. Theodosius, who after the recovery of Britain had been raised to the rank of magister equitum, was sent, in 372, into Africa, where Firmus had revolted and set himself up as an independent prince. Firmus was conquered by Theodosius, and reduced to such extremities that he put an end to his own life, in 373. While peace was thus restored in Africa, the Quadi and Sarmatæ rose in arms and invaded Pannonia. Valentinian himself set out from Treves at the head of his army, drove the barbarians across the Danube, and pursued them into Hungary. He ravaged the country, and put to death all the Quadi who fell into his hands. The barbarians desparing of success, sent ambassadors to the emperor to sue for pardon and peace. Valentinian, who was staying at Bregetio when they arrived, poured out against them all his indignation. During this excitement he broke a blood-vessel

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and was choked, A.D. 375. Valentinian was a man of sober and temperate habits, and observed a general toleration towards persons of all creeds, without however entertaining any indifference or contempt for the Christian religion. But he was of a passionate character, which often led him to acts of cruelty. The condition of his subjects, and of Italy in particular, was greatly improved by his wise legislation.

(Ammian. Marcellin. xxvi.-xxx.; Zosimus, iii. 36, &c., iv. 1, &c.; S. Aurelius Victor, *Epitome*, 45: compare Gibbon, *Decline and Fall*, chap. 25.)

VALENTINIAN II., FLA'VIUS, also called Valentinian the Younger, was a son of Valentinian I. by his wife Justina, and was only four years old at the time when his father died. Gratian, who had been raised to the rank of Augustus in 367, succeeded Valentinian I. in 375, and made his brother, Valentinian the Younger, his colleague in the government of the empire, assigning to him the præfecture of Italy and the western part of Illyricum. His mother Justina was to reign in his name until he should become of age. Gratian was greatly attached to young Valentinian, but his government was more nominal than real, since Gratian in fact governed the whole of the western empire. The education of Valentinian was left to his mother, who, being an Arian, endeavoured to instil the same opinions into the mind of her son. Their residence was at Milan, and when Justina requested the archbishop Ambrose to assign a church for the use of herself and her son, that they might exercise divine worship according to the Arian forms, Ambrose strenuously refused to comply with her request. This gave rise to tumults at Milan, in which the life of the young emperor himself was endangered. The court however was at last obliged to give way to the archbishop; but an edict was promulgated in the name of the emperor, which granted the free exercise of religion to all Christians, which again created great disturbances. [AMBROSIUS, ST.] Maximus, who after the death of Gratian in 388, had been recognised as the lawful sovereign of Gaul, Spain, and Britain, on condition that he should leave Valentinian unmolested in the government of Italy, was tempted by the religious disputes in Italy to make himself master of that country also; and while he feigned a faithful attachment to Valentinian, he invaded Italy. The affrighted Justina fled with her two children, Valentinian and Galla, to Thessalonica, to implore the protection of Theodosius. The usurper was conquered, and Valentinian was restored to his throne in 389. [THEODOSIUS.] Justina did not long survive this event, and after her death Valentinian gave up his Arian heresies, and thus gained the attachment and admiration of his subjects. Peace was thus restored in Italy, but another usurper arose in Gaul. Count Arbogastes strove to gain the sovereignty of the West. Valentinian allowed himself to be persuaded to go himself to Gaul in 392. While staying at Vienne, in the midst of his secret enemies, he ventured to oppose the arrogance of Arbogastes, and a few days afterwards, on the 15th of May 392, he was found strangled in his own apartment. His body was conveyed to Milan, and the funeral oration which Ambrose delivered over it is still extant.

Coin of Valentinian II.

British Museum. Actual size.

(Paul. Diacon., ii.; Pomponius Laet. in *Valent.;* Orosius, vii. 35; S. Aurelius Victor, *Epitome*, 48: compare Gibbon, *Decline and Fall*, chap. 27.)

VALENTINIAN III., PLACI'DIUS, a Roman emperor, son of Constantius by Galla Placidia. In 425, when he was only a boy of six years, his uncle Theodosius II. raised him to the rank of Augustus, and assigned to him the western portion of the empire, which his mother Placidia was to govern in his name. She was little fit for such a task, and the contemptible character which her son afterwards displayed was probably the result of the dissolute manner in which she brought him up. Her two generals, Aëtius and Bonifacius, who have justly been called the last of the Romans, might yet have saved the sinking empire had they acted in concord, but the enmity between them hastened its downfall. Gaul was constantly invaded by fresh hosts of barbarians, but Aëtius compelled them to sue for peace. Africa, where Bonifacius had the command, was lost, and fell into the hands of Genseric, king of the Vandals. In 437, Valentinian went to Constantinople, and married Eudoxia, the daughter of Theodosius II. and Eudocia. When he had reached the age at which he might at least have taken a part in the administration of his empire, he passed his time in acts of wanton cruelty and debauchery, leaving the administration in the hands of his mother, and the conduct of the wars to his generals. After the death of Theodosius II., in whose reign the Eastern empire had been ravaged and ransacked by the Huns, Attila, their king, invaded Gaul and destroyed many of the most flourishing cities. But in 451 they were defeated in the plains of Châlons by Aëtius, and driven back across the Rhine. In the year following however they invaded Italy, and, as Aëtius had not sufficient troops to meet them in a decisive battle, the freedom of Italy was purchased by humiliation and great sacrifices. The greatness of Aëtius had long nourished the secret envy and jealousy of the impotent Valentinian, and in 454 he assassinated him with his own hand. But the emperor himself did not long survive this atrocious act: on the 16th of March, 455, he was murdered by the patrician Petronius Maximus, whose wife had been violated by Valentinian, and who now usurped the throne of the West.

Coin of Valentinian III.

British Museum. Actual size.

(Paul. Diacon., v.; Pomponius Laet. in *Valent.:* compare Gibbon, *Decline and Fall*, chaps. 33 and 35.)

VALERIA'NUS, PU'BLIUS LICI'NIUS, a Roman emperor, who reigned from A.D. 253 till 260. He was a Roman by birth, and descended of a noble family. He rose gradually from one office to another, and at the time when Decius was carrying on the war against the Goths, Valerianus held a distinguished post in his armies. In 251 Decius, in his desire to revive the ancient political virtue of the Romans, conceived the idea of restoring the censorship, which had been extinct since the days of Titus and Vespasian. The election was left to the senate, and the senators unanimously elected Valerianus as the most worthy. A speech, in which the emperor Decius is said to have announced to Valerianus his elevation to the censorship, and described to him the powers it conferred upon him, is preserved in Trebellius Pollio's history of Valerianus (c. 2). Valerianus urged his incapacity to perform the arduous duties of such an office; and while the negociations were still going on a new war with the Goths broke out, and the censorship of Valerianus remained a mere title, as Decius and his generals had to use all their energy against the enemy. In 253, when Gallus was murdered by Æmilianus, Valerianus had the command of the legions in Gaul and Germany, and with them he hastened to Italy to avenge the death of his sovereign. Æmilianus however was put to death by his own soldiers in the plains of Spoleto, before Valerianus had time to strike a blow, and Valerianus was called to the imperial throne by the unanimous voice of the Roman world. His mild and unblemished character, his prudence, experience, and learning, inspired both the senate and the people with confidence. The Roman empire was threatened at that time by formidable enemies on all sides, and required the emperor to be an energetic general as well as a wise ruler. Valerianus, who on his accession was at least sixty years of age, immediately appointed his son Gallienus his colleague in the empire. This choice was very unhappy; for Gallienus was an effeminate and careless man, and the whole period of their joint reign was a series of calamities, interrupted only by one great victory of Postumus, a general of Gallienus, over the Franks, in 256, while his master was revelling in the pleasures of his court at Treves. Some German tribes ravaged Gaul and Spain, while the Goths crossed the Danube and invaded the countries south of that river. At the same time, Sapor I., king of Persia, who had already made himself master of Armenia, disturbed the peace of the eastern provinces. Notwithstanding his advanced age, Valerianus left the care of the northern provinces to his generals, and marched in person against the Persians. He crossed the Euphrates, and met his enemy in the neighbourhood of Edessa. The Romans were vanquished, and the treachery of Macrianus, the præfectus prætorio, delivered Valerianus into the hands of Sapor in 260. The Roman soldiers laid down their arms, and Sapor himself filled the vacant throne of the empire with one Cyriades of Antioch, who received the acclamations of the army. In order to gain the favour of his conqueror, Valerianus betrayed his own country, and conducted Sapor to Antioch, which was taken by surprise and destroyed, and Syria and Cilicia fell into the hands of the victor. But notwithstanding this, Valerianus was dragged about by Sapor as a slave, dressed in the imperial purple, and treated in the most humiliating manner. It is related that whenever Sapor mounted his horse, Valerianus had to kneel down and serve as a stepping-stone to his master. Valerianus soon sank under the weight of grief and shame: after his death his body was flayed, his skin was stuffed with straw, and set up in a temple in Persia as a monument of Sapor's victory.

Valerianus deserves both the praise and censure which have been bestowed upon him: he was a well-meaning but feeble governor. In his conduct towards the Christians he was at first mild and tolerant, but during the latter half of his reign the influence of Macrianus, a zealous upholder of paganism, induced Valerianus to begin as bitter a

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persecution of the Christians as that which had taken place in the reign of Decius.

Coin of Valerianus.
British Museum. Actual size.

(Trebellius Pollio, *Valerianus;* S. Aurel. Victor, *Epitome,* c. 32; Eutropius, ix. 6; Zonaras, xii., p. 625; Eusebius, *Hist. Eccles.*, vii. 10: compare Gibbon, *History of the Decline and Fall,* c. x.)

VALE'RIUS A'NTIAS, QUINTUS, or Valerius of Antium, wrote Annals of Rome from the foundation of the city to about the time of Sulla, in 45 books at least. Gellius (vii. 9) mentions the 45th book. He is often cited by Livy; but Livy used his Annals with caution, and observes on his exaggerations in numbers.

VALE'RIUS FLACCUS. [FLACCUS, CAIUS VALERIUS.]

VALE'RIUS MA'XIMUS was, according to an anonymous Latin life of him, of a Patrician family, and of the Gens Valeria: on his mother's side he belonged, according to the same authority, to the Gens Fabia, and from these two families derived his name of Valerius Maximus. But this account of the origin of the name Maximus may be safely rejected. The anonymous Life states that Valerius Maximus spent his youth and part of his early manhood in improving himself by education: he afterwards served in the army, and accompanied Sextus Pompeius to Asia. This last circumstance is confirmed by Valerius (ii. c. 6) in a passage in which he speaks of Sextus Pompeius and himself witnessing in the island of Ceos the death of an old woman, who, being weary of life, determined to die by poison, and invited Pompey to be present on the occasion. This Sextus Pompeius was consul in A.D. 14, the year in which Augustus died, and seems to have been afterwards proconsul of Asia, and to have had Valerius Maximus among his comites. Nothing more is known of Valerius.

Valerius Maximus is the author of a work in nine books, entitled 'Exemplorum Memorabilium Libri Novem ad Tiberium Cæsarem Augustum.' It is dedicated to the emperor Tiberius Cæsar Augustus, who is eulogised as the patron of all virtues and the enemy of vice. It is concluded from a passage in the ninth book (c. 11) that this work was written after the downfall of Sejanus, who appears to be clearly pointed at in this passage, though his name is not mentioned. The work of Valerius consists of short stories and anecdotes, taken from various writers. The chapters into which each book is divided have their appropriate headings, under which the subdivisions of each chapter are arranged: such as (lib. i.) 'on religion,' 'on simulated religion,' 'on foreign religion rejected,' 'on auspices,' 'on omens,' 'on prodigies,' 'on dreams,' 'on miraculous things;' (lib. ix.), 'on luxury and lust,' 'on cruelty,' 'on anger and hatred,' and so on. Each head is illustrated by examples. This collection has some value, as the author has preserved many facts which would be otherwise unknown; but his want of judgment renders his statements doubtful when they cannot be confirmed by other authority. He was not critically acquainted with the history and constitution of his own country, and accordingly his work should be used with caution. A singular blunder of his is pointed out by Savigny ('Das Recht des Besitzes,' p. 175, 5th ed.). The style of Valerius Maximus is totally devoid of all merit: it falls so far below the best writers of his age, that some critics have, on this ground alone, in opposition to the evidence already given, assigned him to a much later period. Julius Paris, a writer of uncertain date, epitomised the work of Valerius; and this epitome, which has been published by Mai, varies somewhat from the present text of Valerius both as to matter and expression. There is also an epitome by Januarius Nepotianus; and another, which was made at the close of the 15th century, by J. Honorius.

There is appended to the work of Valerius in its present form a fragment of a work, entitled 'De Nominibus, Prænominibus, Cognominibus, Agnominibus,' which is on a different subject from the other nine books. It professes to be an epitome or compendium by the same Julius Paris. This is clearly an extract from some other work than that of Valerius Maximus, and it has been conjectured that it is an extract from the 'Annales' of Valerius of Antium; but on what this conjecture is founded is not clear.

The first edition of Valerius Maximus was printed at Strasbourg about 1470. Subsequent editions are numerous. One of the best is by A. Torrenius, 4to, Leyden, 1726; the latest is by C. Kempfius, 8vo, Berol., 1854. Valerius Maximus has been translated into most European languages. There is an English version by Speed, 8vo, London, 1678. The epitome of Julius Paris was published by Mai, in his 'Scriptorum Veterum Nova Collectio,' 4to, Rome, 1828, vol. iii., which also contains the epitome of Januarius Nepotianus.

(Vossius, *De Historicis Latinis;* Bähr, *Geschichte der Römischen Literatur.*)

VALE'RIUS POPLI'COLA. [PUBLICOLA.]

VALE'RIUS PROBUS, MARCUS, a Roman grammarian, who was living in the time of Nero, was a native of Berytus in Syria. He served originally in the army, but afterwards betook himself to study. Having formed a taste for verbal criticism, he applied himself to the emendation of authors and to annotations on them. A short time before his death he made an emendation of the following passage of Sallust:—"Satis eloquentiæ, sapientiæ parum;' in which he read 'loquentiæ' for 'eloquentiæ.' He was perfectly satisfied of the truth of this emendation, and gave a reason for it. (Gellius, i. 15.) According to Gellius, he also wrote on the accent of certain Punic words, and on the secret meaning of the letters or symbols in the Epistles of C. Julius Cæsar to C. Oppius and Balbus Cornelius. This Valerius Probus may be the grammarian of the same name who is often cited in the Scholia on Terence, and also the author of Scholia on Virgil's 'Georgics' and 'Bucolics.'

The work entitled 'De Interpretandis Notis Romanorum' is not that to which Gellius refers, for the work mentioned by Gellius was on secret writing, whereas this is on abbreviated writing, or stenography. There are several editions of this work. One of the best is by Lindebrog, 8vo, Leyden, 1599. The two books 'Institutionum Grammaticarum,' which bear the name of Valerius Probus, are also supposed to be by another and a later writer. They were edited by Lindemann, in his 'Corpus Grammaticorum Latinorum,' 4to, Leipzig, 1831.

(Suetonius, *De Illustribus Grammaticis;* Bähr, *Geschichte der Römischen Literatur.*)

VALESIUS. [VALOIS, H. DE.]

VALLA, LORENZO, one of the most distinguished Latin scholars of the 15th century, was born at Rome, according to Drakenborch, in 1407, but according to others five years later. He was the son of an eminent lawyer, was educated at Rome, and became acquainted with the Greek language under the tuition of Aurispa. Owing to the troubles consequent upon the death of Pope Martin V., Valla withdrew from Rome, and was engaged for a time in teaching rhetoric at Pavia and Milan. In 1435 he went to Naples, where he continued the same occupation, and gained the friendship of King Alfonso I. of Naples. He is said to have instructed the king in the Latin language. Valla and Beccadelli used to read to the king during dinner the works of the ancients, and especially Livy's Roman History, and to converse with the king about the subjects which were read. While at Naples, Valla began by his writings to show his talent as a critic and a scholar. The freedom with which he treated Livy, and the fearless manner in which he attacked historical and theological errors, drew upon him the enmity of contemporary scholars and theologians; for to doubt the accuracy of Livy's statements was regarded in those times as a kind of heresy. After having spent some years at Naples he went to Rome, and became a canon of St. John in the Lateran. But his heresies endangered his safety; and after some time he was compelled, by the command of the pope, to quit Rome. Valla returned to Naples, where Alfonso, as before, gave him protection against his enemies, and in 1443 the king appointed him his private secretary. The number of his enemies, among whom we may mention Beccadelli, Facius, and Poggio, was increased by the bitterness with which Valla inveighed against them; and a theological dispute, in which he became involved at Naples, had the most serious consequences for him: he was summoned by the Archbishop of Naples before an assembly of all the clergy of the city, and condemned to be burnt alive. Valla evaded the execution by declaring that he believed everything which the Church required, until Alfonso had time to rescue him. Poggio relates that he was scourged round a convent at Naples, and then expelled from Naples. This story is believed to be a malicious fabrication of Poggio; but however this may be, Valla left Naples and went to Rome to justify himself before the pope and the cardinals, and he succeeded so well that Pope Nicholas V. not only treated him with great distinction, but appointed him professor of rhetoric with a handsome salary. He was also restored to his place as canon of St. John in the Lateran, and was at last raised to the office of secretary to the pope. He died at Rome in 1457, or, according to others, in 1465, and was buried in the church of which he had been a canon, where his tombstone still remains. It had at one time been removed from the church, but Niebuhr discovered it and caused it to be restored.

Valla was the ablest Latin scholar of his time. He was the first who read the ancient writers in a true critical spirit. He was also the first who pointed out inconsistencies in Livy, for which he was bitterly persecuted by Poggio and Morandus of Bologna. The controversies which were carried on between him and his antagonists are almost unequalled in the history of literature for their bitterness: they are full of the most vehement invectives and slanderous imputations. Valla's works are partly historical, partly controversial or critical: after his death two collections of them were published, one at Venice in 1492, and a more complete one at Basel in 1540. Those works which deserve especial mention are his 'Elegantiæ Sermonis Latini,' which has often been printed, and is still very useful; his 'Notæ in Novum Testamentum, sive de Collatione Novi Testamenti,' in two books; and his Commentaries on Livy and Sallust. Valla also translated into Latin the Fables of Æsop, Homer's Iliad, Thucy-

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dides, and Herodotus. The last translation was incomplete when he died, and was finished by Pontanus. His translations have been severely censured by modern critics for their carelessness and inaccuracy, but it must be borne in mind that many of their deficiencies may not have risen altogether from his imperfect knowledge of Greek or carelessness, but also from the bad manuscripts which he used.

The biography of Valla involves many difficulties, which partly arise from the false or exaggerated accounts of his enemies. A minute and critical history of the life of Valla is given by Drakenborch, in the seventh volume of his edition of Livy. Compare also Hodius, *De Græcis Illustribus*, p. 104, &c.; Vossius, *De Histor. Lat.*, p. 579, &c.; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætat.*, under 'Valla,' where a complete list of his works is given; Bayle, *Dictionnaire Historique et Critique*, under 'Valla.'

VALLE, PIETRO DELLA, surnamed Il Pellegrino, a traveller of the 17th century, was born at Rome on the 2nd of April 1586. Possessed of an independent fortune, he spent his youth in literary pursuits; his verses procured him admission into the academy of the Umoristi. The expectation of a war created by the disturbances which followed the death of Henry IV., induced Della Valle to turn soldier. He does not appear however to have seen any land service at that time, and of a cruise which he made off the coasts of Barbary in a Spanish fleet in 1611, he says himself that they had only scuffles, not battles.

An unsuccessful love affair, in which he was engaged on his return to Rome, drove him to Naples to consult his friend Mario Schipano, about a project he had formed to visit the Holy Land. At Naples he took upon him the habit, and made a vow always to bear the name, of a pilgrim. He embarked at Venice on the 8th of June, 1614, and continued an unsettled traveller till 1626. He first bent his course to Constantinople, which he reached on the 15th of August; he remained there till the 25th of September 1615. From Constantinople he proceeded by way of Rhodes and Alexandria to Cairo. Leaving Cairo on the 8th of March 1616, he travelled by land to Aleppo and Baghdad, where he fell in love with Maani Gioerida, a young Chaldean, a native of Mardin, whence her parents had been driven by the Kurds, and married her. Della Valle carried his wife into Persia, where he was favourably received by Shah Abbas. He remained in Persia six years (January 1617, to January 1623), during which time he visited, in the suite of the king, Ispahan, the Caspian provinces, and Azerbijan. He served in a war between Persia and the Porte, and endeavoured to procure some amelioration of the condition of Christians in Persia. In December, 1621, his wife died: he had her corpse embalmed, intending to carry it to Rome with him. In the beginning of 1623 he sailed from Gambroon to Surat: he remained in India till the close of 1624. He returned by Muscat to Basrah, traversed the desert to Aleppo, and visiting Cyprus, Malta, Sicily, and Naples by the way, he arrived at Rome on the 28th of March 1626. Here Della Valle deposited the body of his wife in the tomb of his ancestors, on the 23rd of May 1627: he pronounced a funeral oration over her, in the delivery of which he was interrupted by his tears. Some authors say that his audience sympathised with him; others that they laughed at him.

Urban VIII., to whom Della Valle presented a memoir on the condition of Georgia, appointed him an honorary gentleman of his bedchamber. Soon after he buried his first wife, Della Valle married a young relation of hers who had accompanied him on his travels. Having in a violent access of anger killed a coachman on the Place of St. Peter, while the pope was in the act of pronouncing the benediction, Della Valle was banished from Rome, but soon obtained a pardon and leave to return. He died on the 20th of April 1652.

Della Valle caused to be printed in 1627, but did not publish, the oration which he pronounced over his wife's body at the funeral ceremony. In 1628 he caused to be printed at Venice an account of Shah Abbas, which Bellori (1662) says was not published: a French translation of this work appeared at Paris in 1631. Della Valle published in 1641, 'Di tre nuove Maniere di Verso sdrucciolo, Discorso di Pietro della Valle nell' Academia degli Umoristi il Fantastico, detta nella stessa, a' 20 di Novembre, 1633.' In 1650 he published the first part of the letters written to his friend Schipano in the course of his travels: this first part was contained in one 4to volume, and brought down the narrative to the time of his marriage with Maani Gioerida. The letters relating to Persia were published after his death, in 1659, in two volumes: the third part—his Indian travels and his return to Rome—were published in 1662. This work has been translated into French, Dutch, and German; an English translation of the last part was published in 1665. The memoir on Georgia presented to Urban VIII. was inserted by Thévénot in the first volume of his Collection. In 1644 Della Valle composed a narrative of the adventures of his second wife, which does not appear ever to have been published. He also left in manuscript an account, in Latin, of the kings or chiefs subject to Persia, and some plans and drawings, which his widow refused to communicate for publication. Della Valle appears to have been rash and vain, but he possessed the susceptibility to external impressions, retentive memory, and facility of expression, which is frequently found in persons of that character. His accounts of routes and distances, of the external appearance of countries, and of manners and customs, are lively and accurate.

(Pietro della Valle, *Viaggi descritti in Lettere familiare al suo amico Mario Schipano*; Bellori, *Life of Della Valle*, prefixed to the edition of his Travels published at Rome in 1662; *Biographie Universelle*.)

VALLISNE'RI, or VALISNIE'RI, ANTONIO, an Italian naturalist, was born on May the 3rd, 1661, at the castle of Tresilico, of which his father was governor. He received his early education from the Jesuits at Modena, and by them was instructed in the philosophy and science of the schools of the day. In 1683 he repaired to Bologna, where he studied medicine under the celebrated Malpighi, and acquired from him a taste for the observation of nature, as well as an impression of the unsoundness of the prevailing systems of philosophy and science. In 1684 he graduated at Reggio, but again returned to Bologna, to pursue his natural-history studies under Malpighi, who after three more years of application, is said to have dismissed his pupil in these words: "Systems are ideal and mutable. Observation and experience are solid and unchangeable." He visited Padua, Venice, and Parma, and in 1688 commenced the practice of a physician in Reggio. Here he devoted all his leisure to the study of nature: he planted a botanic garden, made collections of plants, minerals, and objects of interest in his neighbourhood, and commenced a series of observations on the anatomy of the silkworm, from which he was led to the study generally of the metamorphoses and generation of insects. Having published his observations, they acquired him great reputation, and he was invited to occupy a chair amongst the medical professors of the University of Padua in 1700. On taking his position amongst the teachers of an old university, he felt that his views were opposed to prevailing systems, and in order to prevent any alarm at his teaching, he published a lecture in which he endeavoured to maintain the position that the studies of the moderns do not overturn, but confirm the medical knowledge of the ancients. Notwithstanding this attempt to appease the advocates of old systems, and of entire obedience to prescribed authority, Vallisneri attacked with so much energy the prevailing errors in medicine, and especially in the sciences of anatomy and physiology, that he met with much opposition. But he found an able protector in Frederic Marcello, the procurator of St. Mark, and in 1711 was appointed to the first chair of the theory of medicine.

During the interval of his lectures Vallisneri took every opportunity of studying natural history, and for this purpose made an excursion to the Apennines, and also visited Lucca, Pisa, Leghorn, Florence, and other parts of Italy. In these excursions he made considerable collections of objects in natural history, as well as found many subjects of interesting research for the microscope, which he used with great success. In 1720 he was invited by Pope Clement XI. to become physician to his holiness in the place of the celebrated Lancisi, but he refused. In 1728 the Duke of Modena presented him with the order of knighthood, which was to be hereditary in his family. He was also invited early in his career to become first professor of physic at Turin, with a large salary, which he declined. He was known by his writings and correspondence to men of science in Great Britain, and was elected a fellow of the Royal Society of London. Vallisneri was married in 1692, and although his wife produced him eighteen children, she managed his family with so much good sense and prudence, that he was always in easy circumstances, and enjoyed much domestic felicity. He died on the 18th of January 1730, and was buried in the church of the Eremitani at Padua. He left behind him only four of his numerous family, three daughters and one son, who published an edition of his father's works, in three folio volumes, at Venice, in 1733.

Vallisneri deservedly ranks high as a naturalist and a physician. He published many papers on the various departments of natural history, in which he pointed out the necessity of observation of external nature before proceeding to generalisation. He did much by his anatomical and physiological inquiries, in conjunction with the labours of Malpighi, Redi, and others, to rescue medicine from the thraldom of received opinions, and to upset the absurd hypotheses of the functions of the animal economy which prevailed in his day. He was a great opponent of the doctrine of equivocal or spontaneous generation, a notion that was generally entertained by physiologists of that day, and which then, as now, was often looked upon as involving consequences opposed to religious truth. His contributions to botany were not numerous; but his catalogue of plants collected around Leghorn was a valuable production for its time, and his paper on the fructification of *Lemna* was an important addition to existing knowledge of the structure of a very obscure and interesting tribe of plants. As a physician he was a judicious observer of the effects of remedies in relieving disease, and was among the first to use Peruvian bark: he published several essays on the action of this and other medicines on the human economy. His name is perpetuated in that of a curious and interesting genus of plants, called by Micheli *Vallisneria*.

(Bischoff, *Lehrbuch der Botanik*; Haller, *Bib. Bot.*; Sir J. E. Smith.)

VALMONT DE BOMARE, J. C., was born at Rouen, September 17, 1731. He originally studied the law for the purpose of practising at the bar, but his attachment to natural history induced him to abandon a profession so foreign to his tastes. Having obtained from the Duke d'Argenson a travelling appointment of some kind, he visited the principal cities of Europe, and examined with great care the various

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museums of objects in natural history which they contained. He took an especial interest in mineralogy, and visited mines and metallurgic establishments for the purpose of increasing his knowledge in this department of science. During his travels, of which he published an account, he visited Lapland and Iceland, and returned, laden with objects of natural history, to Paris in 1756. In 1758 he published a list of objects in natural history, under the title 'Catalogue d'un Cabinet d'Histoire Naturelle,' 12mo. In 1761 and 1762 he published a large work on minerals generally, in 2 vols. 8vo, entitled 'Nouvelle Exposition du Règne Mineral.' His greatest work was a dictionary of natural history, entitled 'Dictionnaire Raisonné Universel d'Histoire Naturelle,' in 6 vols. 8vo. This work was one of very considerable merit, and gave descriptions of the various objects in the three kingdoms of nature, and of their uses in the economy of the arts. It has gone through a great number of editions, printed at various places, and is the basis of more modern dictionaries on the same subject. He gave courses of lectures on natural history in Paris from 1756 to 1788. He had offers to accept chairs of natural history in Russia and Portugal, but refused. He died at Paris, August 24, 1807. (Haller, *Bib. Bot.*; Sir J. E. Smith.)

VALOIS, HENRY DE, commonly called by his Latinised name, Henricus Valesius, a celebrated French scholar, was born at Paris on the 10th of September 1603, and was descended of an ancient noble family of Normandy. He was educated at Verdun, in the college of the Jesuits, and afterwards at Paris in the college of Clermont, where he had the instruction of Petavius and Sirmond, both of whom entertained a high opinion of his talents. In 1622 he went to Bourges to study jurisprudence, and after the completion of his studies he practised for several years as a lawyer, but more to please his father than from his own inclination, for the study of the ancient authors was his favourite pursuit. At last however he gave up his professional occupations altogether, and devoted himself entirely to literature. He worked very hard and without any intermission, except on a Saturday afternoon, which he used to devote to his friends. His excessive study cost him his right eye, and the left was so much weakened that he could not continue his studies without a reader. But his father was too economical to allow his son any sum of money for this purpose, and De Valois would have had a miserable existence, had not a friend, M. de Mesmes, given him a handsome pension. De Valois enjoyed this until the death of his father in 1659, which placed him in independent circumstances. The reputation which he acquired by this time as a scholar and a critic induced the French clergy to apply to him for a new edition of the Greek writers on ecclesiastical history. De Valois, who had before been requested to lend his assistance in this undertaking, had refused to do so; but now, when the whole was left to him, he readily undertook the task. By way of encouragement he received from the clergy an annual pension, which was afterwards considerably increased by the liberality of Cardinal Mazarin. In 1660, while De Valois was still engaged upon this great undertaking, he was honoured with the title of historiographer to the king. Two years after this he became completely blind. Until the year 1664 he had devoted himself to literature, but now he surprised his friends by marrying a handsome young woman, who bore him seven children. He died on the 7th of May 1676, after having suffered very much during the last few years from the infirmities of old age.

Henry de Valois was one of the last of that race of great scholars who adorned France during the fifteenth, sixteenth, and seventeenth centuries. He possessed very extensive learning and great critical sagacity, but he knew his powers, he was vain and proud, and resented any neglect of the respect which he thought due to him. His ill temper increased as he advanced in years. His works are still very useful. The following list contains the most important among them:—1. 'Excerpta Polybii, Diodori, Nicolai Damasceni, Dionysii Halicarnassensis, Appiani Alexandrini, Dionis et Joannis Antiocheni, ex Collectaneis Constantini, Augusti Porphyrogenitae, nunc primum Graece edita, Latine versa, cum Notis,' Paris, 1634, 4to. These are the so-called 'Excerpta de Virtutibus et Vitiis,' or 'Excerpta Peiresciana,' after M. Peiresc, to whom the MS. of the 'Excerpta' belonged, and to whom De Valois dedicated his edition. 2. An edition of Ammianus Marcellinus, with critical and explanatory notes, Paris, 1636, 4to. A second edition, with additional notes by H. de Valois, Lindebrog, and the editor, was published by Adrien de Valois, the brother of Henry, Paris, 1681, fol.; and a third, containing the notes of the Valesii and Lindebrog, with some of his own, by J. Gronovius, Leyden, 1693. 3. A series of the Greek Ecclesiastical Historians, in 3 vols. fol., with notes and Latin translations. They appeared in the following order:—Eusebius (Paris, 1659), Socrates and Sozomen (Paris, 1668), Theodoretus, Evagrius, and Philostorgius (Paris, 1673). This edition of the Ecclesiastical Historians was afterwards reprinted at Amsterdam, 1699, and at Cambridge, in 1720. 4. After his death there appeared his 'Notae et Animadversiones in Harpocrationem et P. J. Maussaci Notas,' edited by J. Gronovius. They are reprinted in Biancard's edition of Harpocration, Leyden, 1683, 4to.

The Life of H. de Valois was written by his brother Adrien. It is printed in Bates's 'Vitae Selectorum aliquot Virorum,' and some additions to it were afterwards published by P. Burmann, in 1739.

VALOIS, ADRIEN DE, commonly called Adrianus Valesius, a younger brother of Henry de Valois, was born at Paris on the 14th of January 1607. He received the same education as his brother, but he devoted himself principally to the study of poetry, oratory, and history. History, and more especially the history of his own country, engaged his attention for many years, and in 1646 he published the first volume of his great historical work of France, under the title 'Gesta Francorum, seu de Rebus Francicis.' The whole work consists of 3 vols. fol., and the last two appeared in 1658. This extensive and very learned work comprises the history of France only during the short period from A.D. 254 to 752. It raised his reputation so much, that in 1660 he received the title of historiographer to the king, with a pension of 1200 livres. The minister Colbert wished him to continue the work, but De Valois declared that he could not, the difficulties being insurmountable. In 1675 he published a very useful work on the state of ancient Gaul, entitled 'Notitia Galliarum Ordine Alphabetico digesta,' in fol. His edition of Ammianus Marcellinus and his 'Life of Henry de Valois' are noticed in VALOIS, HENRY DE. His other works are now of little importance, and a list of them is found in the works cited below. He died at Paris, on the 2nd of July, 1692. A collection of some minor works of A. de Valois was afterwards published by his son under the name of 'Valesiana.'

(Perrault, *Les Hommes Illustres qui ont paru en France*; Niceron, *Mémoires des Hommes Illustres*, vol. iii.; Chaufepié, *Nouveau Dictionnaire Historique*.)

VALPY, REV. RICHARD, D.D., was born December 7, 1754, in the island of Jersey, where his father, Richard Valpy, possessed an estate. He was the eldest of six children, all of whom died before they attained middle age except himself and the Rev. Edward Valpy of Norwich. He was sent at an early age to one of the foundation schools of his native island, whence at the age of ten years he was removed to the college of Valognes in Normandy. There he remained five years, during which he acquired the French language, which he ever afterwards spoke with facility. At the age of fifteen he was sent to the grammar-school at Southampton, and afterwards went to the University of Oxford, having been appointed to one of the scholarships founded in Pembroke College for natives of Jersey and Guernsey. Having taken his degree of B.A. he was ordained in 1777, and removed first to Bury St. Edmunds, and afterwards in October 1781 to Reading in Berkshire, having been unanimously elected by the corporation head-master of the grammar-school there.

In the performance of his duties as master of Reading School Dr. Valpy spent nearly the whole of his subsequent life. To elevate the school from the low state in which he found it was the first wish of his youth, and to maintain it at the height of reputation to which he had raised it was the great object of his later years. He was twice married, first in 1778, and secondly in 1782. He survived his second wife by a few years, and left a family of eleven children, all of whom were married and established in life before his death. In 1787 he was presented to the rectory of Stradishall in Suffolk, and as he was obliged to pass the greater part of the year at Reading he visited his parishioners regularly at the Midsummer and Christmas vacations. About six years before his death the infirmities of age, and particularly dimness of sight, compelled him to withdraw from the mastership of Reading School, when his youngest son, the Rev. Francis Valpy, was unanimously elected by the corporation to succeed him. Another of his sons, A. J. Valpy, was for many years a printer and publisher in London; and a great number of valuable editions of Greek and Latin works issued from his press, of which perhaps the most important was the new edition of Stephens's 'Thesaurus,' by Barker, 7 vols. folio, 1815-28. Dr. Valpy died March 28, 1836, at the residence of his son, Kensington, London.

From his youth to old age Dr. Valpy was an admirer of poetry and the drama. The tragedies of the Greek dramatists were occasionally represented at Reading school by his pupils, and he also adapted some of Shakspere's Plays for performance there. He composed several elementary works to facilitate the attainment of different branches of education, among which a Greek Grammar and a Latin Grammar have had a very large circulation.

VALSA'LVA, ANTO'NIO MARI'A, was born of a noble family at Imola, in 1666. After a preliminary education by private tutors, he was sent to the University of Bologna, where he studied medicine, and especially anatomy, under Malpighi, Salini, and others. He received his doctor's degree in 1687, and was even at that time distinguished for his industry and learning. After this, he devoted himself with extraordinary zeal to the study of both normal and morbid anatomy; dissecting night and day, preparing the dissected parts, and performing experiments; and all this, although he was of a weakly constitution, and was much occupied in private practice. He was equally excellent in surgery and medicine. In the former he is celebrated for having first in Bologna discarded the cautery and adopted the ligature of the arteries in amputation; for having materially improved the whole practice of aural surgery; and for his inventions and improvements of many surgical instruments. He also described the true nature of the steatomatous tumours formed by diseased hair-follicles, the morbid anatomy of apparent glaucoma from amber-cataract, and the constancy of the seat of cataract in the lens or its capsule. In medical practice, applying his

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unusually great knowledge of morbid anatomy, he was particularly celebrated for accuracy of diagnosis, and for his skill in treating those who suffered under diseases reputed incurable. To these he gave indeed his chief attention; striving to discern what these diseases are in their early stages, when, if ever, some remedy might be used. Among the most remarkable results which he thus attained was that mode of treating aneurisms which is still commonly called Valsalva's method, and which consists in reducing the force of the patient's circulation to the lowest degree compatible with life, by repeated bleedings, absolute rest, and starvation; a method which, often as it failed, is the only one which offers any prospect of success in aneurism of the aorta. It was he who also first pointed out the dependence of hemiplegia upon effusion in the opposite side of the brain. In normal anatomy he rendered great service by his accurate description of the muscles and other parts of the ear before scarcely known; and by his account of the muscles of the pharynx and soft palate, and of the aorta. Among his errors must be mentioned his notion that the attachment of the muscles of the eye round the optic nerve forms a ring capable of compressing and moderating the action of that nerve, and his account of a duct which he supposed to pass from the renal capsule to the ovary or testis.

In 1697 Valsalva was made professor of anatomy in the University of Bologna, and in 1705 surgeon to the Hospital of Incurables. He was three times president of the Bologna Institute; he was elected a Fellow of the Royal Society of London, and received honours of various kinds from the states and from the learned societies of Italy. He died at Bologna in 1723, leaving to its public institutions a large philosophical and medical library, and the museums of anatomy and surgical instruments which he had formed. His statue was placed in the hall of the Institute by order of the senate, and his great pupil, Morgagni, wrote his life.

Valsalva's published works are few and small, though full of value. They are, 1. 'De Aure humana Tractatus,' Bologna, 1704, 4to., which was several times afterwards published at Utrecht and other places, and reprinted in Morgagni's 'Epistolæ;' 2. 'Dissertationes Tres Anatomicæ Posthumæ,' Venice, 1740, 4to., read at the Bologna Institute in 1715-16-19, and edited by Morgagni. There is also a letter by Valsalva in Larber's edition of Palfyn's 'Surgical Anatomy.'

(Morgagni, *Life*, prefixed to his edition of Valsalva's works.)

VAN ACHEN, HANS, one of the most distinguished German painters of the sixteenth century, was born at Cologne in 1552. His name is written in various ways, as Ah Ach, Dach, Dac, Van Aken, and otherwise; but Van Achen is the correct form: a picture in the gallery of Schleisheim, near Munich, is marked 'HANS V. ACH. FE. 1598.' His family name is not known; he was called Achen, after the town of Achen or Aachen (Aix-la-Chapelle), the birth-place of his father. Van Achen was first instructed by a painter called Jerrigh by Van Mander, with whom he remained about six years. He studied also the works of Spranger, whose style of design he imitated, and although not so mannered as that master, he never forsook his style of design in after-life. Shortly after he left his first master he went to Venice to acquire the Venetian style of colouring, which he learnt of Gaspard Rems, a Fleming, who at that period was one of the most distinguished colourists at Venice. From Venice he went to Florence and Rome. In Rome he acquired a great reputation by several pictures which he painted there, some of which were engraved by Raphael Sadeler, who was at Rome at the same time. A 'Nativity of Christ,' painted for the church of the Jesuits at Rome, extended Van Achen's reputation to Germany. He visited Venice a second time, and whilst there received an invitation from Duke William of Bavaria to go to Munich, whither he repaired; and he received constant employment there for some years, and was paid very highly for his works. During his stay at Munich he was repeatedly invited by the emperor Rudolph II. to go to Prague; he however allowed four years to elapse before he complied with the emperor's request. At Prague he painted many pictures for the emperors Rudolph and Matthias, and, excepting a short time spent at Munich and Augsburg, he passed the remainder of his life there. Whilst at Augsburg he gained the affections of the daughter of the celebrated musician Orlando di Lasso, and was married to her. He died at Prague, in 1615, aged sixty-three.

Van Achen had the reputation of being the richest painter of his time. He was a bold and a rapid painter, but was a great mannerist: he neglected both the study of nature and of the antique, and was one of the leading propagators of that gross and heavy style which prevailed in Germany at the beginning of the 17th century. It consisted of an attempted union of the Florentine and Venetian styles, and combined a florid colouring with exaggerated and mannered forms. This style prevailed generally in Germany, until Rubens and Rembrandt and their imitators spread a very different taste. Achen's principal works are at Munich: the best are—the Calling of St. Peter, for St. Michael's Church: a 'St. Sebastien,' for Stanislaus Chapel, engraved by J. Müller; 'Christ upon the Cross,' with John and Mary, for the Chapel of the Cross, engraved by E. Sadeler; and the 'Discovery of the Cross by St. Helena,' for the chapel of the elector. There are several of his works also in the Gallery of Vienna: among them, portraits of Rudolph II. and his brother Ernest when young, both in armour. He painted many portraits: two of his best are considered, the portrait of Rudolph II., engraved by R. Sadeler; and that of Spranger the painter, engraved by J. Müller. Other celebrated works by Achen are—an 'Ecce Homo,' engraved by G. André; 'Mary Magdalen in the Wilderness,' by L. Kilian; and 'Justice and Truth,' by G. A. Wolfgang the elder. Many other eminent engravers have executed plates after this master.

VANBRUGH, SIR JOHN, was of foreign lineage. His grandfather, a citizen of Ghent, came over to England at the time of Alva's persecution of the Protestants in the Netherlands, and died in 1646, leaving a handsome fortune to his son Giles, who seems to have been at first engaged in business, but afterwards it is said held the place of comptroller of the treasury chamber. Giles lived till 1689, at Chester, and had a family of eight sons by his wife Elizabeth, youngest daughter and coheir of Sir Dudley Carleton, who died in 1711. John was born in 1666, but whether in London or Chester is uncertain, and beyond that very little is known with certainty respecting him till he began to write for the stage. We have no account of his early studies, and it appears rather doubtful if he was regularly educated to the profession of architecture; certainly no claim has been put forth in behalf of any one for the honour of having been the instructor of such a pupil. According to some anecdotes told of him, he studied architecture in France, where, being detected in making drawings of some fortifications, he was imprisoned in the Bastile. That he was sent by his father to that country at the age of nineteen does not admit of much doubt; yet whether it was for the purpose of completing or commencing his studies in architecture is not very clear. If this was the case, he did not attend to them very diligently, for in the course of his stay there he entered the military service, though he did not continue in it very long. It is certainly to be regretted that no more satisfactory account has come down to us, for it would be instructive to learn how an architect of such a peculiar taste formed a style which may be called his own. Still we think it may be traced to French models—to the palaces and châteaux of that country, of which lofty pavilions, turrets, and chimneys were characteristic features, and produced that variety of outline which is considered the great merit of Vanbrugh's designs. From the same source he seems to have derived his predilection for arched windows and horizontal rustics, even to the exclusion of variety in that respect. In fact he seems to have had little knowledge of, or else little relish for, the works of the Italian school, since, with all his love for massiveness and boldness, he never availed himself of its more ornate and diversified modes of rusticated work.

Whatever may have been his progress up to that period, we may suppose him to have acquired some reputation for architectural skill previous to 1695, for he was then appointed one of the commissioners for completing the palace at Greenwich when it was about to be converted into an hospital. About the same time he began to distinguish himself in his other and widely different career of a dramatic writer; and of his masterly talent for comedy his plays of the 'Provoked Wife,' the 'Relapse,' and the 'Confederacy' (the last founded upon Dancour's 'Bourgeoises à la Mode'), afford sufficient proof, and also of the levity of his disposition, if not of the licentiousness of his morals. Considered merely as literary productions they are entitled to great admiration; yet so libertine are they, not merely in language, but in plot, in sentiment, and in general tendency, that they are calculated to corrupt as well as to please. They are now banished not only from the stage, but almost from the closet; and he who might have been the Molière of our dramatic literature—or at any rate a standard classic in it—is now consigned to comparative oblivion. Fortunately he had an opportunity of displaying his other talent, and that upon a large scale. In 1702 he was employed by Charles, the third earl of Carlisle, to erect a mansion for him in Yorkshire, on the site of the ancient castle of Hinderskelf; and he produced the palace of Castle Howard, an extensive and noble pile (660 feet in length), though, like all his other works of that class, more satisfactory in its general character than when examined in detail. His patron Carlisle, who was then earl marshal of England, signified his approbation by bestowing on him the honourable and not unprofitable appointment of Clarencieux king-at-arms, in 1703. His work of Castle Howard also recommended him as architect to many noble and wealthy employers, for whom he erected stately mansions in various parts of the kingdom. Among them may be mentioned Eastbury in Dorsetshire, built for Bubb Doddington, but afterwards pulled down by Earl Temple (a circumstance not greatly to be regretted, if we may judge of it from the designs in the 'Vitruvius Britannicus'); King's Weston, near Bristol, which is greatly admired for the effect produced by its chimneys; Duncombe Hall, Yorkshire; Grimsthorpe, Yorkshire, considered one of his most important works; Seaton Delaval, Northumberland; and Oulton Hall, Cheshire. He seems to have been employed exclusively on works of this class, country-seats and mansions: for no public buildings are attributed to him except one, which was a speculation of his own, connected with his dramatic pursuits, a theatre in the Haymarket, which afterwards became the original Opera-house, on the site of the present building. In this scheme he was assisted by many persons of quality, and had Congreve for his dramatic coadjutor and Betterton for manager, by whom the house was opened in 1706. This 'confederacy' of comic talent was not however so successful as

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Vanbrugh's piece of that name, which was first brought out there. Congreve very soon retired from the concern, nor was it long before Vanbrugh himself was glad to get rid of his share in it.

It was at this period that the nation voted, as a monument of its gratitude to the first duke of Marlborough, a palace, to be named after the victory at Blenheim. The architect of Castle Howard was appointed as the fittest person for so important an occasion. Yet if the distinction and the reputation since derived to him from the building itself have shed lustre on Vanbrugh's name as an architect, the affair turned out for him a very vexatious and also a losing one. "The secret history of the building of Blenheim," in D'Israeli's 'Curiosities of Literature,' shows in what difficulties the architect was involved in consequence of no specific fund or grant for the work having been provided by parliament, and being afterwards refused. The queen furnished the necessary supplies for what was built during her life; but at her death difficulties increased, and on that of the duke, his wife Sarah, "that wicked woman of Marlborough," as Vanbrugh calls her, discharged him from his post of architect, and refused to pay what was due to him as salary. The structure was however finally completed according to the original model, and as long as it stands it will be a monument honourable to Vanbrugh. Yet it was a long time before its architectural merits were appreciated. Reynolds was almost the first who ventured to express his approbation of Vanbrugh's style, and to bear his testimony as an artist to the picturesque magnificence of Blenheim. Such authority, and afterwards that of Sir Uvedale Price and others, removed the prejudices that had been excited by former critics, and by the ridicule thrown upon Vanbrugh by Swift and Pope. But, in changing, public opinion ran almost from one extreme into the other: as it had been the fashion to see in Vanbrugh's architecture nothing but heaviness, it now became the fashion to see in it nothing but picturesque effect. His works certainly are heavy; and although solidity and massiveness are far from being faults in architecture, they may be carried too far. Vanbrugh's buildings are to be studied both with diligence as to their merits and with caution as to their defects.

Sir John died at his house at Whitehall (erected by himself), March 26, 1726, leaving a widow, many years younger than himself, but no family, his only son having been killed at the battle of Tournay. Notwithstanding the licentiousness of his pen, his private character appears to have been amiable, and his conduct tolerably correct; and even his enemies Swift and Pope admitted that he was both "a man of wit and man of honour."

VAN CEULEN, or KEULEN, LUDOLPH, a Dutch mathematician, who lived in the latter part of the 16th and the beginning of the 17th century, and whose name indicates that his family came originally from Cologne. He was born at Hildesheim, but neither the year of his birth nor the manner in which he was educated is known; and it can only be surmised that his taste led him early to the study of elementary geometry and algebra. He taught the mathematics at Breda, and subsequently at Amsterdam; but his fame rests chiefly on the effort which he made to express by numbers the ratio which the circumference of a circle bears to its diameter. The determination of this ratio has engaged the attention of mathematicians from the time of Archimedes; and during the 16th century, Metius, Vieta, Adrian Romanus, and Van Ceulen laboured, by extending the approximative processes, to reduce the error within narrower limits. The diameter being supposed to be the unit, Romanus obtained an expression for the circumference in numbers consisting of seventeen decimals, and Van Ceulen computed one which differs from the truth only at the thirty-fifth decimal. It may be observed that the approximation has since been carried to a much greater extent by means of the well-known series for the value of a circular arc in terms of its tangent.

Van Ceulen published at Delft, in 1596, a tract on the circle, in Dutch; and a translation of it, in Latin, was published by Snellius in 1619, under the title 'De Circulo Adscriptis.' The method pursued in the investigation is described in this work; and though extraordinary labour must have been undergone in the performance of the arithmetical computations, it may be seen that this was not accompanied by any display of genius; since, beginning with the known chord and the sagitta of one-sixth of the circumference, the process consists in computing the lengths of the chords and tangents of the arcs formed by continual bisections. As a monument of patient industry the determination has great merit; and it may be presumed that the computer estimated his labour highly, for, according to Snellius, he requested that the numerical expression of the circumference of a circle might be inscribed on his tomb.

Besides the work which has been mentioned, Van Ceulen published two others, in Dutch, on mathematical subjects, both of which were also translated in Latin by Snellius, and published at Leyden in 1615, under the titles 'Fundamenta Arithmetica et Geometrica,' and 'Zetemata (seu problemata) Geometrica.' From these works it may be seen that the author possessed considerable skill in the management of algebraic quantities.

He died at Leyden in 1610, and was interred in the church of St. Peter in that city.

VANCOUVER, GEORGE, was born, according to the author of his Life in the 'Biographie Universelle,' about 1750, but probably some years later. Vancouver himself states, in the introduction to the narrative of his Voyage round the World, that he entered the navy in his thirteenth year; and John Vancouver, who edited the work, states that his brother's first appointment was to the Resolution, by Captain Cook, in 1771.

George Vancouver served as midshipman on Cook's second voyage (1772-1775); and on the third voyage, in which that great navigator lost his life (1776-1780). His name only occurs once in the history of these two voyages: Captain King mentions his having sent Mr. Vancouver to Captain Clerke for instructions the morning after the murder of Captain Cook. When Captain King was promoted from being first-lieutenant of the Resolution to be captain of the Discovery, Captain Gore permitted him to take with him "four midshipmen who had made themselves useful to me in astronomical calculations, and whose assistance was now particularly necessary, as we had no Ephemeris for the present year." Of this number it is almost certain that Vancouver must have been one, for of the six original midshipmen of the Resolution, the two eldest had by that time been promoted in consequence of the death of Captains Cook and Clerke. A better school for a seaman than the two principal voyages of so accurate a navigator and surveyor, so strict a disciplinarian as Cook, can scarcely be imagined. Captain King has borne testimony to the merits of the young officers in the expedition of 1776-80:—"The two ships never lost sight of each other for a day together, except twice; which was owing, the first time, to an accident that happened to the Discovery off the coast of Owhyhee; and the second, to the fogs we met at the entrance of Awatska Bay. A stronger proof cannot be given of the skill and vigilance of our subaltern officers, to whom this share of merit almost entirely belongs."

The Resolution and Discovery reached the Nore on the 4th of October 1780, and on the 9th of December following Vancouver was created a lieutenant and appointed to the Martin sloop. He continued on board this vessel until he was removed to the Fame, one of Lord Rodney's fleet in the West Indies, where he remained till the middle of the year 1783. In 1784 he was appointed to and sailed in the Europe to Jamaica, and remained at that station till the vessel returned to England, in September 1789.

When Vancouver arrived in England, he found that a voyage had been planned by the government for exploring the Southern regions. A vessel, named the Discovery, had been purchased for this service, and Captain Henry Roberts, who had served under Cook during his two last voyages, had been named to the command. Commodore (afterwards Admiral) Sir Alan Gardner, under whose flag Vancouver was then serving, recommended him to the Admiralty, and he was solicited by the board to accompany Captain Roberts. Having been intimate friends while on board Captain Cook's ship, the arrangement was agreeable to both officers. Towards the close of April the Discovery was nearly ready to proceed down the river, when intelligence arrived of depredations committed by the Spaniards on different branches of British commerce on the north-west coast of America. The equipment of the Discovery was suspended, and Vancouver resumed his professional career under his old captain, Sir Alan Gardner.

The high prices obtained by the sailors of the Resolution and Discovery, at Canton, for the ill selected, half-worn furs which they had brought from the north-west coast of America, had attracted a horde of adventurers to that region. Their loose observations, published by ignorant book and map compilers, had given currency to the most inaccurate and contradictory accounts of the coast. The discoveries of Cook had also stimulated the Spaniards to resume their long-suspended maritime activity. A survey of the north-west coast of America by Spanish officers of marine was commenced in 1775, and prosecuted with intermissions for several years with skill and dexterity. In April 1789, an attempt was made by some British subjects to establish themselves at Nootka: the attempt gave umbrage to the Spanish officers engaged in the survey; the settlement was forcibly broken up, and some commanders of British merchantmen made prisoners, and their vessels and cargoes seized. The court of Spain yielded to the representations made by the British resident, and at his request a letter addressed to the Spanish commandant at Nootka, instructing him to deliver up possession of the country and buildings to the British officer by whom the letter should be delivered to him, was transmitted to the court of St. James's by Count Florida Blanca. The Discovery was again put in commission; the Chatham, an armed tender, destined to accompany her; and in March 1791, Vancouver was appointed to command these vessels on an expedition to the north-west coast of America. His instructions were, to receive the surrender of Nootka by the Spaniards; to make an accurate survey of the coast from the 30th degree of N. lat. northwards; and to inquire after any communications, by inlets, rivers, or lakes, between the coast and Canada. The summers of 1792-93 were allowed for the execution of the survey; the intervening winter was to be spent in completing the examination of the Sandwich Islands. After the completion of the survey, the vessels were to return to England by Cape Horn, and, if practicable, to examine the west coast of South America, from the south point of the island of Chiloe, supposed to be about 44° S. lat., in order to ascertain which was the most southern Spanish settlement, and what harbours there were south of that settlement.

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The expedition sailed from Falmouth on the 1st of April 1791. The close of that year and the beginning of 1792 were occupied in an examination of the Sandwich Islands. On the 16th of March the vessels sailed for the coast of America, which they struck in 39° 27′ N. lat. They ran down the coast, examining it minutely, to Nootka, where the frank and honourable conduct of Quadra, the Spanish commander, rendered the diplomatic part of Vancouver's commission easy and agreeable. From Nootka the expedition returned southward to San Francisco de Monterez, examining more in detail the various inlets along the coast. When the season during which the operations of the survey could be carried on with safety terminated, Vancouver returned to the Sandwich Islands. On the 29th of April he was again off the coast of America, near Cape Mendocino. He landed at Rocky Point (41° 2′ N. lat.), discovered and taken possession of by the Spaniards in 1775. Thence he ran along the shore to Nootka, where the coast survey was resumed. Vancouver returned on the approach of winter to Owhyhee, and in 1794 again returned to the American coast, which he surveyed as far north as Cook's Inlet. Having concluded this operation, he, in compliance with his instructions, sailed along the coast of South America, visiting the principal Spanish settlements, and doubling Cape Horn, brought the Discovery into the Shannon on the 13th of September 1795. During the whole of these operations the most cordial assistance and frank communications were interchanged by Vancouver and the Spanish officers engaged in a simultaneous survey of the coast.

In 1794 Vancouver had without solicitation been promoted to the rank of post-captain. He was paid off at the conclusion of his voyage, and from that time to his death, which took place May 10, 1798, he was incessantly busied preparing his journals for publication. Before his death, all the charts were completed, and the narrative printed and corrected as far as the 408th page of the third volume. The little that remained to be told was prepared for the press by his brother John. Of all the pupils of Cook, George Vancouver approached nearest to his master in accuracy and persevering energy. With the exception of sixteen months, and the two years during which he was busy preparing his journals for the press, he was engaged in active service till his death. The greater part of his survey of the north-west coast of America was performed in boats. The arduous service undermined his constitution, and on his return to England it was apparent that his death must be a premature one. The same exact enforcement of discipline, and the same incessant care of the health and comfort of his crew, which characterised Cook, were also found in Vancouver.

(Cook, *Second and Third Voyages*; Vancouver, *Voyage of Discovery to the North Pacific Ocean and round the World*; Humboldt, *Essai Politique sur la Nouvelle Espagne*; *Biographie Universelle*.)

VAN DALE, ANTON, a learned Dutchman, was born on the 8th of November 1638. He was the son of a merchant, and, in compliance with the wish of his parents, he engaged in mercantile occupations up to the thirtieth year of his age. But the desire of knowledge which he had felt ever since his childhood induced him to abandon commerce and devote himself to the study of theology and medicine. After the completion of his studies he took his degree of doctor of medicine: but, besides his medical practice, he officiated for several years as a preacher among the Mennonites, until he was appointed physician to the hospital at Haarlem, where he remained until his death, on the 28th of November 1708.

Notwithstanding his medical practice, Van Dale never abandoned his theological studies, and he also devoted a great deal of his leisure to the study of Greek and Roman antiquities. His works, which are all of a theological and antiquarian nature, show great learning and critical skill, but they are deficient in method and arrangement. They are all written in Latin, but the language is bad, and his works have ceased to be of much use. The following were at the time regarded as the most important:—1, 'Dissertationes II. de Oraculis,' 4to, 1700; 2, 'De Origine et Progressu Idololatriæ et Superstitionum,' 4to, 1696; 3, 'Dissertatio super Aristea de Septuaginta Interpretibus,' 4to, 1705. Several other dissertations, as 'Super Sanchuniathone,' and nine 'Dissertationes Antiquitatibus et Marmoribus cum Romanis tum Græcis inservientes,' were published after his death (4to, 1712 and 1743).

VANDELLI, DOMINIC, an Italian physician, who paid much attention to the study of natural history. His earliest contribution to natural history was a dissertation on some insects and marine zoophytes, accompanied with drawings. This was published at Padua, where he probably graduated, with the title 'Dissertationes de Aponi-thermis, de nonnullis Insectis terrestribus, et Zoophytis marinis,' 4to, 1758. In 1761 he published an account of some of the Confervæ found in the hot-springs of Padua. He visited South America, and remained in Brazil some time, and on his return was appointed superintendent of the botanic garden at Lisbon. In 1768 he published an account of the dragon-tree, and in 1771 a small work entitled 'Fasciculus Plantarum,' which he dedicated to Sir Joseph Banks. It was accompanied with four engravings of figures of plants. He also wrote against Haller, maintaining, in opposition to that distinguished anatomist, that the tendons and fibrous membranes generally possessed sensibility. This is said to have displeased Haller very much, who speaks of Vandelli's labours very disparagingly. He also wrote some small papers on the actions of medicine and other subjects. He visited England at a very advanced age, in the year 1815, and died shortly after his return. He was a correspondent of Linnæus; and, at the suggestion of Browne, Linnæus named a genus of Scrophulariaceous plants, in honour of him, *Vandellia*. The species of this genus are West Indian plants, and one of them, the *V. pratensis*, is known in Cayenne by the name of Wild Basil, and is esteemed a powerful vulnerary.

VANDER HELST, BARTHOLOMEW, a celebrated Dutch portrait-painter, was born at Haarlem in 1613, or, according to the 'Museo Fiorentino,' in 1601. He was one of the best portrait-painters of his time, and had by some been compared with Vandyck. He excelled equally in the head and figure and in the accessories, which he painted with the fidelity of representation almost peculiar to the painters of his nation: he also coloured richly and drew well. He painted likewise small historical pieces, and had great skill in landscape-painting.

In the town-house of Amsterdam there is a large picture by Vander Helst, containing twenty-four full-length portraits of officers of the train-band of that place, which Sir Joshua Reynolds pronounced the finest picture in the town-house, and one of the best pictures of portraits in the world. He says, "This is perhaps the first picture of portraits in the world, comprehending more of those qualities which make a perfect portrait than any other I have ever seen: they are correctly drawn, both heads and figures, and well coloured; and have great variety of action, characters, and countenances, and those so lively, and truly expressing what they are about, that the spectator has nothing to wish for." This picture is dated 1648. There is a portrait by him of a Lady (No. 140) in the National Gallery. Vander Helst was still living in 1668: Pilkington and some others mention 1670 as the date of his death; Houbraken gives no date, and Nagler says the date of his death is unknown. Vander Helst left a son, according to Houbraken, who painted battle-pieces and landscapes, but he was very inferior to his father.

VANDER HEYDEN, JAN, a celebrated Dutch architectural painter, was born at Gorcum in 1637. He learnt originally of an obscure painter on glass, and commenced early without other instruction to paint pictures of old buildings, churches, palaces, and other architectural views. He is unrivalled for the representation of modern architecture: his pictures are remarkable for their elaborate finish and the beautiful arrangement of their masses of light and shade; and yet, through their admirable perspective and harmony of colouring they have all the softness and truth of nature, and in this respect are superior to the works of Canaletto.

Sir Joshua Reynolds says that the works of Vander Heyden have "the effect of nature seen in a camera-obscura." There are several of his works in this country. In the collection of Sir Robert Peel there is a very small view, on wood, of a street in Cologne, with figures by A. Vandervelde, which was purchased for 415 guineas. There is also in the collection of Lord Ashburnham a small town view, on wood, with twenty figures by A. Vandervelde, which was sold for 600*l.* It was taken by the French, and was placed for some time in the Louvre, but was sent back to Holland at the general restoration of the works of art carried off by the French to their rightful owners. There is likewise in the Bridgewater Gallery an excellent specimen of the works of Vander Heyden. A. Vandervelde painted figures in many of Vander Heyden's pictures, and after that painter's death he was assisted by Lingelbach. One of his best pictures is a view of the town-house of Amsterdam: it is now in the Louvre. He painted also views of the Royal Exchange of London, and of the London Monument.

Vander Heyden was a mechanic as well as a painter, and he is said by some Dutch writers to have been the inventor of fire-engines. This is however not sufficiently attested; yet he is known to have been a great improver of those machines, both in their efficiency and portability. He published in 1690 a book in folio upon the subject, with illustrations drawn and etched by himself; and he was appointed by the authorities of Amsterdam to the office of director of the fire-engines of that city, with an annual salary. This appointment interfered with Vander Heyden's time for painting: he executed several good pictures after it notwithstanding. He died September 28, 1712.

VANDER MEER, JAN. There were apparently three Dutch painters of this name, but the accounts of them do not agree: some writers relate of only two artists what others relate of three.

JAN VANDER MEER, the old, was born at Rotterdam in 1627. He painted in various styles, but excelled chiefly, according to D'Argenville, in small landscapes with figures, and in sea-pieces, in which he displayed a perfect knowledge of the construction of ships. This account has however been questioned, for Vander Meer painted historical pieces and portraits, and is said also to have painted some battle-pieces; and it is not probable that the same painter should practise in so many different lines. According to Houbraken, he visited Italy and spent some years in Rome. In 1664 he was dean of the guild of painters in Amsterdam, and was at one time in affluent circumstances: he purchased a picture of De Heem for 2000 florins, which eventually proved of great service to him. In 1672, when nearly all his property was either destroyed or stolen by the French at Utrecht, he presented this picture to the Prince of Orange, who gave him a situation under the government, and in 1674 created him a counsellor. The landscapes and other small pieces attributed to this

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painter are executed in a light and free manner, but are too blue in the distances. According to Van Eynden and Vander Willigen, in their 'History of National Art,' Vander Meer painted only history and portrait. The date of his death is variously given from 1691 to 1711.

Jan Vander Meer, the younger, a relation, and, according to some, the son of the preceding, was born in 1656. He was first instructed by the elder Vander Meer, and after his death he became the scholar of N. Berghem, in whose style he executed a few pictures, but he painted chiefly landscapes with sheep and goats. His landscapes are excellent, and in painting sheep, which predominate in his pictures, he has not been equalled by any of his countrymen: he seldom painted horses or cattle. He excelled also in making pen-and-ink drawings, which he shaded very skilfully with Indian ink. He etched likewise a few plates in a very masterly manner. He died in 1706, in great poverty, brought on by intemperate habits. Some of the pictures attributed to the elder Vander Meer have been most likely painted by the younger.

The supposed third artist of this name is by some writers called John, and by others Jacob; and the misfortune said to have happened to the elder Vander Meer at Utrecht is related of this artist, but the accounts are too discrepant to enable us to say decidedly whether there were three or only two artists of this name.

VANDERMEULEN, ANTONY FRANCIS, a celebrated Flemish landscape- and battle-painter, was born at Brussels in 1634. He was the scholar of Peter Snayers, and painted some good battles in the style of his master while still very young. Some of these pictures were seen by the French minister Colbert, who invited Vandermeulen to Paris, and held out such hopes to him that he was induced to leave his own country and settle in the French capital, where he was allowed a pension of 2000 francs by Louis XIV., besides being paid handsomely for his works. His pension was afterwards increased to 6000 francs.

Vandermeulen accompanied Louis XIV. to the Netherlands in some of his campaigns, and made drawings of all the fortified places visited by the king or his army, and of all the sieges, battles, and engagements in which he was successful. The pictures painted from these designs are highly valued both for their faithful representation of the localities and for their correct costume. He excelled also in horses, which he designed with great spirit. His execution was free and his colouring generally rich, but his landscapes are rather too green in tone: his handling is in the style of Van Uden and Wildens.

Vandermeulen's principal works, twenty-nine in number, were in the Château de Marly. There are now many of them in the Louvre and many others at Versailles. These pictures are mostly of a large size: they were dead-coloured from his designs by his scholars, Martin the elder, Baudouin, and Bonnart, but were all finished by himself. The best are views of Luxembourg and Fontainebleau, the Entrance of Louis XIV. into Arras, Dinant, and another city, and the Passage of the King over the Pont-Neuf.

Vandermeulen was a member of the highest class of the French Academy. He was the friend of Le Brun, and after the death of his first wife he married a niece of that painter, who by her misconduct is said to have sent her husband prematurely to the grave. He died at Paris in 1690. Many of his pictures and designs have been engraved; the prints after his works amount to nearly one hundred and forty.

Peter Vandermeulen, the brother of Charles Anthony, painted some battles for William III. of England: he came to this country in 1670. He was originally a sculptor.

VANDERMONDE, a French mathematician and philosopher, was born in Paris in 1735, and during his childhood, his health being delicate, his father, a physician of Landrecies, caused him to be early taught to sing, in the hope that, by the exercise of his voice, his lungs might acquire strength.

When he was thirty years of age he was introduced to Fontaine, in whose society he felt so much pleasure that he became his pupil, and immediately applied all the powers of his mind to the study of mathematics. In this he appears to have succeeded so far, that on being recommended by his friend Dusejour to propose himself as a candidate for admission to the Académie des Sciences, he prepared a memoir on the resolution of algebraic equations, which he read at a sitting of that learned body in 1771. Having been elected, he subsequently presented several other memoirs on mathematical subjects: among these may be mentioned one entitled 'Recherches analytiques sur les Irrationelles d'une nouvelle espèce,' and another on the elimination of unknown quantities.

Vandermonde had always a decided taste for music, and during several years he made it a particular object of study. Having analysed the works of the best musicians of the time, he came to the conclusion that the whole art was founded on one general law, by which, with the aid of mathematical processes, it would be possible for any person to become a composer; and he explained the nature of his method before the Académie in 1778, and again in 1790. His two 'Mémoires' were submitted to the consideration of certain members who were appointed to examine them; and though a favourable report was made by Glück, Philidor, and Piccini, the opinions were not unanimous; the mathematicians are said to have found in the 'Mémoires' too much music, and the musicians too much mathematics.

The versatility of his taste and talent led Vandermonde next to the study of chemistry; and becoming connected with Lavoisier, Monge, and Berthollet, he was engaged for a time in making experiments on the gases and on the composition of iron and steel.

After the death of Vaucanson, Vandermonde was appointed to the direction of a conservatory or museum for arts and manufactures which had been formed by that philosopher; and considering it as a collection which might be made highly useful to the country, he spared no pains or expense to augment it with models of all the different machines which he could procure. This was the original of the Conservatoire pour les Arts et Métiers, which was afterwards removed to the Abbaye St. Martin.

From a conversation with M. Senovert, the translator of Stewart's 'Philosophy of the Human Mind,' he was induced to study that branch of science; and applying himself to it with his usual ardour, he was soon above the level of his countrymen in his knowledge of that intricate subject. On the formation of the École Normale he was appointed in 1795 professor of political economy in that institution, and in the same year he was appointed to the first class of the Institut.

At the breaking out of the Revolution Vandermonde entered into the clubs which were then formed, purely, it is said, as a philosopher, that he might study the characters of the men who distinguished themselves in those turbulent times, and without taking any active part in the measures which were then put in practice.

He exhausted his private fortune in advancing the objects of the museum which had been committed to his care; and being paid, like other public functionaries, in assignats, the depreciation of these reduced him to poverty. He died of a vomiting of blood, on the 1st of January 1796.

His works consist only of the 'Mémoires,' which are printed in the volumes of the Académie des Sciences. His lively imagination seems to have carried him too rapidly from one subject to another to permit him to acquire a profound knowledge of any; and thus the reputation which he acquired during his life may be said to have terminated at his death, or to have survived only for a time in the memory of his friends.

VANDERVELDE, ADRIAN. This celebrated painter was born at Amsterdam in 1639, and showed great ability for drawing at an early age. He became the scholar of John Wynants, with whom he remained some years. Adrian Vandervelde excelled in landscapes, in cattle, and in small figures, and was of great assistance to many of the most distinguished painters of his time by embellishing their pictures with figures, and thus adding greatly to their value. He painted figures in the pictures of Wynants, Vander Heyden, Ruysdael, Hobbema, Moucheron, and others. Vandervelde executed likewise some historical pieces, in which he was very successful; he painted a 'Taking down from the Cross' for a Roman Catholic church at Amsterdam, in which the figures, though less than life, were of a considerable size; and he left several other works of a similar description unfinished at his death in 1672, in only his thirty-third year. Considering the early age at which he died, his pictures are very numerous, yet they are sold for very high prices.

Adrian Vandervelde was well acquainted with the human figure, and also with everything else that he painted. He was extremely industrious, and was constant in his recourse to nature in the studies of all his works: the various effects of light upon the trees and other objects of his landscapes, both in the morning and evening scenes, are remarkably true to nature, and are managed with perfect mastery of his materials. He is distinguished also for the extreme delicacy of drawing of all the objects which he represented.

VANDERVELDE, or VANDEVELDE, WILLIAM, called the Old, to distinguish him from his son of the same name, a very celebrated marine painter, was born at Leyden in 1610. Of his early studies little is known, but he appears as a boy to have been bred to the sea; and it was during the voyages of his youth that he acquired his love for the sea and his knowledge of ships, which was eventually of such eminent service to him as a marine painter. He distinguished himself early by some drawings of sea-fights, and he was in consequence commissioned by the States of Holland in 1666 to accompany Admiral de Ruyter on board the Dutch fleet, for the purpose of making designs of whatever engagements might take place between the Dutch and English fleets. He made some admirable drawings of the great engagement which took place off Ostend in June in that year. By these and other designs he acquired such a reputation that he was invited in 1675 to England by Charles II., who granted him a pension of 100*l.* per annum, with the title of painter of sea-fights to the king. He is said to have been so zealous in the service of Charles, as to be ungrateful to his country: he led the English fleet to burn Schelling.

Vandevelde did not paint his designs: they were generally executed with a pen upon paper fixed upon canvas, upon parchment, or upon white prepared canvas; he also executed some in black and white: every part is drawn and made out with a knowledge and precision unrivalled in that style. Some of his designs were painted in oil by his son, who lived with him in this country, and received from the king also a pension of 100*l.* per annum for that express purpose. A copy of the following privy-seal was purchased among the papers of Pepys, and was given by Dr. Rawlinson, the antiquary, to Vertue, the engraver:—"Charles the Second, by the grace of God, &c., to our dear cousin, Prince Rupert, and the rest of our commissioners for executing the place of lord high-admiral of England, greeting. Whereas we

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have thought fitt to allow the salary of one hundred pounds per annum unto William Vandevelde the elder, for taking and making draughts of sea-fights; and the like salary of one hundred pounds per annum unto William Vandevelde the younger, for putting the said draughts into colours for our particular use; our will and pleasure is, and wee do hereby authorise and require you to issue your orders for the present and future establishment of the said salaries to the aforesaid William Vandevelde the elder, and William Vandevelde the younger, to be paid unto them and either of them during our pleasure; and for so doing these our letters shall be your sufficient warrant and discharge. Given under our privy-seal at our pallace of Westminster, the 20th day of February, in the 26th year of our reign." After the death of Charles, James continued the pension.

Vandevelde witnessed many of the fights that he drew: he attended the engagement at Solebay in a small vessel by order of the Duke of York. He died in London, and was buried in St. James's Churchyard; the following inscription was engraved on his tombstone: "Mr. William Vandevelde, senior, late painter of sea-fights to their majesties king Charles II. and king James, dyed 1693."

VANDERVELDE or VANDEVELDE, WILLIAM, the Younger, was greatly superior to his father, and is accounted by connoisseurs the best marine-painter that ever lived; but in representing the grandeur of a stormy ocean he is very far inferior to Turner, and in truth of colour and transparency he is inferior also to Stanfield. William Vandervelde was born at Amsterdam in 1633, and was taught by his father until he came to England, when he was placed with Simon de Vlieger, a clever ship-painter. Young Vandervelde came early to this country, and lived probably with his father at Greenwich: he died on April 6, 1707. The works of the younger Vandervelde are very valuable: the best of them are in England. His calms and his storm-pieces are equally excellent, and they are all remarkable for their delicacy of drawing and transparency of colouring. Walpole says of him, "William Vandevelde, the son, was the greatest man that has appeared in this branch of painting; the palm is not less disputed with Raffaelle for history, than with Vandevelde for sea-pieces." Two of the younger Vandervelde's pictures are in the National Gallery, 'A Calm at Sea,' and 'A Fresh Gale at Sea;' but they are of small size and little importance. The collection of the Earl of Ellesmere at Bridgwater-House is very rich in Vanderveldes, containing 'The Entrance to the Brill;' 'A Calm;' 'A Fresh Breeze;' two 'Naval Battles;' a 'View of the Texel;' and the famous 'Rising of the Gale,' in competition with which—and as a companion to it—Turner painted his 'Gale at Sea,' which now hangs in the same gallery.

The younger Vandervelde left a son of the same name, who also painted sea-pieces, and made good copies of the works of his father. He died in Holland. Both the Vanderveldes sat to Sir Godfrey Kneller.

VANDER WERFF, ADRIAN. This celebrated painter was born of a good family at Kralinger Ambacht near Rotterdam, in 1659. He studied first with Cornelius Picolett, a good portrait painter, but at the age of thirteen was placed with Eglon Vander Neer, with whom he remained four years, and made such progress as to render his master great assistance in his works. At the early age of seventeen Vander Werff set up for himself as a portrait painter at Rotterdam. He painted small portraits in oil, in the style of Netscher: he however soon got tired of this branch, and took to historical painting; and he was remarkably successful in disposing of his first pictures. Perhaps no painter ever rose more steadily to fortune than Vander Werff; every year added to his wealth and to his reputation. He painted a picture for an East India merchant of the name of Steen at Amsterdam, where he had been with his master Vander Neer, which was apparently the making of his fortune. It attracted the attention of and was purchased by the Elector John William of the Pfalz, when passing through Amsterdam; and when that prince was at Rotterdam in 1696, he visited Vander Werff, and ordered two pictures of him: his own portrait, for the grand-duke of Tuscany, and a Judgment of Solomon, which pictures he requested Vander Werff to bring to him in person to Düsseldorf, in the following year. Vander Werff took the pictures, and the elector was so well satisfied with them, that he wished to take the painter into his service, and offered him a noble salary: Vander Werff however consented to give up only six months in the year to the elector, and was allowed a salary of 4000 florins, but it was raised to 6000 upon his afterwards consenting to devote nine months in the year to the prince, who presented him with his portrait set in diamonds, and honoured him with knighthood for him and his heirs. He purchased also at a high price the works which Vander Werff executed during the remaining three months of the year.

Vander Werff received very high prices for his pictures. After the death of the elector in 1716, he was at liberty to dispose of them to whom he pleased; and in the following year, 1717, he sold three to one nobleman for 10,000 florins, a Judgment of Paris for 5500 florins, a Holy Family for 2500 florins, and a Magdalen for 2000 florins. In the year after he sold another Judgment of Paris for 5000 florins, and a Flight into Egypt for 4000 florins: shortly afterwards he sold to an English gentleman ten pictures for 33,000 florins; and after his death, a painting of the Prodigal Son was sold for 5500 florins. He died November 12, 1722.

The pictures, or the greater part of them, painted by Vander Werff for the elector John William, which formed part of the Düsseldorf collection, are now in the Pinakothek at Munich, where there are twenty-nine paintings by Vander Werff, including the Fifteen Mysteries of the Roman Church, and many of his best pieces. The Ecce Homo, containing many small figures, painted in 1698; Abraham with Sarah and Hagar, painted in 1699; and a Magdalen in the Wilderness, painted in 1707; are remarkable works, equally excellent in composition, drawing, colouring and execution, and are perhaps almost unequalled for their delicate and elaborate finish; yet through an artificial chiaroscuro they have a cold and inanimate effect, which greatly detracts from the gratification the spectator might be expected to experience in contemplating such exquisite works of art. Sir Joshua Reynolds saw most of these works at Düsseldorf before the collection at that place was purchased by the late king of Bavaria, and in his 'Journey to Flanders and Holland' he has made some remarks on these pictures, which define admirably the beauties and defects of this painter. He says: "His pictures, whether great or small, certainly afford but little pleasure. Of their want of effect it is worth a painter's while to inquire into the cause. One of the principal causes appears to me, his having entertained an opinion that the light of a picture ought to be thrown solely on the figures, and little or none on the ground or sky. This gives great coldness to the effect, and is so contrary to nature and the practice of those painters with whose works he was surrounded, that we cannot help wondering how he fell into this mistake. In describing Vanderwerf's manner, were I to say that all the parts everywhere melt into each other, it might naturally be supposed that the effect would be a high degree of softness; but it is notoriously the contrary, and I think for the reason that has been given; his flesh has the appearance of ivory or plaster, or some other hard substance. What contributes likewise to give this hardness, is a want of transparency in his colouring, from his admitting little or no reflection of light. He has also the defect which is often found in Rembrandt, that of making his light only a spot."

VAN DER WEYDEN, ROGER, the elder, a celebrated early Flemish painter, whom recent researches have identified with ROGER of BRUGES, the *Ruggieri da Bruggia* of Vasari, and *Rogerius Gallicus* of Facius. He was born about 1390, and was a scholar of Jan Van Eyck, whose new method of oil painting he introduced into Italy. Van der Weyden practised both in distemper and oil, and is said to have been the first to substitute linen cloth for panel to paint on. By 1430 he had acquired so high a reputation that Pope Martin V. presented an altar-piece by him to Juan II. of Spain. In 1436 he was appointed painter to the city of Brussels. He visited Italy in 1449, painted an altar-piece for Lionel d'Este of Ferrara, was present at the Jubilee in Rome in 1450, and, according to Wauters, afterwards went to Paris and painted there the picture now in the Palais de Justice, attributed to Van Eyck. He died at Brussels June 16, 1464, and was buried in the church of St. Gudule. Van der Weyden was the best of Van Eyck's scholars, and his influence was strong in forming the Flemish school; but his drawing is often meagre, and as a colourist he is much inferior to his master. The museums of Antwerp, Berlin, and Munich possess some of his best works. In the National Gallery is a "Deposition" (No. 664) by him.

VAN DER WEYDEN, ROGER, the younger, the son, or more likely grandson, of the preceding, was born about the middle of the 15th century. Nothing trustworthy is known of his life, except that he was admitted a master of the Antwerp Guild in 1528, and died in that city, of the sweating sickness, in April 1529. His style is formed on that of the elder Van der Weyden, and though less vigorous shows more feeling and refinement. The National Gallery possesses by him, 'Portraits of Himself and Wife;' 'the Magdalen;' 'Mater Dolorosa;' and 'Ecce Homo.'

VANDYCK, SIR ANTONY. This great painter was born at Antwerp, March 22nd 1599. His father was a glass-painter of Hertogenbosch (Bois-le-Duc), and gave his son his earliest instruction in drawing; he was instructed also by his mother, who painted landscapes, and was very skilful in embroidery. Before he became the scholar of Rubens, Vandyck is said to have been placed with Van Balen. With Rubens he made such progress as to be soon intrusted with the execution of some of his master's sketches, and, according to a common but probably incorrect report, to excite his jealousy. Rubens has had the credit of having been actuated by jealousy when he advised Vandyck to confine himself to portrait painting, and to visit Italy for the purpose of studying the works of Titian and other great Italian masters. Walpole entertained a more rational view: he supposes that Vandyck felt the hopelessness of surpassing or even equalling his great master in his own line, and that he voluntarily devoted his chief attention to portrait. If Rubens recommended Vandyck to visit Italy, it was clearly for Vandyck's benefit, and his following that advice clearly shows that he saw fully the advantages to be derived from such a visit, of which Rubens himself was an excellent example. The immediate cause of Rubens's reputed jealousy of his scholar is accounted for by a variously told anecdote. Diepenbeck, another of Rubens's scholars, is said to have been pushed by one of his companions against the great picture of the Descent from the Cross, upon a part that was still wet, and to have done it considerable damage, which was however so well repaired by Vandyck, that Rubens is reported to have been at first better pleased with that part

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of the picture after the accident than before it; but upon the circumstance being related to him, to have become jealous of Vandyck, and to have repainted the part again himself. Another version of the story says that this accident increased his esteem for Vandyck. Whatever may be the real statement of the case, Rubens and Vandyck appear to have parted on the best of terms. Vandyck presented Rubens with two historical pictures, an Ecce Homo and Christ in the Garden of Olives, and a portrait of Rubens's second wife: he was presented in return by Rubens with one of his most beautiful horses.

In the year 1623 Vandyck set out for Italy, but delayed some time at Brussels, fascinated by the charms of a peasant girl of Savelthem, who persuaded him to paint two pictures for the church of her native place—a St. Martin on horseback, painted from himself and the horse given him by Rubens; and a Holy Family, for which the girl and her parents were models. In Italy he spent some time at Venice and Genoa, where he painted many excellent portraits. From Genoa he went to Rome, where he was also much patronised, and lived in great style. A portrait of Cardinal Bentivoglio, painted at this time, is one of his masterpieces: it is in the Pitti Palace, and hangs near the celebrated portrait of Leo X. by Raffaelle, and is in every respect an admirable picture. Vandyck was known in Rome as the Pittore Cavaliresco. He avoided the society of his countrymen, who were men of low and intemperate habits. They had formed themselves into a well-known society called the Schilder-Bent, and annoyed Vandyck so much that he was obliged to leave Rome and return to Genoa about 1625. Germans were also admitted into this society: it was not broken up until the year 1720. Whilst at Genoa Vandyck received an invitation to go to Palermo; whither he went, and he painted there portraits of Prince Philibert of Savoy, the viceroy, and other distinguished persons; also the celebrated painter Sophonisba Anguisciola, then in her 92nd year. He remained only a short time in Sicily, being driven away by the plague. He returned to Genoa, and thence to his own country.

Vandyck's first picture after his return to Antwerp was a St. Augustin, for the church of the Augustines in that place, by which he established his reputation as one of the first painters of his time, and it was followed by his still more celebrated picture of the Crucifixion painted for the church of St. Michael at Ghent. He painted several other excellent historical pictures, but acquired greater fame by his portraits. He was in high favour with his old master Rubens, who is said to have offered him his eldest daughter in marriage, but Vandyck declined upon the plea that he intended to return shortly to Rome, or really, as some say, because he was in love with the step-mother. From Antwerp Vandyck went to the Hague by the invitation of the prince of Orange, Frederick of Nassau, and painted many portraits of the principal personages at that court. Whilst at the Hague he heard of the great love of the arts of Charles I., and he came to England with the hope of being introduced to the king. His hopes not being realised, he went to Paris, and not being more successful in that place, he returned to his own country. Charles however, having shortly afterwards seen the portrait of the musician Nicolas Laniere, director of the music of the king's chapel, requested Sir Kenelm Digby, who had sat to Vandyck, to invite him to come again to England. He came to England about 1632; was lodged by the king at Blackfriars; was knighted in that year, and in the year following, 1633, he was granted an annual pension of 200*l.* for life, with the title of painter to his majesty, besides being handsomely paid for his works. There is a note in Walpole of a sum of 280*l.* paid to Vandyck by the king, for various pictures in 1632. For a simple whole length the king paid 25*l.*, but other people appear to have paid more. Walpole says, "Vandyck had 40*l.* for a half, and 60*l.* for a whole length; a more rational proportion than that of our present painters, who receive an equal price for the most insignificant part of the picture."

Vandyck was indefatigable in his application; he painted a portrait in a day. He often detained people who sat to him to dinner, that he might have an opportunity of studying their countenances, and he retouched their portraits again in the afternoon. He kept a great table, and was of most expensive habits; he was also fond of music, and was liberal to musicians. In the summer he lived at Eltham in Kent. Buckeridge, in his 'Essay towards an English School,' speaking of Vandyck, says, "He always went magnificently dressed, had a numerous and gallant equipage, and kept so good a table in his apartment, that few princes were more visited or better served." This luxurious and sedentary life destroyed his constitution and wasted his means. He endeavoured to repair his fortunes by the absurd study of alchemy and the search of the philosopher's stone: a pursuit in which he was probably encouraged, says Walpole, by the example of his friend Sir Kenelm Digby. Shortly before he died, the king bestowed on Vandyck, for a wife, Mary, grand-daughter of the unfortunate Ruthven, earl of Gowry. Not long after they were married, he went with his wife to Paris, "in hopes," says Walpole, "of being employed in some public work;" but after remaining there for a short time, and seeing no prospects of success, he returned to London, and, still bent upon executing some public work, he proposed to the king, by Sir Kenelm Digby, to paint the walls of the Banqueting-house at Whitehall with the history and procession of the Order of the Garter. He made a design, with which the king is said to have been pleased, but he demanded such a large sum for the carrying it into execution (80,000*l.*, probably a misprint for 8000*l.*), that it was judged unreasonable; and whilst the king was treating with him for a less sum, the project was put an end to by the death of Vandyck: he died in London, on the 9th of December 1641; and was buried in St. Paul's Cathedral, near the tomb of John of Gaunt. He left one daughter by his wife Mary Ruthven, who married Mr. Stepney, who rode in the horse-guards on their first establishment by Charles II. Notwithstanding his expensive habits, he died worth about 20,000*l.*

Vandyck is generally allowed to dispute the palm with Titian in portrait painting, and he is by some accounted upon the whole superior to him. He was inferior to Titian in richness and warmth of colouring, but surpassed him in perhaps every other respect. Vandyck is unrivalled for the delicacy of drawing and beauty of his hands; he was perfect master of drawing and of chiaroscuro; he was admirable in draperies; and with simplicity of expression and grace of attitude, he combined both dignity and individuality. His portraits generally impress us with the feeling that he has not only selected the most suitable attitude for the figure, but that he has also chosen the best view of the countenance. His latest works are executed in a careless though masterly manner, but some of his earliest portraits, particularly some of those painted in Italy, combine with his own masterly style of design the exquisite finish of Holbein.

Although Vandyck has acquired his great name by his portraits, he painted also many excellent historical pieces, and he never at any time ceased to paint pictures in this line; they are however very inferior to his portraits: they want generally both feeling and expression. His best historical picture, in the opinion of Sir Joshua Reynolds, is the 'Crucifixion between the two Thieves,' at the church of the Recollets at Mechlin, of which he says, "This perhaps is the most capital of all his works, in respect to the variety and extensiveness of the design, and the judicious disposition of the whole. In the efforts which the thieves make to disengage themselves from the cross, he has successfully encountered the difficulty of the art; and the expression of grief and resignation in the Virgin is admirable. This picture, upon the whole, may be considered as one of the first pictures in the world, and gives the highest idea of Vandyck's powers: it shows that he had truly a genius for history-painting, if it had not been taken off by portraits."

Vandyck's pictures are very numerous, almost as much so as those of Rubens. Many of the best of them are in this country, at Windsor Castle, at Hampton Court, at Wilton House, and at Blenheim, and in many other private collections. His masterpiece, in the opinion of Walpole, is the dramatic portrait of the Earl of Strafford and his secretary Sir Thomas Mainwaring, at Wentworth House. There is one also at Blenheim of this subject, which Dr. Waagen praises very highly; Walpole however says that the picture at Wentworth House is infinitely superior to it. At Wilton House there are twenty-five pictures by Vandyck, and it is here, says Walpole, that Vandyck is upon his throne; and the great portrait of Philip, earl of Pembroke, with his family, says the same writer, "though damaged, would serve alone as a school of this master." Charles I. was painted several times by Vandyck, sometimes on horseback, and he repeated some of the portraits of him: they are among his best works. Among his more interesting works also is the series of portraits of the most eminent artists and others his contemporaries at Antwerp, painted in small in chiaroscuro, before he left Antwerp for the Hague. The originals were never collected, but they were etched and have been published together, to the number of one hundred, three times, under the following titles—'Icones Virorum doctorum, pictorum, chalcographorum, &c. numero centum, ab Antonio Vandyck pictore ad vivum expressæ et ejus sumptu æri incisæ Antverpiæ.' Vandyck etched some of the plates himself.

The superb head of Gevartius, as it is called, in the National Gallery in London, attributed to Vandyck, is supposed by some critics to have been painted by Rubens. Passavant and Dr. Waagen are both of this opinion, but they think that the rest of the picture is the work of Vandyck. Dr. Waagen has observed that this picture cannot be the portrait of Caspar Gevartius, the friend of Rubens; for he was not born until 1593, and it represents a man between 50 and 60; and that if it represents the canon John Gevartius, it cannot have been painted by Vandyck, for he died in 1623, whilst Vandyck was in Italy; nor can it have been painted by him before he went to Italy, for it is not the production of a young hand. It is clear from the print by P. Pontius that it is the head of Cornelis Van der Geest. There are four other works by Vandyck in the National Gallery—A 'Portrait of Rubens,' 'The Emperor Theodosius refused Admission into the Church by St. Ambrose,' which is little more than a free copy of the picture by Rubens in the Imperial Gallery at Vienna; a similar study of Rubens's 'Miraculous Draught of Fishes;' and a 'Study of Horses.'

(Houbraken, *Groote Schouburgh, &c.*; Descamps, *La Vie des Peintres Flamands, &c.*; Walpole, *Anecdotes of Painting in England*; Passavant, *Kunstreise durch England und Belgien*; Waagen, *Kunstwerke und Künstler in England und Paris*; Carpenter, *Pictorial Notices; consisting of a Memoir of Sir Anthony Van Dyck*.)

VANE, SIR HENRY, the Younger, was born about the year 1612. He was descended from an ancient family in the county of Kent, and was the eldest son of Sir Heny Vane of Hadlow in Kent, knight,

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comptroller of the household and secretary of state to King Charles I. He received the first part of his education at Westminster School. About the sixteenth year of his age Sir Henry Vane became a gentleman commoner of Magdalen Hall, Oxford; but Wood says, that when he should have matriculated as a member of the university, and taken the oaths of allegiance and supremacy, he quitted his gown, put on a cloak, and studied notwithstanding for some time in that hall. On leaving Oxford he spent some time in France, and more in Geneva, where he contracted an unconquerable aversion towards the government and liturgy of the Church of England. After his return home, his father, being then comptroller of the household and a privy councillor, was greatly displeased on discovering the heterodox state of his son's opinions. The interference of Laud in the work of recalling him to the doctrines of the Church of England produced the effect of confirming him in his sectarianism. In 1635 he went, for conscience sake, to the infant colony of New England, where he remained about two years. On his return to England he married; and, through his father's interest, was joined with Sir William Russell in the office of treasurer of the navy. In 1640 he was knighted. He sat for the borough of Kingston-upon-Hull in the parliament which met at Westminster, April 13, 1640, and again in the Long Parliament, which began November 3, the same year. During Strafford's trial young Vane, in searching for some papers for his father, found in his father's cabinet some notes, which were used as material evidence against Strafford on the trial. Having been appointed sole treasurer of the navy, and considering the fees, which by reason of the war amounted to nearly 30,000*l.* a year, as too much for a private subject, he gave up his patent, which he had for life from Charles I., to the parliament, only desiring that 2000*l.* a year should go to a deputy whom he had bred to the business. When the Independents sprung up, he declared himself one of their leaders. He did not approve of the force put upon the parliament by the army, nor of the king's execution, withdrawing for some time for public affairs.

Upon the establishment of the Commonwealth, in February 1648-49, he was appointed one of the council of state; and in 1652 he was for a time president of the same council, and also at the same time one of the commissioners of the navy. On the 9th of January 1649-50, he made the Report to the House of Commons from the Committee appointed to consider the manner of electing future Parliaments. Towards the end of 1651 he was nominated one of the commissioners that were to be sent into Scotland in order to introduce the English government there.

Vane was one of those who would not submit to the usurpation of Cromwell. When Lieutenant-Colonel Worsley entered the House of Commons, on the 20th of April 1653, with two files of musqueteers, to drive out the Commons, Vane exclaimed, "This is not honest! yea, it is against morality and common honesty:" whereupon Cromwell fell a railing at him, crying out with a loud voice, "O, Sir Henry Vane! Sir Henry Vane! the Lord deliver me from Sir Henry Vane!" In 1656, as Vane persevered in his hostility to Cromwell's government —which hostility he displayed in a book published by him, entitled 'A Healing Question propounded and resolved'—he was imprisoned for some time in Carisbrook Castle in the Isle of Wight. But notwithstanding this and other means to shake his resolution, he remained inflexible both under Oliver and his son and successor Richard.

After Richard's abdication the Long Parliament, which had been restored by a general council of the officers of the army, constituted Sir Henry one of the Committee of Safety, and also a member, and afterwards president, of the council of state. But he afterwards seems to have fallen under the displeasure of the parliament, for it was voted that he should repair to his house at Raby, and remain there during the pleasure of the parliament.

On the king's restoration, the House of Commons resolved, on the 11th of June 1660, that Sir H. Vane should be one of the twenty persons to be excepted out of the Act of General Pardon and Oblivion, for and in respect only of such pains, penalties, and forfeitures, not extending to life, as should be thought fit to be inflicted on him. In July he was committed to the Tower. In January 1660-61 an insurrection of the Fifth-Monarchy Men broke out, and Sir Henry Vane, being almost the only person of station who had countenanced them, was removed from one prison to another, and at last to the Isle of Scilly. In August 1660 the Lords and Commons had joined in a petition to the king, that "if he were attainted, yet execution as to his life might be remitted," to which his majesty returned a favourable answer. But in July 1661 the Commons had so far altered their sentiments as to order that he should be proceeded against according to law, and for that purpose be sent for back to the Tower of London.

On Monday the 2nd of June 1662, Vane was arraigned, having been indicted of high treason before the Middlesex grand jury the preceding term. He pressed much for counsel, and the court assured him that after pleading counsel should be assigned him; which assurance, after his pleading *not guilty*, we are informed the court thought fit to violate. On Friday the 6th of June, the attorney-general having addressed the jury, Sir Henry was required to make his defence, and to go through with his case all at once, and not to reply again upon the crown lawyers. Vane spoke in his defence with great spirit and courage. After he had finished, Finch, the solicitor-general, addressed the jury, who, having then retired for about half an hour, returned with their verdict, which found the prisoner guilty of high treason from the 30th of January 1648 (the day of Charles I.'s execution). On the 11th of June, the sentence-day, the court finally refused to hear his reasons for an arrest of judgment, though they had promised him, before the verdict, that they would hear anything of that kind he had to offer; as they had also, before his pleading *not guilty*, promised him counsel. The sentence was, that he should be hanged, drawn, and quartered, at Tyburn; but in the order for his execution the manner of his death was altered into a beheading only on Tower Hill, which order was accordingly carried into execution on the 14th of June.

Sir Henry Vane left only one son, who was knighted by King Charles II., and created, by King William, Lord Barnard of Barnard Castle.

Sir Henry Vane was the author of various publications, both political and theological. Of the latter, the most remarkable bears the following strange title:—'The Retired Man's Meditations, or the Mysterie and Power of Godlines shining forth in the Living Word, to the unmasking the Mysterie of Iniquity in the most Refined and Purest Forms. In which Old Light is restored, and New Light justified, being the Witness which is given to this Age. By Henry Vane, Knight,' 4to, 1655, in which, amongst other subjects equally dark, he discusses the "creation, nature, and ministry of angels," "the tree of knowledge of good and evil," the "fall of man," and "the thousand years' reign of Christ;" which last discussion, though it might be supposed to be the Fifth-Monarchy Man's strong subject, we found the most unintelligible of the whole.

(*The Life and Death of Sir Henry Vane, Knt.*, Lond., 1662; *Biog. Brit.*, art. 'Vane;' *Ath. Oxon.*, art. 'Vane;' Birch's *Lives;* Ludlow's *Memoirs; Vane's Speeches* in Brit. Mus.; Whitelock; *Trial of Sir Henry Vane, Knt.*, 1662; *State Trials*, vol. ii.)

VAN EFFEN, JUSTUS, a writer who has been called the Addison of Holland, was born at Utrecht in 1684, and was intended by his father for the same profession as his own, namely, the military service. But Justus felt no inclination for the army: he preferred study, and applied himself to that of jurisprudence, in which faculty he obtained a Doctor's degree at Leyden in 1727. He does not however appear to have practised law much as a profession; for he was at first successively employed as private teacher in several families of rank, and afterwards occupied in literary pursuits. In the first-mentioned capacity he was brought into contact with superior society, and had the opportunity of forming advantageous connections, owing to one of which he was appointed to accompany Van Duivenvoorde as his second secretary when he was sent by the States, in 1714, to congratulate George I. on his accession. He afterwards visited England a second time in 1727, in the quality of first secretary to Count Van Welderen, who was then ambassador to this country. On the former of these occasions he became acquainted with Swift's writings, and translated his 'Tale of a Tub,' not however into Dutch, but into French, which language he wrote as easily as his own, under the title of 'Conte du Tonneau.' On the other, he was elected a member of the Royal Society of London. In 1719 he visited Sweden, in company with a German nobleman, and there received many marks of attention from the highest persons at court. A place of some emolument was bestowed upon him by his patron Van Welderen; but as its duties did not accord with his inclination, he put in a substitute, to whom he gave up a considerable part of the salary, and occupied himself with his pen, not only more congenially, but so successfully as to acquire a high literary reputation.

Many years before (1711) he had published a French work, under the title of 'Le Misanthrope,' upon the plan of our English 'Spectator,' and he now commenced a similar one, but every way superior to the former. The 'Hollandsche Spectator,' begun in 1731, and continued till 1735, the year of the author's death, was not only the first attempt of the kind in the language, but has become a classical work. It is stamped by easy elegance of style, by pleasantry and wit, attempered by judgment and correct feeling. Like his English model, Van Effen both instructs and pleases; and if time has deprived their pictures of life and manners of the charm of freshness, it has also imparted to them no little historic value. He died September 18, 1735.

(Van Kampen, *Beknopte Geschiednis van der Letteren en Wetenschappen in de Nederlanden.*)

VAN HELMONT, SEGRES JACOB, a Flemish historical painter, was born at Antwerp in 1683. He was the son of Matthew Van Helmont, a painter of Brussels, and was instructed in his art by his father: he followed however a very different line. The father painted markets, fairs, shops, alchemists at work, and similar scenes; the son distinguished himself for religious compositions in the great style. The younger Van Helmont settled at Brussels: he was of a weak constitution, and never left his own country. He excelled in composition and in colouring, and was considered one of the best Flemish painters of his time. He painted many works for the churches and for private persons at Brussels. Descamps has enumerated many of his works. The Triumph of Elijah over the Priests of Baal, in the church of the Carmelites; the Martyrdom of St. Barbara, in St. Mary Magdalen; and the Triumph of David, in St. Michael's church, at Brussels, are considered his masterpieces. He died at Brussels August 21, 1726, aged forty-three.

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VAN HELMONT. [HELMONT, VAN.]

VAN HOECK, JAN, a distinguished Flemish painter, was born at Antwerp about 1600. He first studied for one of the learned professions, but became the pupil of Rubens, and studied afterwards some time in Rome. While in Italy he was invited by the emperor Ferdinand II. to his court, and was much employed by him. He eventually returned to his own country, where he died, according to Houbraken, in 1650.

Van Hoeck was admirable in history and portrait, and excelled both in light and shade and colour; his figures also are better drawn than is the case with those of the pupils of Rubens and the Flemish school generally. The 'Christ on the Cross' in the church of Saint Sauveur, or the cathedral, at Bruges, is one of the finest pictures in Belgium. The Christ, which is of the size of life, has extraordinary effect and reality, and is certainly superior to the celebrated Christ of the church of St. Michael at Ghent, by Vandyck, and it is more real and impressive than any of those of Rubens: beneath the cross are the Virgin and other saints. There is a print of it by the younger Cornelius Galle; this engraver however is not very accurate in his drawing. Independent of the Christ, the composition of the picture is meagre and formal, and wants dramatic truth.

VANI'NI, LUCI'LIO, was born at Taurosano, in the province of Otranto, in 1585. He studied at Naples, Rome, and Padua, and applied himself especially to metaphysics. He afterwards travelled about Germany, France, and England. He was of a sceptical turn of mind, but seems to have had a leaning towards astrology. Cardano and Pomponazzi were his favourite authors. He was fond of religious polemics, a perilous vocation in that age. He says himself that he held disputations in England in favour of the Roman Catholic faith, and was imprisoned forty-nine days for it. Returning to Italy, he taught philosophy at Genoa; but perceiving that his orthodoxy was suspected, he went to France, where he published a curious work, the title of which alone gives some insight into the state of his mind—'Amphitheatrum æternæ Providentiæ Divino-magicum, Christiano-physicum, nec non Astrologo-catholicum, adversus veteres Philosophos, Atheos, Epicureos, Peripateticos, et Stoicos,' Lyon, 1615. His next work was 'De admirandis Naturæ, Reginæ Deæque mortalium, Arcanis,' Paris, 1616. This work raised a storm against the author, because it was considered as savouring of pantheism. The Sorbonne condemned the book to the flames. In the mean time Vanini was offering his services to the Papal nuncio Ubaldini at Paris, to write a defence of the Council of Trent. In 1617 he left Paris for Toulouse, where some time after he was arrested by order of the parliament of that city; and in February 1619 he was condemned to be burnt as a professed atheist. The president of the parliament, De Grammont, wrote an account of his condemnation and execution, which is given by Brucker, in his 'History of Philosophy,' and by Niceron, in his 'Mémoires des Hommes Illustres,' from which it appears that Vanini died making a profession of atheism. But several Roman Catholic writers, among others Tommaso Barbieri, in his 'Notizie dei Matematici e Filosofi Napolitani,' have defended Vanini against the charge of atheism. He was burned February 19, 1619.

VANLOO, JEAN BAPTISTE, originally of a noble family of Ecluse in Flanders, which had long numbered painters among its members, was born at Aix in Provence, in 1684. His grandfather Jacques was a clever portrait painter, and his father Louis Vanloo excelled in design and was a good fresco painter: he was educated in Paris in the French Academy, but settled at Aix in Provence in 1683. His two sons, Jean Baptiste and Charles André, both became eminent painters.

Jean Baptiste was instructed by his father, who taught him to draw when he was still a child: he set him to copy pictures by the old masters, and young Vanloo is said to have made a good copy when he was only eight years of age. Jean Baptiste painted portraits and history, and first practised at Nice and Toulon, where he married the daughter of an advocate. He was obliged to leave Toulon in 1707, when it was besieged by Victor, duke of Savoy, afterwards called king of Sardinia, and he returned to Aix, where he remained five years, during which time he painted many portraits and several religious pieces. In 1712 he returned to Nice, and his father dying shortly afterwards he finished the works which his father had left incomplete. He then went to Genoa and to Turin, where he was noticed by the duke of Savoy, whose family he painted as well as a portrait of the duke himself. He became acquainted at Turin also with the duke's son-in-law the Prince of Carignano, who took Vanloo into his service and sent him to Rome, where he became the scholar of Benedetto Luti. In 1719 Vanloo was lodged by his patron the Prince of Carignano in his hotel at Paris. On his return from Rome, Vanloo visited Turin and painted some pictures for the king of Sardinia, who would have retained him in his service but for his engagement with the Prince of Carignano. He soon acquired a great reputation in Paris, and was in great favour with the regent, the duke of Orleans, for whom he repaired in distemper the five cartoons by Julio Romano of the Loves of Jupiter, and also the frescoes of Niccolo Abati from the designs of Primaticcio at Fontainebleau. In the latter he was assisted by his brother Charles André. These works and the gallery containing them were destroyed in 1738 to make room for a new building.

In portrait Vanloo had few rivals in Paris. He painted Louis XV. and the queen of France; also the king Stanislaus Leczinski and his queen. Yet although he was so much occupied with portraits, he applied himself constantly to historical pieces, some of which gained him great credit. In 1731 he was made a member of the Academy, and in 1735 he was appointed professor. He painted a picture of Diana and Endymion for his reception into the Academy. Notwithstanding Vanloo's great success, a large family and an unsuccessful speculation (he lost 40,000 francs in the Mississippi scheme) rendered constant exertion necessary. He came, in 1738, with two of his sons to London, with a view of trying his fortune in this country, and he met with great success. His first works in London were portraits of Colley Cibber and Owen Mac Swinney, "whose long silver-grey hairs," says Walpole, "were extremely picturesque, and contributed to give the new painter reputation." He continues—"Vanloo soon bore away the chief business of London from every other painter. His likenesses were very strong, but not favourable, and his heads coloured with force. He executed very little of the rest of his pictures, the draperies of which were supplied by Van Aken and Vanloo's own disciples Eccardt and Root. However Vanloo certainly introduced a better style; his pictures were thoroughly finished, natural, and no part neglected. He was laborious, and demanded five sittings from each person. But he soon left the palm to be again contended for by his rivals. He laboured under a complication of distempers, and being advised to try the air of his own country, Provence, he retired thither in October 1742, and died there in April 1746." French authorities say he died at Aix, September 19, 1745.

Vanloo had an extraordinary facility of execution; he painted three well-finished heads in a single day. His colouring was rich and his drawing was correct. He had five sons, two of whom became distinguished painters, Louis Michel, painter to Philip V., king of Spain; and Charles Amadée Philippe, painter to Frederic the Great of Prussia.

Vanloo's historical pieces are numerous: 'Christ entering into Jerusalem,' at St. Martin des Champs; and 'St. Peter delivered from Prison,' at St. Germain des Prés, at Paris, are among his best works.

VANLOO, CHARLES ANDRÉ, knight of the Order of St. Michael and director of the French Academy of Painting at Paris, the younger brother of Jean Baptiste Vanloo, was born at Nice in 1705. He learned painting and sculpture when a boy at Rome; he was instructed in painting by his brother and by Benedetto Luti, and in sculpture by Le Gros. His brother took him with him to Paris in 1719, and he commenced his career as a decorative painter in the great Opera-house, but he soon forsook this branch for portrait painting. In 1723, when only eighteen, he gained the first medal for drawing at the Academy, and in 1724 the first prize for painting. In 1727 he went again to Rome, and gained one of the prizes of the Academy of St. Luke: he also distinguished himself by a picture of the 'Apotheosis of St. Isidore,' and two or three other works, which attracted the notice of the Cardinal de Polignac, then French minister at the court of Rome, who procured him a pension from the French king; and in 1729 he was honoured with the title of Cavaliere by the pope.

On his return to Paris he delayed some time at Turin, where he painted eleven pictures from Tasso's 'Jerusalem Delivered,' for the king of Sardinia; and he married there the celebrated singer Christine Sommis, with whom he arrived at Paris in 1734. Dandré Bardon, who wrote a Life of Charles Vanloo, says that Madam Vanloo was the first singer who excited the admiration of the French for Italian music. In 1735 Vanloo was admitted a member of the Academy; he painted as his reception picture Marsyas flayed by Apollo, which is one of his best works. Frederic the Great of Prussia wished him to enter into his service, and offered him a pension of 3000 dollars (450*l.*) and distinct payment for his works; Vanloo however declined, but recommended his nephew Charles Amadée Philippe to Frederic, who was appointed the king's painter. Vanloo himself painted for the king a picture of the Sacrifice of Iphigenia.

In 1751 Vanloo was presented by Louis XV. with the Order of St. Michael; and in the same year was made director of the Academy: in 1762 he was appointed principal painter to the king. He died in Paris July 15, 1765.

Charles André Vanloo was considered by the admirers of the old French school the last of the great historical painters of France. He was an easy and a rapid draughtsman; was true and vigorous in colouring, and had a masterly execution: he was however rather poor in invention. He was very fastidious, and he often destroyed some of his best pieces. He was a man of singular temper; he went every night to the theatres, but generally to the Italian comedy, yet he always rose early. Diderot ('Essai sur la Peinture') says that Vanloo could neither read nor write.

VANMANDER, CAREL, or CHARLES, a painter, poet, and biographer, born at Meulebeke near Courtray, in 1548, was descended of an old noble family of West Flanders. Members of his family had held high offices in church and state as early as the thirteenth century: his father was a landowner and farmed likewise some government estates. Vanmander showed great ability for both poetry and painting when very young, and he was placed at an early age with Lucas de Heere at Ghent, likewise a poet and painter. He studied

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painting afterwards with Peter Vlerick at Courtray; and in 1569 he returned home. He spent five years in his native place, devoting much of his time to poetry and dramatic representations, and he superintended a theatre at home, of which he was poet, painter, and manager, and which he made extremely popular. He painted also some altar-pieces and a few other pictures. In 1574 he set out for Rome. In Rome Vanmander became acquainted with Spranger, and was led away from the correct taste which he might otherwise have acquired there, by the mannerism of that master and of the period. He was however very industrious and acquired great distinction. He left Rome in 1577 for his own country, and on his way visited Basel and Vienna. At Basel he painted some frescoes in the cemetery: at Vienna he again met with Spranger, and assisted him in some of his works. Vanmander, after his return home, lived some years in peace, dividing his time between poetry and painting; but the civil wars soon rendered it necessary for him to leave his native place. His father's house was plundered by some Walloons, and he himself only escaped hanging by the accidental arrival on the spot of an Italian with whom he had been acquainted in Rome, who released him. He first went to Courtray, but upon the plague breaking out in that place he removed to Bruges; and shortly afterwards, in 1583, he went with his wife and two children to Haarlem, where he remained twenty years, respected by all who knew him. At Haarlem Vanmander established an academy, and had many scholars; here also he accomplished many literary labours. He wrote many songs; translated the 'Iliad;' the 'Bucolics' and 'Georgics' of Virgil; and Ovid's 'Metamorphoses;' and compiled also the greater part of his 'Lives of the Painters,' which he finished, in 1604, at Sevenbergen, a castle between Alkmaar and Haarlem. In the same year he removed to Amsterdam, where he died September 11, 1606, leaving a wife and seven children. Three hundred of his friends and scholars followed his body to the grave.

The world is chiefly indebted to Vanmander for his 'Lives of the Painters' ('Het Schilder Boek'), Haarlem, 1604, 4to., which contains notices of the painters of antiquity, and of the most celebrated Italian, German, Dutch, and Flemish painters. A modernised edition of the Dutch, Flemish, and German painters, with many portraits, and some additions, was published at Amsterdam in 1764, under the title 'Het Leven der Doorluchtige Nederlandsche en eenige Hoogduitsche Schilders' ('Lives of the Illustrious Netherland and some German Painters'). Vanmander painted a considerable number of pictures on religious subjects, many of which have been engraved. He was a good landscape painter, both in fresco and in oil: he executed at Rome some large landscapes in fresco, which gained him great credit. His son, Charles Vanmander, born at Delft in 1580, also distinguished himself as an historical and portrait painter. He was painter to Christian IV., king of Denmark, excelled in portrait painting, had a free touch, and coloured well. He was still living in 1665.

(Vanmander, *Het Leven der Schilders*, ed. 1764; Schopenhauer, *Johann Van Eyck und seine Nachfolger;* Fiorillo, *Geschichte der Zeichnenden Künste*, &c.; Füssli, *Allgemeines Künstler Lexicon.*)

VANNI, CAVALIERE FRANCESCO, one of the most celebrated Italian painters of the latter half of the 16th century, was born at Siena, in 1563, of a family long distinguished in the Sienese annals of painting. He was first instructed by his father, and after his death, for a short time, by his step-father Archangelo Salimbeni: he is then said to have studied with Bartolomeo Passarotti at Bologna, which Lanzi questions; and in his sixteenth year he went to Rome and finished his studies with Giovanni de' Vecchi. He ultimately adopted the style of Baroccio, and became the most distinguished of all that painter's imitators; though he copied also some of the works of Correggio and Parmegiano at Parma, and it was perhaps more owing to his admiration for the works and style of Correggio that he painted in the manner of Baroccio, than from any direct imitation of the latter. Vanni obtained such reputation at Siena by some of the altar-pieces which he executed for its churches, that he was invited by Clement VIII. to Rome, and commissioned by that pontiff to paint a picture for one of the altars of St. Peter's. He painted Simon Magus rebuked by Peter, and gave such satisfaction that he was created cavaliere of the order of Christ. This picture is still in good preservation, is executed completely in the style of Baroccio, and is one of Vanni's best works. Other celebrated works by him in Rome are—in Santa Cecilia in Trastevere, the Flagellation of Christ, and the Death of St. Cecilia; and a Dead Christ in Santa Maria della Vallicella. He painted also some celebrated works in Siena, at Pisa, and at Pistoia. His picture of St. Raimond walking on the Sea, at San Domenico, is considered the best painting at Siena. He was also a skilful architect, and fond of the mechanical arts. The only building attributed to him, however, is the oratory of S. Sepolcro, near Siena. He died at Siena October 25, 1609.

Vanni's style was so much like that of Baroccio, that even good judges have been misled as to the authorship of some of Vanni's pictures, supposing them to be works of Baroccio. With however the single exception of colouring, Vanni was upon the whole inferior to Baroccio; and in colouring he was sometimes hard. His drawing in general was excellent, but has less fulness than Baroccio's; he had also less vigour of conception and less spirit of execution.

Vanni formed a numerous school, of which his two sons Michelangelo and Raffaello Vanni were distinguished scholars. Both attained the rank of cavaliere; but according to Lanzi, the younger was the more deserving of it. Raffaelle was born in 1596. He painted many pictures of merit in Rome; where, in 1655, he was elected a member of the Academy of St. Luke. He painted in the style of Pietro da Cortona. He died in 1673. His brother, born in 1583, died in 1671.

Many of the works of Francesco Vanni have been engraved by some of the most eminent engravers; he himself also etched a few plates. His portrait is in the painters' portrait gallery at Florence.

VANNI, GIOVANNI BATTISTA, a Florentine painter, or according to others, a native of Pisa, was born in 1599. He was the scholar, first, of Jacopo da Empoli, and then of Christofano Allori, in whose style he painted, especially in colouring. He excelled in imitating, and made some excellent copies after Titian, Correggio, and Paul Veronese; he etched some plates after the two last, in a spirited though careless manner: The Marriage at Cana, after Paul Veronese, dated 1637, is his best production in this line. The painting of San Lorenzo, in the church of San Simone at Florence, is considered his best picture; but it is not a work of the highest order. He died in 1660.

VAN OOST, JACOB, the Elder, a celebrated Flemish historical painter, was born at Bruges, in 1600, of a good family. He distinguished himself when very young, and even before his twenty-first year was accounted one of the best painters of Bruges. He copied some of the pictures of Rubens with such fidelity, both of colouring and execution, that the copies have passed, and still pass, for originals by that master. After painting some time at Bruges, he went to Italy, and paid great attention to the works of Annibal Carracci at Rome, and endeavoured to appropriate his style of composition and design, which he did to a great degree. He returned in 1630 to Bruges with the reputation of a great painter, and was solicited for works from all quarters. In 1633 he was elected dean of the corporation of painters of Bruges. His pictures are very numerous, though on a large scale: his design and chiaroscuro were good, and his colouring rich and fresh in the carnations; but his draperies are sometimes raw and careless. Some of his pictures are executed with such boldness, that they are scarcely intelligible except at a considerable distance, when their effect is masterly; others, on the contrary, are highly finished and the colours are well blended. His pictures have few figures, are well composed, and are unencumbered with unnecessary accessories: the landscape of his backgrounds was painted by other masters; the architecture, in which he excelled, by himself. There are many of his works at Bruges; in the Hôpital de St. Jean there are several, some of which are among his best pieces. In one of the halls of justice at Bruges there is a picture of the condemnation of a criminal, which is considered Van Oost's masterpiece. He was equally excellent as a portrait painter. He died in 1671.

VAN OOST, JACOB, the Younger, son of the elder Van Oost, was born at Bruges in 1637. He was first instructed by his father, then studied two years in Paris, and afterwards spent some time in Rome. After his return to Bruges he for a short time assisted his father; but having determined to establish himself at Paris, he set out for that capital in 1673. He however delayed upon his road at Lille to paint a few portraits, which brought him so many sitters and other engagements, that he fixed himself in that place, and remained there forty years, until after the death of his wife. He returned to his native place in 1713, the year of his death, and the seventy-sixth of his age. The younger Van Oost was also an able painter in history and in portrait, but his historical pieces are not numerous. His style was like that of his father, but he painted with a better impasto, and his draperies are very superior. His figures are correct and expressive.

VAN OS, PIETER GERARD, a distinguished animal-painter, was the son of Jan Van Os, a clever flower-painter, who was born in 1744, and died at the Hague in 1808. He was also a marine painter and a poet.

Pieter Van Os was born at the Hague in 1776, and was taught painting by his father. He selected Paul Potter as his model, and copied his pictures assiduously, and some of the works of Charles Dujardin. He made such an excellent copy of the celebrated young bull by Potter, in the gallery of the Hague, that William V., prince of Orange, purchased it and a copy after Dujardin, and placed them in his gallery. For a time, owing to the disturbed state of society towards the end of the 18th century, which was very unfavourable to the arts, Van Os was forced to give up his favourite pursuit of animal painting, and to take to portrait painting in miniature and to teaching drawing. After a few years however he again commenced painting landscapes, with cattle, sheep, &c., by which he acquired a great reputation. In 1813 and 1814 he served as a captain of volunteers, and was present in some engagements, which induced him to try his hand at military subjects, in which he was not unsuccessful. The emperor Alexander purchased a picture of him in 1813, of the entrance of the Cossaks into Utrecht, and placed it in his palace at St. Petersburg. He died at the Hague April 2, 1839.

The pictures of Van Os are numerous, and are sold at high prices: many of them have been engraved. He himself also etched many plates of cattle, &c. in a masterly manner from his own designs, and from the pictures of eminent painters, Potter, Berghem, Ruisdael, and others.

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VANSOMER, PAUL, a Flemish portrait painter, was born at Antwerp about 1576. He was instructed by his brother Bernard Vansomer, a good painter of conversation pieces and portraits, who had studied in Italy, and lived at Amsterdam. Paul came to England about the year 1606, and met with great success here. He painted James I., and many of the principal statesmen and noblemen of that time. There is a portrait of James I. at Windsor, a view of Whitehall in the background; and another at Hampton Court, with some armour by his side, painted in 1615, a superior picture according to Walpole. There is also at Hampton Court a portrait of the queen of James I. with a horse and dogs, by Vansomer; which is imitated, says Walpole, in the tapestry at Houghton. The same writer mentions likewise the following pictures by this painter:—Lord Chancellor Bacon, and his brother Nicholas, at Gorhambury (there is a portrait of Bacon by Vansomer, in the collection of Earl Cowper at Pansanger); the Marquis of Hamilton with a white staff, at Hampton Court; the lord chamberlain, William, earl of Pembroke, at St. James's, an admirable portrait; and in Walpole's opinion, a whole length at Chatsworth of the first earl of Devonshire in his robes, though ascribed to Mytens, worthy of the pencil of Vandyck, and one of the finest single figures he had ever seen. He mentions also a portrait of Anne of Denmark, the queen of James I., with a prospect of the west end of St. Paul's.

Vansomer died in London, and was buried in St. Martin's in the Fields, as appears by the register: "Jan. 5, 1621. Paulus Vansomer, pictor eximius, sepultus fuit in ecclesiâ."

VAN SWIETEN. [SWIETEN, GERARD VAN.]

VANUCCHI. [SARTO, ANDREA DEL.]

VANUCCI. [PERUGINO, PIETRO.]

VANUDEN, LUCAS, a distinguished Flemish landscape painter, was born at Antwerp in 1595. He was instructed by his father, who was also a landscape painter; but not satisfied with the precepts of art, he was constantly in the fields, from sunrise until sunset, sketching all the striking effects of nature, and he made valuable use of his studies in his paintings. Rubens was a great admirer of the works of Vanuden; he employed him to paint skies and landscapes in many of his pictures, which Vanuden adapted admirably to the style of Rubens. Rubens also inserted figures in the pictures of Vanuden, although he himself was a good figure-painter.

His paintings are distinguished for their lightness of touch, clearness and truth of colouring, and for pure skies and light easy foliage. He painted large and small pictures, adapting his touch to the size and nature of his composition, but his small pieces are more characteristic of his style; he was fond of extensive and distant scenes. Vanuden also etched some landscapes in a masterly manner, some original designs, and some after Rubens and Titian. The date of his death is not known, but it occurred after 1662.

VAN UTRECHT, ADRIAN, one of the most distinguished of the Flemish painters of still-life, was born at Antwerp in 1599. He painted fruit, flowers, shell-fish, dead game, birds, &c., sometimes together and sometimes separately, with such remarkable truth and freedom of touch, and elegance of composition, that he received many more orders than he could execute. The best of his pictures were purchased by the king of Spain, and taken to that country: they are very scarce, are rarely met with at auctions, and are sold for high prices. He excelled in birds of all descriptions. He died rich, at Antwerp, in 1651. With the exception of Snyders, Van Utrecht was superior to all other painters in his line.

VAN VEEN, or VAE'NIUS, OTHO, called also Ottovenius, a distinguished painter, was born at Leyden in 1550, according to Houbraken, or 1556, according to De Piles and others; Van Mander says he was forty-seven in 1604. His father was burgomaster of Leyden, and his mother was of a distinguished family of Amsterdam. Van Veen was instructed in letters by Lampsonius, private secretary to the bishop of Liège, and was taught drawing by Isaac Claes or Nicolas, and painting by Jost Van Wingen. His father sent him to Liège in his fifteenth year, where he remained three years in the house of the bishop, Cardinal Groosbeck, who then sent him to Rome with letters to Cardinal Maduccio, by whom he was well received. In Rome Van Veen studied with Federigo Zucchero; and after spending eight years in Italy, he visited Vienna, where the emperor wished to detain him in his service: he visited also Munich and Cologne, where he likewise had flattering offers to induce him to remain, but which his desire to settle in his own country led him to decline. He settled at Brussels, in the service of Alessandro Farnese, duke of Parma, and governor of the Spanish Netherlands, of whom he painted a full length in armour, which obtained him a great reputation. After the death of the Duke of Parma, Van Veen removed to Antwerp, established an academy there, and painted many pictures for its churches. Rubens attended his academy. When the Archduke Albert of Austria, who succeeded the Duke of Parma as governor, made his public entry into Antwerp, Van Veen designed the triumphant arches which were erected upon the occasion; and the duke was so well satisfied with the devices, that he invited Van Veen to Brussels, and appointed him master of the mint there. He painted the portraits of Albert, and of his wife, the infanta Isabella, daughter of Philip II. of Spain, which were sent to James I. of England. Louis XIII. invited Van Veen to Paris, but he declined to leave the archduke.

Van Veen died at Brussels in 1634, aged seventy-eight, or, according to Houbraken, in 1629. He left two daughters, Gertrude and Cornelia, who both distinguished themselves in painting; Gertrude painted her father's portrait, which has been engraved.

There are several paintings by Van Veen at Antwerp; and in the cathedral of Leyden there is a Supper of the Lord, which is considered a good work. He excelled in invention and in chiaroscuro. His imagination was very fertile: his designs are very numerous; a list of them, with the Life of Van Veen, was printed at Amsterdam in 1682, in a work entitled 'Académie des Sciences et des Arts,' &c., by Isaac Bullart. Among them are emblems of Horace: 'Zinnebeelden getrokken uit Horatius Flaccus,' &c., 103 plates, with text illustrations in Latin, Dutch, and French. Many of the designs are ingenious in their invention, and skilful in their composition, but the plates are badly executed. He designed also emblems of divine and profane love; and thirty-two illustrations of the life of Thomas Aquinas. He published also a history of the war of the Batavians under Claudius Civilis against the Romans, from Tacitus, with forty illustrations; and the history of 'The Seven Twin Sons of Lara,' likewise with forty illustrations, which were engraved by Antonio Tempesta. Felibien, in his 'Entretiens sur les Vies des plus célèbres Peintres,' has extracted part of this work, relating the story and describing the subject of each plate. In the Pinakothek at Munich there are six small allegorical paintings of the triumph of the Roman church by Van Veen; curious designs, but extremely cold and blue in colouring. Van Veen was very fond of allegorical and emblematical representations, and Reynolds supposes that Rubens acquired his taste for the same subjects from him. In the cathedral at Bruges there is a Nativity by Van Veen, of which Reynolds observes:—"Many parts of this picture bring to mind the manner of Rubens, particularly the colouring of the arm of one of the shepherds; but in comparison of Rubens it is but a lame performance, and would not be worth mentioning here, but from its being the work of a man who had the honour to be the master of Rubens."

VANVITELLI, LUIGI, a very distinguished architect, inasmuch as he erected one of the most extensive edifices of the 18th century, in which however it must be admitted the greatness of the opportunity was not equalled by his talent. Though he may be considered an Italian, Luigi was of Flemish origin, his father being a native of Utrecht, whose real name was Van Witel, afterwards Italianised by a slight alteration. Gasparo, the elder Vanvitelli, was born in Utrecht in 1653, and going to Italy for improvement in his profession as a painter, fixed his residence at Naples, where he acquired considerable repute for his ability in landscape and architectural subjects. He was familiarly known as Vanvitelli degli Occhiali, on account of his always wearing spectacles, without which he could hardly see; yet he continued to paint after he had reached a very advanced age, and indeed after he had submitted to an unsuccessful operation on one eye, the sight of which he entirely lost. He died on the 13th of September, 1736.

His son Luigi was born at Naples in 1700, and began while a child to display a strong inclination and considerable aptitude for art, in which he was encouraged and instructed by his father. So great was his proficiency, that at the age of twenty he was employed by Cardinal Acquaviva to paint some frescoes in the chapel of St. Cecilia; and he afterwards made some of the cartoons from celebrated pictures, preparatory to their being copied on a larger scale, in mosaic, for St. Peter's at Rome. About this period too he began to study architecture under Filippo Ivara, one of the most noted in his profession. His first architectural work was the restoration of the Palazzo Albani at Urbino, for the Cardinal di San Clemente; besides which he erected two churches in that city, S. Francesco and S. Domenico, works that led to his obtaining the appointment of architect to St. Peter's at the age of twenty-six. He was also associated with Niccolo Salvi in the undertaking for conducting the water of the Vermicino to Rome. About the same time there was a competition of all the most eminent architects of the day for a façade for the church of S. Giovanni Laterano at Rome, to which both Salvi and Vanvitelli sent in designs; and, according to a memoir on the subject by the latter, their designs were approved: but the first decision was set aside by the pope, who decided in favour of that by Galilei; yet not so much, it is said, on account of its architectural merit as for private reasons. However neither Salvi nor Vanvitelli was overlooked. Salvi was employed upon the fountain of Trevi. Vanvitelli was sent to improve the harbour and public works at Ancona, where he built the celebrated lazaretto, a pentagonal structure, and repaired and altered some churches and chapels. He was likewise occupied with many employments of a similar nature at Macerata, Perugia, Pesaro, and Siena. When at Milan, in 1745, he made a design for the façade of the Duomo, in which he endeavoured to keep something of the character, if not of the style, of the rest of the edifice; but it was neither carried into execution at the time, nor afterwards followed in the actual façade begun by Leopoldo Pollak and completed by Zanoja and Amati. At Rome his most important work was the convent of S. Agostino; but he also executed there, for the Portuguese ambassador, a superb chapel, which was conveyed to Portugal, and there re-erected in the church of the Jesuits at Lisbon.

Such was the reputation he had now obtained, that when the king

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of Naples, afterwards Charles III. of Spain, determined to erect a palace at Caserta that should be upon a scale hardly inferior to that of any other edifice of the kind in Europe, he at once made choice of Vanvitelli as the architect, and the first stone was laid, January 28th 1752. This vast pile is an unbroken parallelogram of uniform design, all its fronts being nearly similar in their elevations: those facing the north and south are 730 feet, the others 570 in length, and the general height of the building is 102 feet, which is however increased to 162 at the angles, where there is a square pavilion, forming a second order. The elevations consist of a very lofty basement, comprising a ground-floor and mezzanine; and above that an Ionic order with two series of windows, and mezzanine windows in the frieze. Although it may be considered in some respects as the principal front, since it faces a spacious semi-elliptical piazza enclosed by a uniform range of buildings for lodgings and stables, the south front is less decorated than that towards the gardens, for it has columns only in the centre and at the extremities, while in the other the order is continued throughout in pilasters as well as columns; yet the degree of unity thus kept up is attended with a very great drawback, for the narrower intercolumns between the centre and end breaks cause the others to appear offensively wide, and those parts of the composition where there ought to have been greater richness, to look poor and straggling: this is particularly the case with regard to the centre, which is only three intercolumns in width; therefore that and its pediment become insignificant in comparison with the entire mass, a defect which is further increased by the end pavilions being so much loftier. Owing to the great height of the basement, the cornice of the order (which is very plain and poor in itself) forms no adequate finish to the general elevation; and even if the entablature be considered only in relation to the order, independently of the basement, it is disfigured by the small mezzanine windows in its frieze. Internally the general plan is divided into four spacious courts by other ranges of building from north to south and from east to west, at whose intersection there is a large and lofty octagon crowned by a dome; but though this last shows itself as an important feature when seen in geometrical elevation, where it breaks the outline and gives a towering central mass, it is entirely lost in the building, except in a very distant view of it, and can be seen only from the inner courts; a circumstance the less to be regretted, because it is very ugly. That part of the building forms a large octangular vestibule, with the grand staircase on one side and the chapel on the other; and these and the upper vestibule are by far the most striking and scenic portions of the interior, the rest only presenting long enfilades of rooms, with little remarkable in point of architecture. With the greatness of mere quantity, Caserta is deficient in grandeur of quality: except those pointed out, its faults are few; but its beauties also are few: therefore, considering what ample scope was afforded the architect, he must be considered to have failed—at least comparatively. Vanvitelli published a large folio volume of the plans, &c. in 1757, under the title of 'Dichiarazione de' Disegni del Reale Palazzo di Caserta.'

Besides the palace itself and the subordinate buildings attached to it, he executed at Caserta one of the most stupendous works of its kind undertaken in modern times, namely, the aqueduct, or ranges of aqueducts, commenced in 1753, in order to supply the palace with water. His labours at Caserta led to his being employed on many other works at Naples, the principal of which are the cavalry barracks, near the Ponte Maddelena, and the three churches of S. Marcellino, Della Rotonda, and La Nunziata. Among those at other places are the public hall at Brescia and the bridge at Benevento. Few architects have enjoyed a more prosperous career; yet, shortly before his death, which happened March 1st 1773, he had the mortification to incur a severe stigma upon his professional character, being condemned at Rome to pay the sum of 5000 crowns for having estimated the repairs of the aqueduct of Acqua Felice at only 2000, though the actual expense was 22,000 crowns.

(Milizia, *Vite;* Quatremère de Quincy, *Histoire, &c. des plus Célèbres Architectes; Kunstblatt,* 1824.)

VARCHI, BENEDETTO, was born at Florence in 1502. He was sent by his father, who was an advocate, to Pisa to study law; but at his father's death he gave up the law, for which he had no taste, and applied himself wholly to literature. At the time of the fall of the Florentine republic, Varchi, who belonged to the losing party, emigrated to Padua and Bologna, where he became intimate with Bembo and other learned men. Some years after, Cosmo I., being firmly established on the ducal throne of Florence, recalled Varchi, and appointed him one of the directors of the New Florentine Academy, which he instituted for the purpose of cultivating the Tuscan language and illustrating its standard writers. The academy frittered away much time in pedantic and interminable disputes about mere words, but it brought forth also some useful works, among which was the 'Ercolano' of Varchi, a disquisition, in the form of dialogue, on language in general, and more particularly on the Tuscan language. Varchi maintained that the Tuscan or Italian language, which he, through an excess of nationality, calls Florentine, was suited to any branch of literature and to every style of writing, and capable of expressing all kinds of sentiments and conceptions, however varied. This he laboured to prove by translations from the Latin. He published translations of Seneca, 'De Beneficiis,' and of Boethius, 'De Consolatione.' He wrote Commentaries on Dante and Petrarch, and also sonnets and other short poems. But the principal production of Varchi is the 'Storia Fiorentina,' from the year 1527 to 1538, an important period, which embraces the last struggle and fall of the republic, the tyrannical and dissolute rule of Alessandro de' Medici, which ended with his assassination, the elevation of Cosmo to the ducal throne, and the subsequent inroad of Filippo Strozzi and his band of malcontents, which ended in the defeat at Montemurlo and the death of the leaders. Varchi wrote it at the desire of Cosmo, and he has been charged with partiality towards his patron. This partiality however was probably a matter of feeling and habit, and not a servile affectation. Besides, Duke Cosmo was certainly a very superior man. Placed when a mere youth in a very critical position, and in times of universal corruption, he proved himself stern and even cruel towards his enemies; but he effected also much good, and strove to heal some of the wounds inflicted by the wars, revolutions, anarchy, and misgovernment of nearly half a century. That his public character has been represented as worse than it was by the reports of his enemies, is an opinion entertained by several reflecting and dispassionate writers. Varchi's narrative is very diffuse, and his language abounds with popular Florentine forms of speech, which are perhaps too colloquial for the gravity of history. His work was not published for a long time after his death; yet parts of it transpired in his lifetime, and drew upon him the vengeance of powerful persons whom he had exposed. One night he was attacked and stabbed in several parts of his body. He however recovered, and although the guilty parties remained unknown or unpunished, Duke Cosmo endeavoured to compensate him for the injury he had received by making him a gift of his pretty country-seat called 'La Topaja,' and of the clerical benefice of Montevarchi. Pope Paul III. invited him to Rome, but Varchi declined the offer. He died of apoplexy December 18, 1565.

About forty years since a small critical work of Varchi was discovered in manuscript in the Magliabecchi Library at Florence, and published under the title of 'Errori di Paolo Giovio nella Storia,' Florence, 1821.

(Corniani, *I Secoli della Letteratura Italiana;* Tiraboschi, *Storia della Letteratura Italiana.*)

VARE'NIUS, BERNHARDUS, author of a treatise on systematic geography, of which Newton, when Lucasian professor of mathematics at Cambridge, published an edition for the use of his students, was a native of Ulzen in the territory of Lüneburg, now part of the kingdom of Hanover. The materials for a Life of Varenius are lamentably meagre. Nothing appears to be known of his parentage, the time of his birth, or the events of his boyhood. The library of the British Museum contains a copy of a Thesis on Aristotle's definition of motion, printed at Hamburg in 1642, which Varenius undertakes to defend, on the 16th of November, in a public disputation under the presidency of his tutor Joachim Junge, rector and professor of physics and (pro tempore) of logic in the gymnasium of Hamburg. The thesis is dedicated to Albert von Eitzen, burgomaster of Hamburg: Conrad Meyer, archdeacon of Celle; Jodocus Capelle, preacher in the St. Catherine's Church at Hamburg; and Ernst Shele, treasurer to the duke of Lüneburg and Brunswick. The author calls his thesis 'Musarum Philosophicarum Primitiæ.' The library of the British Museum also contains a copy of a medical thesis 'De Febri in genere,' printed at Leyden in 1649, which 'Bernhardus Varenius, Ultra-Lunæburgensis' undertakes to maintain in public disputation on the 22nd of June as part of his trials previous to receiving the degree of doctor of medicine. This 'inaugural thesis' is dedicated by the author to the burgomasters and senators of Lüneburg. Varenius's 'Description of Japan' was published at Amsterdam in 1649; it is dedicated to the burgomasters and senators of Hamburg, and the date of the dedication is Amsterdam, the calends (1st) of July, about a week after he had taken his degree. He assigns as the reason for dedicating his book to the magistrates of Hamburg, his having learned the first elements of philosophy, mathematics, and physics in the gymnasium of that city. In the preface addressed to the reader he mentions that after he had finished his medical studies he was for a time deterred from entering upon practice by the small prospect he had of obtaining employment; and that in this state of mind he had devoted himself to the study of philosophy and the mathematical sciences. During this interval he had composed a treatise on 'Conic Sections,' but had been unable to find a publisher for a work so remote from popular interest. At last an opening had presented itself for entering into medical practice, offering only a slender prospect of remuneration at first, but on the other hand ample opportunities of acquiring practical knowledge. He had resolved, he proceeds, to embrace this opportunity, and to restrict his inquiries in future to medicine, and to geometry and physics, which he esteemed important auxiliary studies. He thus leaves it to be inferred that the publication of his account of Japan, which he describes as an amusement of his leisure hours, an attempt to present in a systematic form and in the Latin language a compendious view of the information respecting that empire contained in Dutch and Portuguese authors, was his farewell to general literature. The 'Systematic Geography' ('Geographia Generalis') of Varenius was originally published at Amsterdam, in 1650. In the dedication of this work to the senators of Amsterdam, the author alludes to his account of Japan, published the year before,

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and states as his reason for dedicating the book to them, that he had found in their city an asylum and the means of pursuing his studies when obliged to fly from his native country, laid waste by the ravages of war. He intimates his intention, if the Geography is favourably received, to follow it up by a work on the food and drink of various nations, and on the different kinds of medicines in use among them. These incidental notices in the dedications and prefaces of the works we have mentioned, appear to establish the identity of their author, and supply a faint outline of his history from 1642 to 1650. Of the subsequent history of Varenius we have found no trace, except that Chalmers asserts, on what authority we have been unable to discover, that he died in 1660. Jöcher mentions a Henricus Varenius, a native of Hervord in Westphalia, who was at one time chaplain to Duke Augustus of Brunswick-Lüneburg, and died pastor and superintendent of the church at Ulzen in 1636: this may have been a relation (father?) of Bernhardus Varenius. The 'Description of Japan' ('Descriptio Regni Japoniæ') is, as has been noticed above, a mere compilation. It was the last of a series of similar monographs of actually existing states, published by the Elzevirs. Prefixed is a dissertation on what constitutes a state; a list of the states into which the world was divided at the time of publication; and a catalogue of the authorities consulted for the account of Japan. An appendix contains a notice of the Dairi of Japan, and some information respecting Siam and Persia. Annexed is an account of the religion of the Japanese, and a narrative of the introduction into and suppression of Christianity in Japan, dedicated to Christina, queen of Sweden. Lastly, there is a short view of all religions. The 'Geographia Generalis' is divided into three books. The author treats, in the first and second, of general or universal geography; in the third, of special or particular geography. The contents of the first book he calls 'Absolute Geography,' including under this designation all that relates to the form, dimensions, or motion of the world, the general properties of the land, the seas, rivers, &c. The second book is devoted to what he terms 'Relative Geography,' and in this is comprehended everything relating to climates, seasons, the difference of apparent time at different places, the lengths of days in different latitudes, temperature, &c. In the third book, 'Comparative Geography' (by which Varenius means the relative positions of places), after some remarks upon the longitude, the construction of globes and maps, measurements of distances, and the sensible and visible horizons, six chapters are devoted to an exposition of the theory and practice of navigation. The work is the first attempt at a system of physical geography: it is characterised by precision, good arrangement, and lucid expression. The author has evidently had extensive acquirements in mathematics, and wider and more scientific views in natural history than prevailed for well nigh a century after his book was published. Newton's editions of the 'Geographia Generalis' (1672 and 1681) contain important improvements in the mathematical theory and corrections of the tables of latitudes and longitudes. Jurin, a fellow of Trinity College, Cambridge, at the suggestion of Bentley, published a new edition, with an appendix containing the most recent discoveries, in 1712. An English translation of Jurin's edition by Dugdale, revised by Shaw, was published in London; the second edition of this translation is dated 1736. The contents of Jurin's appendix are introduced into the body of the work; and the geographical nomenclature and positions are adapted to the best English maps. A French translation from this English edition, by Depuisieux, was published at Paris in 1755. The publication of Varenius's 'Geographia Generalis' marks an epoch in the history of geography.

(Varenius, *De Definitione motus Aristotelica*, Hamburgi, 1642; *De Febri in genere*, Lugduni Batavorum, 1649; *Descriptio Regni Japoniæ*, Amstelodami, 1649; *Geographia Generalis*, Cantabrigiæ, 1681; *Id. Angl.*, by Dugdale, London, 1736; *Id. Gall.*, par Depuisieux, Paris 1755; *Philosophical Transactions*, vol. vii.; Eloy, *Dictionnaire Historique de la Médicine*; Jöcher, *Allgemeines Gelehrten Lexicon*; Chalmers, *Biographical Dictionary*; *Biographie Universelle*.)

VARGAS, LUIS DE, a distinguished Spanish painter of the 16th century, born at Seville in 1502. He was the first who established a correct and grand style of design in oil and in fresco painting in Andalucia, where, until his time, the Gothic taste prevailed generally. He exhibited a disposition to excel in design at a very early age, and his natural taste disapproving of the style of the artists of his own country, he determined upon visiting Italy and studying the works of the great masters of that country. He accordingly, in 1527, went to Rome, and is said to have become a scholar of Perino del Vaga, the beauties of whose style and of the Roman school he fully mastered. Vargas remained twenty-eight years in Italy: his first known work in Seville is dated 1555. Cean Bermudez contradicts the account of Palomino about Vargas returning to Seville after a seven years' sojourn at Rome, and finding himself inferior to Antonio Flores (or rather Francisco Frutet, as Bermudez says) and Pedro de Campaña, returning for another seven years to Italy; and he points out other inaccuracies in Palomino's notice of this painter—for example, the compliment paid to Vargas's picture in the cathedral, called La Gamba, by Perez di Alessio, at the expense of his own St. Christopher, which is an anachronism, as the St. Christopher was not painted until 1584, sixteen years after the death of Vargas, who died in 1568, and not 1590, as is stated by Palomino. Vargas established a greater reputation at Seville than any painter that preceded him, and he executed many excellent works there in oil and in fresco, which deservedly rank him with the first painters of Italy. His design was correct in outline and grand in style; his foreshortenings were admirable, and in this respect he is unrivalled in Spain; and had his works been as conspicuous for tone and harmony of colouring as they were for brilliancy, composition, character, and expression, Vargas, says Bermudez, would have been the first among Spanish painters. His principal works, which are all religious, are at Seville—in the cathedral; in the Hospital de Santa Marta; in Santa Cruz; in Santa Maria la Blanca; in the Merced Calzada; in the Hospital de la Sangre; and in the Casa de la Misericordia. Some of these works are nearly totally decayed; others have been badly restored: in the last-mentioned place is a fresco of the Last Judgment. Vargas is described as having been a very amiable man, but he was of a melancholy and superstitious turn of mind: he was in the habit of chastising himself, and used to lie in a coffin some hours a-day meditating upon death.

VARIGNON, PIERRE. The common source of all biographies of Varignon is the éloge of him inserted by his friend Fontenelle in the Memoirs of the Academy of Sciences, and republished in the separate collection of éloges by the same author.

The subject of this article was born at Caen in 1654. His father, an architect, destined him for the church, and placed him at the college of his native town. He learned to make a sun-dial as well as his father's workmen could teach him, and this gave him a longing to know the principles on which such things are done, which he never found the way to gratify until, by accident, he met with a Euclid in a bookseller's shop. From this he went on to the writings of Des Cartes, much against the wishes of his friends, and became well versed in the mathematics of the day. Among his college friends was the Abbé de St. Pierre (not Bernardin, the author of the 'Studies of Nature,' but Charles), whose regard for Varignon induced him to make over to the latter 300 francs a year out of 1800, which was his patrimonial fortune. This was his sole provision for many years, and enabled him to pursue his studies. The two friends went to Paris in 1686, took up their quarters in the same house, and pursued their several researches. It was here that Fontenelle, who was also of Normandy, became acquainted with them; and he describes Varignon as the most laborious of students, glad to go on with what he was doing at two o'clock in the morning, under the pretext of its not being worth while to go to bed, because he usually rose at four. In 1687 his first work, the 'Projet d'une Nouvelle Mécanique,' brought him at once into such reputation that he was in the following year elected to the Academy, and appointed professor of mathematics at the Collège Mazarin: in 1690 appeared the 'Nouvelles Conjectures sur la Pesanteur.' By 1705 he had ruined his health: he was for six months in danger, and for three years in a state of debility. His life is a purely literary one, and there is nothing more to say, except that he died in the night of December 22, 1722, without illness, having performed his usual duties at the college the day before.

We take his works from the 'Biographie Universelle:'—1, 'Projet d'une Nouvelle Mécanique,' 4to, Paris, 1687; 2, 'Nouvelles Conjectures sur la Pesanteur,' 12mo, Paris, 1690; 3, 'Nouvelle Mécanique,' 2 vols. 4to, Paris, 1725; 4, 'Éclaircissements sur l'Analyse des Infiniment Petits,' 4to, Paris, 1725; 5, 'Traité du Mouvement des Eaux Courantes,' 4to, Paris, 1725; 6, 'Élémens de Mathématiques,' 4to, Paris, 1732; 7, 'Démonstration de la Possibilité de la Présence Réele,' &c., in a collection of pieces on the real presence, by Vernet, Geneva, 1730. There is perhaps no better test of real eminence than the desire of the surviving contemporaries to have an author's works; and more of Varignon was published after his death than he himself gave during life. It is however to be remembered that, besides his two separate works, he printed a great deal in the Memoirs of the Academy of Sciences, particularly in defence of the new doctrines of the infinitesimal calculus. His name is familiar to all who have even glanced at the history of his theory as the explainer of its difficulties in answer to the earnest and frequently plausible attacks which were made upon it. The 'Élaircissements,' &c., above mentioned, were intended by him as a commentary upon the well-known work of his friend De l'Hôpital, the first elementary writing upon the differential calculus. The 'Projet,' &c., was a most remarkable work, being in fact the first in which the great elementary principle of the composition of forces is made the basis of a systematic development of statics. Montucla mentions that Stevinus had preceded him in the knowledge of the use of this truth; insisting particularly upon his having used the most elegant and useful form of the theorem, namely, that forces which are as the sides of a triangle balance one another. Mr. Hallam ('Literature of Europe,' vol. ii., p. 462) cannot find this 'triangle of forces' in Stevinus. But the fact is that the theorem, though not perhaps separately enunciated by Stevinus, is used by him: for instance, in Albert Girard's edition of Stevinus, p. 449, column 2, a look at the second figure with the accompanying text will show that LDO and OFC are 'triangles of forces.' The merit of Varignon consists in his making the composition of forces a basis for everything, in which he has been followed by most writers since his time. Stevinus mixed different principles. Mr. Hallam remarks, very naturally, "Had it" (the triangle of forces) "been known to him" (Stevinus), "we may presume that he would have employed

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it, as is done in modern works on mechanics, for demonstrating the law of equilibrium on the inclined plane, instead of his catenarian hypothesis." So he would have done had he been reviewing the subject: but he was discovering it; and that very inverse order which so often takes place in discovery, and which brought out the binomial theorem as an ultimate result of a mode of finding the areas of certain curves, occurred in the case of Stevinus, who brought out the mode of using the triangle of forces, rather than the theorem itself, from this very catenarian hypothesis; and, as far we can see, partly by demonstration, partly by extension. One of the greatest compliments which Varignon's memory received was this, that his 'Projet,' &c. took such possession of the public mind, that by the time the work itself (3 in the above list) appeared, of which it was the 'Projet,' it excited very little notice, and added nothing to his fame.

The conjectures on the cause of gravity show that Varignon was not so happy in clear perception of hydrostatical laws as in those of statics. He imagines that the gravitation of a body towards the earth is the excess of the pressure downwards of the superincumbent column of air over the pressure upwards of the column between the earth and the body. This is enough for a specimen: even Fontenelle avows that he thinks it possible his friend may here have added one to the number of proofs of the difficulty of the subject. But notwithstanding this, Varignon may be placed among those men whose reputation is probably very much below their desert as estimated by their utility.

VARILLAS, ANTOINE, a native of Guéret, the capital of La Marche, was born in 1624. When he had completed his studies, he was sent to Paris as private tutor to some of his young townsmen. In 1648 he was appointed historiographer to Gaston, duke of Orleans. Dupuy procured for Varillas the situation of sub-librarian in the royal library, which he held under more than one of Dupuy's successors, and lost on account of his negligence in collating Brienne's manuscripts, which had been purchased by Colbert, with the originals in the library. He was allowed to retire with a pension of 1200 livres, which was withdrawn by Colbert in 1669. In the same year Varillas was offered a pension by the States-General of Holland to write the history of the United Provinces; but he declined the task, on the plea that he could not serve with his pen the enemies of France. In 1670 the archbishop of Paris obtained a pension from the assembly of the clergy for Varillas, whom he knew to be engaged on a history of heresies. Varillas died at Paris on the 9th of June, 1696. His published works are:—1, 'Politique de la Maison d'Autriche,' 12mo, Paris, 1658; 2, 'Histoire de la France,' Paris, 1683 et seq.; 14 vols. in 4to, or 28 in 12mo. The work contains the reigns of the kings of France from Louis XI. to Henri IV.; 3, 'La Pratique de l'Education des Princes, ou l'Histoire de Guillaume de Crecy, seigneur de Chièvres,' in 12mo, Paris, 1684; 4, 'Les Anecdotes de Florence, ou l'Histoire Secrète de la Maison de Médicis,' La Haye, 12mo, 1685; 5, 'Histoire des Révolutions arrivées in Europe en matière de Religion,' 6 vols. in 4to, or 12 in 12mo, Paris, 1686-89. This work extends from 1374 to 1569: a continuation to 1650, which would fill 12 quarto volumes, has remained in manuscript; 6, 'La Politique de Ferdinand le Catholique,' 3 vols. 12mo, Amsterdam, 1688. A continuation of this work by the author exists in manuscript. The style of Varillas's writings is good for his age; but he has distorted facts and neglected to verify his quotations, and has even been convicted of alleging manuscript authorities which never existed. Indolence and vanity seem to have been the chief if not the sole motives to his falsifications.

VA'RIUS, LU'CIUS, a Roman poet, and a friend and contemporary of Virgil and Horace, both of whom speak of him in terms of the highest praise. (Virgil, 'Eclog.,' ix. 35; Horat. 'Carm.,' i. 6. 1, &c.; 'Satir.,' i. 5, 40; 6. 55; 'Epist.' ii. 1. 247; 'Ad Pison.,' 55, &c.) From Donatus' 'Life of Virgil,' it is clear that Varius survived Virgil, who died B.C. 19; for Varius is there described as one of the heirs of Virgil, and as one of the poets who undertook the correction of the 'Æneid.' Varius distinguished himself no less as an epic than as a tragic poet. We know of two epic poems of Varius: the one was a description of the exploits of Augustus and Agrippa, which is completely lost; and the second is called 'De Morte,' and was probably an account of the death of Julius Cæsar. Macrobius (vi. 1) has preserved two lines of this poem. As to his tragic compositions, the ancients are unanimous in saying that he excelled all his countrymen; and Quinctilian (x. 1. 98) says that the tragedy 'Thyestes' of Varius would bear comparison with any Greek tragedy. (Compare 'Dialogus de Caus. Corrupt. Eloquent.' 12; Philargyr. 'ad Virg. Eclog.' viii. 10.) But notwithstanding this general acknowledgment of his merits, no fragments of his tragedies are preserved which can be attributed to him with any certainty.

(Bothe, *Poetarum Latii Scenicor. Fragm.*, i., p. 257, &c.; Weichert, *De L. Vario, Poeta, Commentatio*, Grimma, 4to, 1829; *Poetarum Latinorum Reliquiæ*, p. 156, &c.)

VARLEY, JOHN, an artist who ranks very high as a water-colour painter, was born in London about the year 1777, of parents in rather moderate circumstances, and was about to be apprenticed to a silversmith, very much against his own inclinations, when the death of his father, who had always opposed what he considered an idle talent for drawing, left him at liberty to choose a profession. That his family were unable to further his views may be taken for granted, since he was fain to content himself at first with obtaining employment with an obscure portrait-painter in Holborn. Afterwards, when about fifteen or sixteen, he received some instruction from a drawing master of the name of Barrow, with whom he made a sketching excursion, which was of material service to him; for a view which he then made of Peterborough Cathedral brought him into notice. He next became acquainted with Arnold, the landscape painter, with whom he made a tour through North Wales about the year 1799. On his return from that excursion, he was for some time employed by Dr. Monro in making sketches for him of the scenery in the neighbourhood of his residence at Fetcham in Surrey. Two other professional excursions through Wales in 1801-2, and similar ones through various parts of England, stocked his portfolio with subjects that occupied his pencil for many years, and established his reputation as the first in that department of art he had chosen. He was certainly among the first, if not the very first, who began to advance the practice of water-colour drawing to that of water-colour painting, and to give that mode of execution a solidity and force, a freedom and breadth, which it had not before attained, nor was even supposed capable of. Up to that time, scarcely anything had been produced beyond washed or tinted drawings, very little superior to the coloured prints of the same period—raw and feeble in effect. Varley gave to his paintings nearly all the vigour of oil-pictures, and by a mode peculiar to himself; for he worked with great rapidity, and does not appear to have produced his effects by repeated spunging and other processes now in use, or by admixture of body colour: his colours look as if they had been laid on at once, and hardly retouched. Of late years, his paintings were for the most part landscape 'compositions,' very rich and powerful in effect, but somewhat monotonous and conventional in manner. Although he was not an original member of the 'Society of Painters in Water-Colours' (established in 1804), he afterwards joined it, and his pictures contributed in no small degree to the attraction of its exhibitions. From them and his practice as a teacher he derived a considerable income for many years; but a numerous family, and want of either management or economy, kept him almost always in difficulties. Besides which, he devoted much time to the study of judicial astrology, which he may almost be said to have made a second profession, for he was in the habit of giving his advice formally to those who consulted him respecting their 'nativities,' and is said to have received fees on such occasions, or at least to have found a liberal purchaser for a drawing in a client of that kind. He certainly made no secret of his pretensions, nor did he show any disinclination for the title of 'Astrologer' publicly attached to his name. Of extraordinary predictions by him many strange anecdotes are told; but if he possessed the art of foreseeing events, he did not possess that of averting troubles and misfortunes—in his own case at least—which a little ordinary prudence would have enabled him to avoid. Varley was married twice: his first wife died in 1824; his second was the daughter of Wilson Lowry, the celebrated engraver. He himself died November 17th, 1842, at the residence of a friend, near Cavendish Square.

VARNHAGEN VON ENSE, KARL AUGUST, was born at Düsseldorf, on February 21st, 1785. His father soon afterwards removed to Hamburg, and he was thence sent to study medicine in the university of Berlin. A decided inclination for literature and philosophy there early developed itself, and in 1804, in conjunction with Chamisso, he published a 'Musenalmanach.' The lectures of A. W. Schlegel and the acquaintance of Fichte confirmed him in his study of philosophy, and he continued it in Hamburg, Halle, Berlin, and Tübingen. In 1809 he left Tübingen on the breaking out of the Austrian war, and joined the Austrian army by a circuitous route, and after the battle of Aspern, received a commission in the Austrian army. In this capacity he was present at the battle of Wagram, in which he was wounded, and removed to Vienna. When he had again joined his regiment in Hungary, he formed an intimacy with Colonel afterwards General Prince Bentheim, whom he accompanied as adjutant in several journeys after the peace of Vienna, among other places to the court of Napoleon at Paris, in 1810, where he formed many literary and political friendships, and in Prague he had become acquainted with the Prussian minister Von Stein and Justus von Gruner. When Austria joined in the Russian campaign in 1812, he left the service and proceeded to Berlin, where he had hopes of procuring employment in the civil service. From the change of circumstances he was induced in 1813 to enter again into the military service, and, reserving his allegiance to Prussia, accepted a commission as captain in the Russian army. With Tettenborn he went first to Hamburg, and afterwards accompanied him as adjutant in his march to Paris. Yet during the war he wrote a 'Geschichte der Hamburger Ereignisse' (History of the Occurrences in Hamburg), a succinct relation of the recent events, published in 1813; and to this succeeded the 'Geschichte der Kriegszuge Tettenborns' (History of Tettenborn's Campaign), in 1814. While in Paris he was received into the Prussian diplomatic service, and accompanied Prince Hardenberg to the Congress of Vienna, in 1814; and while here he wrote an official report on the affairs of Saxony. After the short war of 1815, he accompanied Prince Hardenberg to Paris, and was shortly afterwards appointed resident minister at Karlsruhe, where he remained till 1819, when he retired from public business, but accepted the title of Privy Legation Counsellor, and took up his abode at Berlin. In 1829 he was sent on a special mission to Cassel, and has been generally active in political affairs.

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Of his very numerous writings the earlier productions belong chiefly to the romantic poetical species; his later productions are chiefly devoted to history, biography, and literary criticism. As a prose writer he is considered by his countrymen as among the most eminent for his style, which, evidently formed on the model of Göthe, is remarkable for a smoothness that gives it a marked character; this however, is most noticeable in his historical works, such as his 'Geschichte des Wiener Congresses' (History of the Vienna Congresses); but in his biographies it assumes a more lively and less studied air. Among his principal works we may mention—'Deutsche Erzählungen' (German Tales), 1815; 'Vermischte Gedichte' (Miscellaneous Poems), 1816; 'Geistliche Sprüche des Angelus Silesius' (Spiritual Apophthegms of A. S.), 1822; 'Göthe in der Zeugnissen der Mitlebenden' (Göthe from the Testimony of his Contemporaries), 1823; 'Biographische Denkmale' (Biographical Memorials) in five volumes, 1824-30; 'Zur Geschichtschreibung und Literatur' (On the Writing of History, and Literature), 1833; 'Leben des Generals Seydlitz' (Life of General Seydlitz), 1835; 'Leben des Generals Winterfeldt,' 1835; 'Leben der Königin von Preussen Sophie Charlotte,' 1837; 'Leben des Feldmarschalls Grafen von Schwerin,' 1841; 'Leben des Feldmarschalls Keith,' 1844; 'Leben des Fürstens Blücher von Wahlstalt,' 1845; 'Hans von Held,' 1845; and 'Denkwürdigkeiten und vermischte Schriften' (Memoirs and Miscellaneous Writings), in 7 volumes, 1843-6; 'Karl Müller's Leben und Kleine Schriften,' 1847; 'Schlichter Vortrag an die Deutschen' (A plain Statement for Germans), 1848; 'Leben des Generals Grafen Bülow von Dennewitz,' 1853. He has been in addition a frequent contributor to collections, periodical works, and to the political journals, particularly to the 'Allgemeine Zeitung.'

Rahel Antonie Friederike, the wife of the preceding, was born of a Jewish family in Berlin, named Levin, or Robert, in June 1771. She displayed extraordinary talents almost in her childhood, which, though they were not very carefully cultivated, seemed to develope themselves the more vigorously. On her father's death her mother gave a free scope to her genius, and in a short time she had assembled around her a circle of the most distinguished literary men and artists of her time, by whom her extraordinary abilities in conversation were highly appreciated. The misfortunes of her country in 1805, and the death of Prince Louis Ferdinand, for whom she had a great esteem, and which was mutual, caused her much sorrow, but in all the mischances of life she ever showed the most lively sympathy with her surrounding associates, whether in weal or woe. During the war, and also during the ravages of the cholera in Berlin in 1831, she dispensed help and consolation to all within her reach. She first became acquainted with her husband in 1803, and the acquaintanceship became more intimate in 1807, but they were not married till Sept. 27, 1814, after she had relinquished Judaism and become a Christian. She accompanied her husband in his various missions, and everywhere became the centre of an eminently intellectual conversational circle, which was frequented by the most distinguished men and women of the capital in which she happened to be, and the charms of her conversational talent are described as being truly extraordinary. She is said to have excited her husband to, and afforded him some assistance in, his literary labours; but she did not herself aspire to the reputation of an authoress, nor give anything to the press during her life. She died at Berlin on March 7, 1833, and in 1834 her husband issued a selection from her writings under the title of 'Rahel, ein Buch des Andenkens für ihre Freunde' (A Book of Remembrance for her Friends); and in 1836 in two volumes, 'Galerie von Bildnissen aus Rahel's Umgang und Briefwechsel' (Gallery of Portraits from Rahel's Conversations and Correspondence). Both display considerable talent, with keenness and depth of observation, but hardly maintain the high reputation she had acquired in her social intercourse.

VAROTA'RI, ALESSANDRO, called Padovani'no, a celebrated painter, was born at Padua in 1590. His father Dario Varotari was also a distinguished painter and an architect: he was the scholar of Paul Veronese, and established a school at Padua, where he died in consequence of a fall, in 1596, six years after the birth of his son, and in the 57th year of his age. The instructor of Alessandro Varotari is not known, but he went in 1614 to Venice, and devoted himself to the study of the works of Titian: he made some copies after Titian, which were remarkable for their fidelity, and acquired him a great reputation. In his own pictures also he displayed such a mastery over many of the characteristic excellencies of Titian, that he is considered to approach nearer to him than any other of his imitators, in freedom of touch, in mellowness and gradation of tints, and in simplicity of composition. The works of Padovanino are seldom seen out of Venice and Padua. He excelled in painting women and children, but was more successful in the richness of his carnations and in his impasto than in the outlines of his figures. His masterpiece is generally considered the Marriage at Cana, in the Academy of the Fine Arts at Venice, formerly in the monastery of San Giovanni di Verdara at Padua. This painter had several scholars, who painted in his style, and had such facility in copying some of his works, that it is extremely difficult to distinguish some of the copies made by his scholars from the originals painted by Padovanino. He died in 1650. His most distinguished scholar was Bartolomeo Scaligero.

Chiara Varotari, sister of Alessandro, was a distinguished portrait-painter; her portrait, by herself, is in the Florentine Painters' Portrait Gallery. She was born at Verona in 1582, and died there in 1639.

VARRO, MARCUS TERE'NTIUS, was born at Rome in the year B.C. 116, and descended from an ancient senatorial family. He was instructed by L. Ælius, who is spoken of as a most distinguished person, and afterwards by Antiochus, an Academic philosopher. The whole of his early life must have been spent in the acquisition of that prodigious learning which he afterwards displayed in his works. But he did not on that account withdraw from public life altogether; for in A.D. 67 we find him at the head of a part of the fleet of Pompey the Great in his war against the pirates. During the civil war between Cæsar and Pompey, Varro steadily adhered to Pompey, and was appointed one of his generals in Spain. The western part of the peninsula was placed under his especial protection, and he had two legions at his command. When his colleagues had been compelled to surrender, and Cæsar marched westward, Varro also surrendered in the neighbourhood of Corduba, and after being set at liberty he went to Pompey at Dyrrachium, where he was staying at the time of the battle of Pharsalus. During the absence of Cæsar in Egypt, B.C. 47, Antony destroyed Varro's villa near Casinum, where a great part of his property was lost. After the defeat of Pompey, Varro withdrew altogether from public life, and returned to Italy; and when Cæsar came to Rome Varro became reconciled to him, and was intrusted by him with the purchasing of the books for, and the whole management of, the Greek and Latin libraries, which were then established at Rome. He now enjoyed for a few years perfect peace, and gave himself up entirely to study and the composition of several works. But new troubles arose. After the murder of Cæsar, in B.C. 43, Varro, then a man of upwards of seventy years of age, was put by Antony on the list of the proscribed, apparently for no other reason but because Varro was a staunch friend of republican freedom. Varro himself escaped, as his friends concealed and protected him until the danger had passed over, but his libraries were irrecoverably lost. After the battle of Actium, B.C. 30, Varro again lived at Rome, and appears to have been highly esteemed by Augustus, who gave him the superintendence of the library founded by Asinius Pollio. Notwithstanding the great loss of books and other property which Varro had sustained, his literary activity remained unabated to a very advanced age. In his eighty-eighth year he was still writing. (Pliny, 'Hist. Nat.,' xxix. 18.) He died in the ninetieth (B.C. 27), or, according to Valerius Maximus, in the hundredth year of his age.

Varro was one of the most extraordinary men that ever lived. He was certainly the most learned of the Romans; but his learning was not the learning of the closet only: he had acquired a practical knowledge of men and things during his public career, and on the basis of this solid knowledge he wrote his works in the retirement of his villas. There was scarcely any branch of knowledge with which he was not thoroughly conversant: he was an historian, a philosopher, a naturalist, a grammarian, and a poet, and in all these branches he is spoken of in terms of the highest praise. Varro was for his time and for the Romans what Aristotle was to the Greeks. He himself says that he wrote 490 books ('septuaginta hebdomades,' Gellius, iii. 10), but all of them, with the exception of two and a few fragments of others, are now lost. We shall only mention some of the more important among his lost works, and then add a few remarks on those still extant. 1, 'Rerum Humanarum Antiquitates Libri xxv.;' 2, 'Rerum Divinarum Antiquitates Libri xvi.;' 3, 'De Vita Populi Romani,' consisting of at least eleven books; 4, 'De Gente Populi Romani Libri iv.;' 5, 'De Initiis Urbis Romæ Liber;' 6, 'De Re Publica,' consisting of at least twenty books; 7, 'De Philosophia Liber,' 8, 'De Scenicis Originibus Libri,' of which the third book is mentioned; 9, 'De Poetis;' 10, 'De Plautinis Comœdiis;' 11, 'De Bibliothecis,' &c. (See the list in Fabricius, 'Biblioth. Lat.,' i., c. 7.)

The two extant works of Varro are on the Latin language ('De Lingua Latina') and on Agriculture ('De Re Rustica'). The former, of which a part only is extant, consisted originally of twenty-four books, of which we now possess only books 5, 6, 7, 8, 9, and 10; and these are much mutilated and interpolated. The work was written between the years B.C. 46 and 44, and was dedicated to his intimate friend, M. Tullius Cicero. In the first three of the extant books Varro treats on the origin of words, and in the last three on the accidents of words, such as declension and conjugation. The subject is of such a nature that we cannot judge of him by it; but it is nevertheless of great value on account of the philological remarks as well as various historical and archæological matters which are mentioned incidentally. The first edition of 'De Lingua Latina' is that of Venice, 4to, 1498, edited by Pomponius Lætus and Rholandellus. The best among the modern editions are the Bipont (2 vols. 8vo., 1788), that of Spengel (Berlin, 8vo., 1826), and especially that of C. O. Müller (Leipzig, 8vo, 1833). The Bipont edition contains a collection of the fragments of Varro's lost works.

The work 'De Re Rustica' is complete, and not in such bad condition as the 'De Lingua Latina,' although ancient authors quote passages from it which are not in it now. It consists of three books, and is dedicated to his wife Fundania. Although Varro wrote it at the age of eighty, it is, at least among the Roman works on agriculture, the best that has come down to us. It is written in the form

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of a dialogue, and in a pleasing and lively style. Besides the subject it professes to treat of, it contains a great number of passages illustrating ancient mythology, archæology, and ethics. It is chiefly based upon Greek works, and one written by the Carthaginian Mago. It is printed in the collections of Varro's works published by H. Stephens (1569), Popma (Leyden, 8vo, 1601), and others; and also in all the collections of the 'Scriptores Rei Rusticæ,' the best of which are those by J. M. Gessner, with notes of Ernesti (Leipzig, 2 vols. 4to, 1772-74), and J. G. Schneider (Leipzig, 4 vols. 8vo, 1794-97), who has also given a very good Life of Varro. Of the Menippean Satires of Varro but a few fragments remain; those have been collected, with the fragments of the Libri Logistorici, and edited in a very satisfactory manner by F. Œhler, Quedlingburg, 8vo, 1844.

(Fabricius, *Biblioth. Lat.*, i., c. 7; Orelli, *Onomast. Tullianum*, under 'M. Terentius Varro.')

VARRO, PU'BLIUS TERE'NTIUS, surnamed ATACI'NUS, a Roman poet, was born, according to Hieronymus, in the Chronicle of Eusebius, about the year B.C. 82, at Atax in Gallia Narbonensis, or according to Wüllner, at Narbo itself. Respecting his life little is known beyond the facts that he learned Greek at the age of thirty-five, and died in B.C. 37, at the age of forty-five. Varro distinguished himself in epic, elegiac, and epigrammatic poetry; but with the exception of some fragments and epigrams, his works are now lost. We know of three epic poems of Varro—1, 'An epic on the war of J. Cæsar against the Sequani,' 'Bellum Sequanicum,' of which Priscian (x., p. 877) quotes the second book. 2, 'Bellum Punicum Secundum,' which Fabricius attributes to Marcus Terentius Varro, but others, with greater probability, to P. Terentius Varro Atacinus. 3, 'Argonautica:' this poem was a free translation of the 'Argonautica' of Apollonius Rhodius, and was very celebrated among the Romans. It is frequently referred to by contemporary writers, as well as by later grammarians.

(For a more detailed account of this poet see Wernsdorf, *Poet. Lat. Minores*, v., 3, p. 1385, &c.; and Wüllner, *Commentatio de P. Terentii Varronis Atacini Vita et Scriptis*, Münster, 4to, 1829. In both of these works the remains of the poet are collected.)

VARUS, QUINTILIUS. [HERMANN.]

VASA, GUSTAVUS. [GUSTAVUS ERICKSON.]

VASA'RI GIO'RGIO, Cavaliere, born at Arezzo in 1512, was a celebrated painter and architect in his time, but his reputation now rests nearly exclusively upon his Lives of the most excellent Italian Painters, Sculptors, and Architects, 'Vite de' più excellenti Pittori, Scultori, e Architetti,' published in Florence, in 1550, in 2 vols. 8vo., and again in a second edition by himself, in 1568, in 3 vols. 4to, with portraits cut in wood, likewise in Florence, with many new lives of living and deceased artists, up to the year 1567. This work became remarkably popular, and many editions of it have been since published: one at Bologna, from 1647 to 1663, with the same portraits; one at Rome, in 1759, with copperplate portraits, and emendations and annotations by Bottari; again, at Leghorn and Florence, with additional notes by Bottari, in 1767-72; another at Siena, in 1791-94, by Della Valle, with some additional information respecting the artists of Siena (this edition was reprinted in the Milan edition of Italian classics); and complete editions of the works of Vasari were published in Florence, in six volumes, 8vo, in 1822-23, in which the biographies were reprinted from the edition of 1568, without notes, but with copies of the portraits of Bottari's edition, by Montani of Cremona and Giovanni Masselli, Florence, 1832-38; and again in 1846-57.

The last life in Vasari's work is his own, which he traces up to his fifth-fifth year. He was instructed in design by his father Antonio Vasari, and in painting by William of Marseille; and being taken to Florence, in 1524, by Siliro Passerini, cardinal of Cortona, he was there further instructed by Michel Angelo, Andrea del Sarto, and others. Vasari lost his father, in 1528, of the plague, and in 1529 he turned goldsmith in order to be the better able to assist his family, who were supported by an uncle. He however the same year took up his former profession at Pisa. He afterwards returned to Arezzo, and studied with Francesco Salviati, from whom he was taken by Cardinal Ippolito de' Medici, who took him into his service to Rome, and introduced him to Clement VII. He returned afterwards to Florence, and there, through the encouragement and protection of the Medici family, he met with all the success he could desire. Few painters have been more successful in point of patronage, or have executed more works than Vasari; but his paintings are remarkable for no particular excellence, though they are generally correctly drawn, and many of them are conspicuous for a dignity of character which is not common. He was the intimate friend and an enthusiastic admirer of Michel Angelo, and he may be almost termed a servile imitator of his style. The majority of Vasari's works were executed from his designs or cartoons by his scholars, who were very numerous: they painted at Rome a great ceiling with many frescoes for the Cardinal Farnese, in a hundred days, but so little to Vasari's satisfaction, that he determined from that time, 1544, not to entrust to them the finishing of any work whatever. Vasari in his 'Life' relates the origin of his biographical work; he undertook it in consequence of a suggestion of the celebrated Paolo Giovio, and at the request of Cardinal Farnese. It is a vast compilation and a work of great labour, whether the production of one or more persons, and remains even now unrivalled by any work of its kind, notwithstanding its numerous inaccuracies and his partiality for the Florentines: the style is excellent for the period, and the language is both powerful and eloquent. Vasari died at Florence, in 1574, and was buried in Arezzo. There is a German translation of Vasari's Lives by Schorn, which is extremely valuable for its notes, and an English translation by Mrs. J. Foster forms 5 volumes of Bohn's Standard Library.

VATER, JOHANN SEVERIN, a distinguished German linguist and theologian, was born at Altenburg on the 27th of May 1771. After having received his preparatory education in the gymnasium of his native town, he went in 1790 to the University of Jena, where he studied philosophy and theology, the latter under Griesbach, Doederlein, and Paulus. From the year 1792 to 1794 he continued these studies in the University of Halle, where he also began his career as academical teacher. In 1796 however he returned to Jena, where he was appointed professor extraordinary in the theological faculty. Along with the Hebrew language, the grammatical knowledge of which was greatly advanced by him, he now devoted himself to the study of a variety of languages, for the purpose of comparison, and of discovering what was then called a philosophical or universal grammar, which was to develope the great principles common to all languages and their respective grammars. In the year 1800 he was invited to go to Halle as ordinary professor of theology and Oriental literature. Without giving up his linguistic studies, he now devoted considerable time to the critical examination of the early books of the Old Testament, and of ecclesiastical history. After the death of Adelung, in 1806, who left his great linguistic work, 'Mithridates,' unfinished, Vater, with the assistance of Adelung's manuscripts and of several distinguished scholars, undertook its completion. Adelung had only published one volume, and the other three were published by Vater (Berlin, 1808-17). In 1809 he was appointed professor of theology and librarian in the University of Königsberg, where he continued his linguistic labours with unabated zeal. His studies embraced the languages of civilised nations, as well as those of the tribes of America and Africa. In 1820 Vater returned to Halle as professor of theology, and although he did not altogether abandon his former linguistic pursuits, yet we find him chiefly engaged in ecclesiastical history and the exposition of the New Testament. During the last years of his life he edited several theological and religious periodicals, as the 'Journal für Prediger,' the 'Kirchenhistorisches Archiv,' and the 'Jahrbuch der Häuslichen Andacht,' the last of which he himself had set on foot in 1819. He died at Halle on the 16th of March 1826.

Vater possessed a more extensive knowledge of languages than any of his contemporaries, although he did not enter into their spirit so deeply as others. His works however are very valuable on account of the immense materials which they contain for the study of comparative grammar.

The following list contains the most important of his linguistic works:—1, 'Uebersicht des Neuesten was für Philosophie der Sprache in Deutschland gethan worden ist, in Einleitungen, Auszügen, und Kritiken,' Gotha, 8vo, 1799; 2, 'Versuch einer Allgemeinen Sprachlehre,' &c., Halle, 8vo, 1801; 3, 'Lehrbuch der Allgemeinen Grammatik, besonders für Höhere Schulklassen, mit Vergleichung älterer und neuerer Sprachen,' Halle, 8vo, 1806; 4, 'Handbuch der Hebräischen, Syrischen, Chaldäischen, und Arabischen Grammatik, für den Anfang der Erlernung dieser Sprachen bearbeitet,' 2nd edit., Leipzig, 8vo, 1817; 5, 'Literatur der Grammatiken, Lexica, und Wörter-Sammlungen aller Sprachen der Erde, in Alphabetischer Ordnung,' Berlin, 8vo, 1815 (this work is printed in German and Latin); 6, 'Analekten der Sprachenkunde, mit einer Sprachenkarte von Ostindien,' Leipzig, 2 parts, 1820 and 1821; 7, 'Vergleichungstafeln der Europäischen Stammsprachen und Süd-west Asiatischer; R. K. Rask, Ueber die Thrakische Sprachclasse; Albanesische Grammatik nach Fr. Mar. de Lecce; Grusinische Grammatik nach Maggio, Ghai und Firalow, und Galische Sprachlehre von Ch. W. Ahlwardt,' Halle, 8vo, 1822.

VATTEL, EMMERICH, the celebrated writer on international law, was born at Couret, in the principality of Neufchâtel, in 1714. The family was of considerable antiquity in the principality. Emmerich's father David, a clergyman, had been ennobled by the king of Prussia. John Frederick, an elder brother of Emmerich, entered the French service, and rose to the rank of lieutenant-colonel and knighthood. Charles, a younger brother, entered the Sardinian service, and fell at the passage of the Tanaro. Jacob Vattel, who represented another line of the same family, was burgomaster of Neufchâtel in 1762.

Emmerich was educated for the church. He was sent to the university of Bâle to study the classics and philosophy. Having completed the usual curriculum of the Faculty of Arts, he returned to Neufchâtel, and passed with distinction the preliminary examinations, which all who proposed to enter the church had to undergo before commencing their theological studies. He then repaired to Geneva, to devote himself to those strictly professional pursuits. The writings of Leibnitz and Wolff had however more attractions for him than the 'Institutes' of Calvin. It was an age in which literary men were caressed and promoted at courts, and young Vattel felt a greater vocation for such worldly advancement than for the charge of a rural parish. In 1741 he proceeded to Berlin, in the hope that the court

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of Frederick II., who had recently ascended the throne of Prussia, and whose taste for literature was general, might afford a field for his talents. At Berlin Vattel contracted an intimacy with Jordan. In 1742 he published a defence of Leibnitz's system, which he dedicated to Frederick. His wish was to enter the diplomatic service of Prussia, but no vacancies occurred, and his fortune was too limited to admit of a lengthened attendance at court. In 1743 some overtures from the court of Dresden, which sought to rival that of Berlin in a reputation for the patronage of art and literature, induced Vattel to visit that city. The gracious reception he experienced from Count Brühl decided his resolution to enter the service of the king of Poland and elector of Saxony.

It is extremely doubtful in what capacity Vattel was attached to the Saxon court in 1744-45. In 1746 he obtained the appointment of diplomatic counsellor (conseiller d'ambassade), with a pension, and was sent to Berne as the king of Poland's minister with that republic. The duties of a Polish ambassador at Berne were not very onerous: Vattel was able to spend the greater part of his time with his family at Neufchâtel, and to devote himself to literary pursuits. In 1746 he published a collection of essays. In 1747 it was reprinted, under the title of 'Philosophie Leisure,' and dedicated to Count Brühl. Some of them have the appearance of having been previously published in some periodical—possibly the 'Journal Helvetique.' The subjects are sufficiently diversified:—'Essai sur le fondement du Droit Naturel;' 'Sur les Moyens de répondre aux Manichéens;' and 'Sur la Nature d'Amour, à Mademoiselle de M.' They evince a cultivated taste for French literature, with an easy play of good-natured but not very brilliant wit. The discourse upon love is dated 1741. In 1757 he published 'Poliergie,' a collection of miscellanies in prose and verse. But the chief employment of Vattel during the ten years which elapsed between the appearance of the two volumes, was the preparation of his work on the law of nations. The first edition was published at Neufchâtel (the title-page has the fictitious place of publication 'Londres') in 1758.

About the time that the work appeared he was called to Dresden, and received an appointment in the diplomatic bureau. He gave so much satisfaction as a practical diplomatist, that he was soon raised to the rank of a privy counsellor. His intense application to business undermined his constitution, and in 1766 he was obliged to visit his native country in search of health. The favourable symptoms produced by relaxation and the mountain air encouraged him to resume his labours before his health was quite re-established. His complaint returned with increased violence soon after he reached Dresden, and a second visit to Neufchâtel proved unavailing. He died on the 20th of December 1767. He had married at Dresden in 1764, Marianne de Chêne, by whom he left one son.

The work by which Vattel is best known is his 'Droit des Gens.' It is the work of a scholar, not of a practical diplomatist; for the almost nominal charge of Polish envoy to the republic of Berne could afford but scanty experience. It evinces no very extensive acquaintance on the part of the author with treaties or negociations, or even with political history: his principal authorities are the systematic writings of Grotius, Puffendorf, and Wolff. According to the custom of the period, an imaginary law of nature is substituted for the real practice of nations. In respect to its doctrinal merits, the work has all that speciousness and superficiality which characterise the moralists of the 'Encyclopédie.' The work however obtained an extensive reputation. It had the fashionable tone of the age, and was therefore more relished than Grotius and Puffendorf; and its systematic arrangement was found useful by practical diplomatists, as it enabled them to classify the fruits of their own experience. It became a text-book in the universities, and was quoted by negociators when it favoured their views and other authorities were wanting. The original French text has gone through many editions: 4to, Londres (Neufchâtel), 1758; 4to, Neufchâtel, 1773; 4to, Amsterdam, 1775; 12mo, Bâle, 1773; 4to, Nîmes, 1783; 12mo, Lyon, 1802; 8vo, Paris et Lyon, 1820 (a bad edition); 8vo, Paris, 1820 (the worst edition); 8vo, Paris, 1830 (an indifferent edition); 8vo, Paris, 1838 (a good edition); 8vo, Paris, 1839 (the best edition). There have been three Spanish editions:—Madrid, by Hernandez, 1820; Burdeos, by J. B. J. G., 1822; Paris, by Atarena, 1824. The last two translations are mere plagiarisms of the first. An English translation was published in 4to in 1760, and reprinted in 8vo in 1793. Mr. Chitty, in 1833, republished the edition of 1798, with valuable notes, containing the most modern rules and decisions. A German translation by Schulin was published at Frankfurt-on-the-Main, in 1760.

Next in importance among the works of Vattel is that entitled 'Questions de Droit Natural, et Observations sur le Traité du Droit de la Nature de M. le Baron de Wolff,' 12mo, Berne, 1762; 12mo, Paris, 1763. This is a critical examination of Wolff's treatise, characterised by that talent for arrangement and lucid expression which is the chief merit and source of attraction in Vattel's writings.

The remaining works of this author are of little consequence:—1, 'Pièces Diverses, avec quelques Lettres de Morale et d'Amusement,' 12mo, Paris, 1746. This collection was republished at Geneva and Dresden, in 1747, in 12mo, under the title 'Le Loisir Philosophique, ou Pièces Diverses de Philosophie, de Morale, et d'Amusement;' and again at the Hague, in 1765, in 8vo, under the title 'Amusements de Littérature, de Morale, et de Politique.' 2, 'Poliergie, ou Mélanges de Littérature et de Poésies, par M. de V***,' 12mo, Amsterdam (Paris), 1757; 3, 'Mélanges de Morale, de Littérature, et de Politique,' 12mo, Neufchâtel, 1770.

(*Helvetische Lexicon*, von Vattel; *Sketch of Vattel's Life*, prefixed to the edition of 1773; Quérard, *La France Littéraire*; *Biographie Universelle*.)

VATTIER, PIERRE, was born near Lisieux in Normandy, in 1623, and died at Paris April 7, 1667. He was physician to Gaston, duke of Orleans, and devoted a great part of his time to the translation of Arabic writers on history and medicine. The titles of his published works are as follows:—1, 'L'Histoire Mahometane, ou les quarante-neuf Chalifes du Macine,' 4to, Paris, 1657; 2, 'L'Histoire du Grand Tamerlan,' 4to, Paris, 1658, from the Arabic of Achamed, son of Gueraspo; 3, 'Portrait du Grand Tamerlan,' 4to, Paris, 1658; 4, 'L'Onirocrite Musulman, ou Interpretation des Songes,' 8vo, Paris, 1664, from the Arabic of Gabdorrachaman, son of Nasor; 5, 'Merveilles d'Egypte selon les Arabes,' 12mo, 1666, Paris, from the Arabic of Murtadi. This was translated into English by John Davies, and published, 8vo, London, 1672; 6, 'La Logique, traduite d'Arabe,' 8vo, Paris, 1658, from Avicenna; 7, 'De Morbis Mentis Tractatus,' 8vo, Paris, 1659, also translated from Avicenna, of the whole of whose works he promised a translation, which he is said to have completed, but which was never published; 8 'Elegie de Thograi,' 8vo, Paris, 1660; 9, 'Nouvelles Pensées sur la Nature des Passions,' 4to, 1659, which appears to be the only work of his own composition. His translations are said to be inaccurate, and in many parts incomplete.

VAUBAN, SEBASTIEN LE PRESTRE DE, was born in May, 1633, at St. Leger de Foucheret, near Saulieu in Burgundy. His family had been in possession of the lordship of Vauban for more than two hundred and fifty years, but from misfortune or otherwise the estate became incumbered with debts; and both his father, Urbain le Prestre, who had spent his life in the service of his country, and his mother, Aimée de Carmagnol, dying while he was young, he was left to the care of M. de Fontaines, prior of St. John, at Semur, who generously supported him, and besides teaching him to read and write, gave him the only instruction in arithmetic and geometry which he ever received from a preceptor. Unwilling probably to remain a burden to his benefactor, and stimulated by the example of his uncles and brothers, all of whom were in the army, he entered at seventeen years of age into the regiment of Condé, which was then in the service of Spain, and he was received as a cadet in the company of Arcenai. In this situation his good conduct soon procured for him a commission; and joining to the experience acquired in the field a knowledge of the mathematics as far as they are connected with the military art (for he had then studied trigonometry and mensuration), having probably also read the writings of the Italians on fortification, he was qualified to undertake the duties of an engineer.

In the beginning of the year 1652, when only nineteen years of age, he was employed on the fortifications of Clermont in Lorraine, and in the same year he was sent from thence to serve at the siege of Ste. Menehould. Here he superintended the construction of the lodgments, and during the assault of the place he performed the daring exploit of swimming across the river under the fire of the enemy. In the following year he was taken prisoner by a party of French royalists and brought before Cardinal Mazarin, who, having heard of his gallantry, received him kindly and solicited him to enter the king's service. Vauban readily consented to take this step, having had no other motive in following the standard of Condé than the desire of studying the art of war under that great general; and he was immediately appointed to a lieutenancy in the regiment of Burgundy. In that year (1653) he served under the Chevalier de Clerville at the second siege of Ste. Menehould, and after the taking of that place he was appointed to superintend the repairs of its fortifications. In the following year he assisted at the siege of Stenay, and three months afterwards at that of Clermont. Both of these places were taken, and in 1655 he received the commission which placed him in the corps of engineers. During that year he directed the sieges of Landrecies, Condé, St. Guislain, and Valenciennes; and in 1657 that of Montmédi, where he received three wounds. In 1658 he had the chief direction of the attacks at the sieges of Gravelines, Ypres, and Oudenarde. The Maréchal de la Ferté, under whom he served, and who in 1656 had given him a company in his own regiment, as an acknowledgment of his superior merit gave him then one in another regiment, and ventured to predict that if the life of the young officer were spared he would attain the highest dignities. Cardinal Mazarin also sent him a present, accompanied by flattering expressions of esteem, which stimulated the ingenuous mind of Vauban to still greater acts of zeal for the public service; in fact, so much does he appear to have been occupied by his duties, that only it is said by the accounts given of his exploits in the government papers his relatives obtained any knowledge of his existence.

Hitherto Vauban had to make his way without any of the advantages which wealth or the patronage of the great procures; but from this time he enjoyed the confidence of the government, and his history may be said to be connected with that of his country.

In 1661 occurred the peace of the Pyrenees; and then Dunkirk, Fort Louis, and Mardike having been ceded to France, the king (Louis XIV.) determined to strengthen their fortifications, so that

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they might constitute a bulwark against the Spaniards, who then possessed Artois. He committed this important duty to Vauban, who accomplished the proposed end to his satisfaction, and at the same time conciliated the inhabitants by causing a canal to be cut, which was to allow, in case of necessity, a commercial communication between those places. At this time also it is said that he gave plans for improving the fortifications of Cherbourg.

When the war recommenced in 1667, Vauban had the direction of the sieges which the king conducted in person; and at Douay he received in his face a musket-ball, the scar from which he carried to his grave. Notwithstanding his wound he conducted the siege of Lille, and succeeded in taking the town after nine days from the opening of the trenches. The king, who was present, gave him on this occasion the appointment of lieutenant in the French guards, together with a pension, and the more flattering distinction of a public eulogium.

After the peace of Aix-la-Chapelle (1668) he was occupied in superintending the repairs of the fortifications of Flanders and Artois; and in the same year he was made governor of Lille, the citadel of which town he had constructed. He also gave plans for executing new works in Provence and Roussillon; and he went with M. de Louvois to Piedmont, where he visited Verrua, Vercelli, Turin, and Pinerola, and suggested projects for improving their fortifications. At his departure the Duke of Savoy presented him with his portrait enriched with diamonds; and on his return from Italy he went to superintend the works which were being executed at Dunkirk, where 30,000 men were constantly employed with admirable regularity.

In 1672, the Dutch having united themselves under the Prince of Orange in opposition to France, Louis XIV. proceeded in person to the seat of war; and under the direction of Vauban several places were besieged and taken; in the following year Maestricht was invested; and here Vauban made a great improvement in the mode of conducting the attack, by executing long trenches connecting at intervals the several lines of approach, and forming covered communications by which the different divisions of the attacking force were enabled to support each other. In or near the fronts of these trenches he placed the batteries destined to silence the fire from the place. Vauban immediately afterwards reconnoitred the fortifications of Trèves, and having given directions for the prosecution of the siege, France being at that time threatened on all sides, he proceeded to visit the fortifications on the coast. After giving orders for the construction of new works for the defence of the Isle of Ré, he returned to Flanders, and subsequently he rejoined the king, who was then carrying the war into Franche Comté. But the allies having in the meantime invested Oudenarde, he entered that place, and conducted the defence so vigorously that they were obliged to raise the siege; and for these services he was in 1674 made brigadier of the French infantry.

During the following year the armies of France were compelled to act on the defensive; but in 1676 Vauban besieged Valenciennes, and took the place after an assault made by daylight, in opposition to the opinions of the generals of the army, who gave the preference to a night attack. During this campaign he was made maréchal de camp, and received a pension, besides a present from the king of 25,000 crowns. In the following year he conducted the siege of St. Guislain under Marshal d'Humières, and the fall of that place was followed by that of Ghent. Ypres was immediately invested, and soon afterwards taken. At this time the death of the Chevalier de Clerville, who was director-general of the fortifications, left that post vacant, and the king immediately conferred it on Vauban. It is said that at first he declined it on the ground that it would bring him into close intimacy with the ministers: these were Louvois and Colbert, men jealous of each other; and Vauban probably felt that it would be difficult to give satisfaction to both. He was at length induced to accept the post, and he appears by the uprightness of his conduct to have succeeded in acquiring their esteem.

The peace of Nimuegen (1678), which relieved Vauban from the duty of taking fortresses from the enemy, enabled him to direct all the energies of his mind to the improvement of those which belonged to his country. He first went to Dunkirk, where, by cutting through the sand-bank which closed the entrance, and providing the means of keeping the channel open by directing through it a current of water, he rendered the harbour one of the most important in the north of France: from hence, proceeding to the south, he gave plans for enlarging the fortifications of Toulon, and for the construction of its arsenal; and making Perpignan the centre of the defences of the Eastern Pyrenees, he caused the fortress of Mount Louis to be constructed. Returning to the north, he was employed in improving the chain of fortresses along the frontiers on that side: with this view he completed, near Calais, the fort of Neulay and that of Lakenoque, by which the communication between Ypres and Menin was protected, and Cassel covered. The construction of the works of Mauberge and the repair of those of Charlemont served to secure the line between the Scheldt and the Meuse, which was before imperfectly protected by Philippeville; and a chain of new fortresses closing up the Vosges secured the conquest of Alsace. The fort of Huninguen near Basel protected the frontier of the Rhine and the Jura; and the new forts which he caused to be built at Fribourg served to render that important place nearly impregnable.

While the execution of these works was in progress, Vauban went again (1680) to the south, where he formed a plan of defence for the Western Pyrenees, improving the port of Bayonne and making that place the grand depôt, while St. Jean Pied-de-Port served to connect the line of defence with the mountains: he also caused the fort of Andaye to be constructed for the purpose of defending the mouth of the Bidassoa. In 1681 Vauban was employed in adding new works to Brest, Rochfort, and other places for the protection of the coast; but these works were scarcely traced when he was called upon to strengthen those of Strasbourg, a free city which had fallen into the hands of the French. He constructed the citadel of that place, and connected the fortifications of the city with the right bank of the Rhine by means of Fort Kehl, and by several strong redoubts; facilitating the arrival of materials for the works by cutting a canal with sluices, the construction of which he superintended in person.

Hostilities breaking out in 1683, Vauban proceeded in the following year with the French army into Belgium, where in four days he took Courtray, and immediately laid siege to the strongly fortified city of Luxembourg: this place was also taken, but not till all the resources of the art of attack had been displayed; and it is said that on this occasion he first constructed trench-cavaliers for the purpose of dislodging the defenders from part of the covered way previously to an assault being made. In reconnoitring by night for the purpose of ascertaining the height of the glacis, being accompanied only by a few men at a distance, he was discovered by the sentinels; but he was fortunately enabled to retire in safety, having first deceived them by walking coolly towards them as if he had been one of their own officers.

The war being suddenly terminated in 1684, Vauban strengthened the fortifications of Luxembourg by the addition of a crown, and a horn-work beyond the ravine on the western side of the town; and in order to become completely master of the course of the Moselle, he then constructed the fort called Mount Royal. About the same time he was enabled to display his talents as a civil engineer by executing in part the magnificent aqueduct of Maintenon, by which the waters of the Eure were to be conveyed to Versailles. In 1686 he visited the great canal of Languedoc, which had just then been executed; and he is said to have suggested some improvements which were afterwards adopted.

Two years afterwards the war again broke out, and Vauban was immediately employed under the Dauphin, in conducting the sieges of Phalsbourg, Manheim, and Frankenthal: the first of these places, whose fortifications he had strengthened in 1676, held out twenty-two days from the time of opening the trenches; and most of the engineers under his orders being killed or wounded, the duty of superintending the operations fell almost wholly on himself. This year he was made lieutenant-general, and the king in a complimentary letter recommended him to be careful of his life for the good of the service. The Dauphin, as a token of regard, presented him with four pieces of cannon for his Château de Bazoche. It is said to have been at the siege of Phalsbourg that Vauban first put in practice ricochet firing; and that he proposed the organisation of a corps of sappers expressly for siege duties. In this year he began the fortresses of Landau and Béfort.

The following year (1689) Vauban had the command at Dunkirk, Bergues, and Ypres, with orders to enter into and conduct the defence of any of these places, should it be besieged, but no investment took place. During the year 1690 Vauban was rendered incapable of doing any military duty in consequence of a severe illness which he contracted while superintending the repairs of the fortifications of Ypres; he recovered however, and next year he besieged and took Mons. In 1692 the siege of Namur was formed under the orders of the king, and the first attacks were directed against Fort Guillaume, a strong work which had been constructed by the celebrated Coehorn, who then commanded it: the fort was obliged to surrender to the superior fortune of Vauban, who succeeded in cutting off its communication with the town, and the latter was soon afterwards taken. The siege of the fort and town lasted twenty-nine days from the opening of the trenches, during which time five strong sorties were made by the garrison. In 1693 he conducted the siege of Charleroi.

The Duke of Savoy threatening to invade Brittany, Vauban was sent into the south of France to ascertain the state of the fortresses on that side, and he gave plans for improving the works at Besançon, for fortifying Fenestrelles, and constructing Fort Dauphin. In 1694 the sea-ports being frequently bombarded by the English fleets, application was made to Vauban, who suggested the formation of magazines and casemates which should be proof against the destructive effects of shells and red-hot shot. In 1697 he besieged and took Aeth in a few days from the opening of the trenches. After the peace of Ryswick Vauban was employed for several years in visiting the frontiers and in forming projects for the defence of the country; and in 1698 he commenced the important fortress of New Brisach.

The War of the Succession commencing in 1703, Vauban proceeded to Namur, in order to superintend the repairs of the fortifications; and at this time the king, as a recompense for his many services, elevated him to the dignity of a marshal of France: this honour he at first declined, urging that it would put it out of his power to serve the country by directing any future siege, as he could not with that rank act under a general of the army. He at length however accepted it; and he readily consented soon afterwards to conduct the siege of Old

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Brisach, under the orders of the young Duke of Burgundy, the pupil of Fénélon. This was one of the places which Vauban had constructed, and it surrendered on the fourteenth day.

In 1706, after the battle of Ramilies, Marshal Vauban was sent to command at Dunkirk and on the coast of Flanders, where his presence served to support the energies of the people, who were much discouraged by the reverses which the armies of the country had sustained during the war. He succeeded in dissuading them from executing their project of inundating the district in order to prevent the enemy from besieging that town; and he immediately commenced an intrenched camp, extending from Dunkirk to Bergues, by which the town was more effectually secured.

This was his last public work, for he died March 30, 1707, after an illness of eight days, in the seventy-fourth year of his age. He had married Jeanne d'Annoi (of the family of the Barons d'Espiri, in Nivernois), who died before him; and he left two daughters, the Countess of Villebertin and the Marquise d'Ussé.

During the intervals of his services in the field he employed his leisure in composing his three principal works: these are entitled 'Traité de l'Attaque des Places,' 'Traité des Mines,' and 'Traité de la Défense des Places.' The last was finished only a short time before his death. Several editions of these works have been published, and the best is that of Foissac, Paris, 1796. During his life he also found time to write a great number of memoirs on various subjects; and near the end of his days he collected them in twelve folio volumes (manuscript). He entitled them his 'Oisivetés;' and among them is a paper on the abuses practised in collecting the 'dixme royale;' one on the limits of ecclesiastical power in temporal matters, one on the cultivation of forest-lands, and several on finance, on geography, and on different parts of the mathematics: there is also a memoir concerning a project for joining the canals of maritime Flanders with the Lys, the Deule, the Scarpe, and the Scheldt, and one concerning the defence of Paris. In consequence of the disasters experienced during the campaign of 1706, the king contemplated abandoning his capital and retiring behind the Loire; and on this occasion Vauban wrote the memoir last mentioned, in which he pointed out the importance of preserving Paris, and the possibility of defending it, adding a plan of the fortifications which he proposed to construct for its defence. This memoir was published in 1821.

Fontenelle, in summing up the military actions of Vauban, observes that he superintended the repairs of 300 old fortresses and executed 33 new ones; that he conducted 53 sieges, many of them under the eye of the king, and that he was present at 140 vigorous actions. He was much beloved by his soldiers, who obeyed him willingly, both from the confidence which they placed in him, and from the knowledge that he avoided exposing them as much as the good of the service would permit. At the siege of Cambray the king, by the advice of the persons about him, was on the point of ordering that an assault should take place, and that the garrison should be put to the sword: Vauban alone opposed this advice, observing that it would be preferable to save one hundred French troops than to destroy three thousand of the allies; and the king had the good sense to abandon the idea. The humanity of Vauban's character is also manifest in the effort which he made to induce the king to re-establish the Edict of Nantes; unhappily, the bigotry of the king or the influence of the priesthood rendered his representations on this point fruitless. He had no constant system in fortifying places, and he appears to have followed in some respects the method of the Italian engineers: what are called his three systems have been formed since his death from a diligent study of the works which he executed at different times. In 1693 the order of St. Louis was founded, chiefly by the advice of Vauban, who was immediately invested with the dignity of Grand Cross of the Order, he being one of the seven to whom that dignity was at first confined. When the Académie des Sciences was renewed in 1699, Vauban was appointed one of its honorary members; and Fontenelle observes that no one better deserved this distinction, since no one had more completely rendered science subservient to the benefit of mankind.

Besides the 'Eloge' by Fontenelle, in his 'Histoire du Renouvellement de l'Académie,' we have an account of Vauban's life in an 'Eloge' by Carnot, and another by M. Noel in 1790; the former gained the prize proposed by the Académie de Dijon in 1783, and the latter that which was proposed by the Académie Française in 1785.

It is remarkable that little is known of the collateral branches of the family of Vauban: one of his grand-nephews was a lieutenant-general and governor of Bethune; and the son of this officer, after having served in America under Rochambeau, and subsequently in La Vendée, died at Paris in 1816.

VAUCANSON, JACQUES, DE, the mechanician, was born on the 24th of February 1709, at Grenoble, in the present department of Isère, in France, of a noble family. His predilection for the mechanical arts developed itself early. While yet a boy he was accustomed to attend his mother, a woman of strict piety, to a Sunday conversation with some other religious women, at which he amused himself by observing through the chinks of a partition a part of the movements of a clock in an adjoining chamber. He endeavoured earnestly to understand the principles of the movement he saw, and at the end of several months he discovered the principle of the escapement. From this moment his taste was fixed. He constructed with rude tools a clock in wood, which marked the hours with great exactness; and he made for a miniature chapel the figures of some little angels which waved their wings, and of some priests which performed several ecclesiastical movements. Chance fixed his residence for a time at Lyon, where a project was being discussed for bringing water to the town by a hydraulic machine, and he invented one which his modesty prevented him from offering, but when he arrived in Paris he was delighted to see that the same idea had there been carried into effect. He perceived then that for the completing of his schemes he required a better knowledge of anatomy, music, and mechanics, and he zealously studied those arts for several years. The statue of the Flute-player in the gardens of the Tuileries gave birth to the desire of making a similar one that would play. The reproaches of an uncle, who considered the notion as extravagant, suspended its execution; but after an interval of some years, and during a long illness, he succeeded in its construction. It was exhibited in Paris in 1738, where it was seen by d'Alembert, who described it in the article 'Androide' in the 'Encyclopedie Méthodique.' It really played on the flute, that is, projected the air with its lips against the embouchure, producing the different octaves by expanding and contracting their opening, forcing more or less air in the manner of living performers, and regulating the tones by its fingers. It commanded three octaves, the fullest scale of the instrument, containing several notes of great difficulty to most performers. It articulated the notes with its lips. Its height was nearly six feet, with a pedestal, in which some of the machinery was contained. In 1740 he declined accepting an invitation from Frederic of Prussia, who was desirous of assembling all the most distinguished men of Europe, to take up his residence at Berlin. In 1741 he produced a flageolet-player, who beat a tambourine with one hand. The flageolet had only three holes, and some notes were made by half stopping them: the force of wind required to produce the lowest note was equal to one ounce; for the highest it was fifty-six pounds (French). The construction was altogether different from that of the Flute-player. In the same year he produced a duck, which has been considered as the most ingenious of his automata: it dabbled in the water, swam, drank, and quacked like a real duck, and the peculiar motions of the animal were very successfully imitated. It raised and moved its wings, and dressed its feathers with its bill; it extended its neck, took barley from the hand, and swallowed it, during which the natural motion of the muscles of the neck was perfectly perceptible. It digested the food it had swallowed by means of materials provided for its solution in the stomach. The inventor made no secret of the machinery, which excited great admiration at the time. Another of his inventions was an asp, which he prepared for the tragedy of 'Cleopatre,' by Marmontel, that hissed and darted at the bosom of the actress; and he commenced a figure, at the suggestion of Louis XV., that was to contain an imitation of the circulation of the blood, but he abandoned it in disgust at the slowness with which the workmen provided him executed the king's orders.

But Vaucanson did not confine his mechanical inventions to these ingenious but comparatively useless objects. About 1741 Cardinal de Fleury had appointed him inspector of the silk manufactories, and he was not long before he introduced a great improvement in the mill for thrown-silk, an improvement which excited the anger of the workmen of Lyon against him, who, thinking it would reduce the value of their labour, on one occasion pelted him with stones. His only revenge was the inventing of a machine for weaving flowered silks, in which, as a kind of sarcasm, the moving power was an ass. He also invented a machine for giving a dressing to the silk, so as to render the thread of each bobbin or skein of an equal thickness throughout, with several other improvements in the manufacture. In the journal of the Académie des Sciences, of which he was a member, he gave a description of his silk-throwing mill, and of many other useful mechanical inventions, in several papers, which display a remarkable talent for description, being alike clear and precise. After a long illness, by which he was confined to his bed for eighteen months, he died on the 21st of November 1782. He had formed a collection of machines and objects relating to arts and manufactures, which he bequeathed by his will to the queen, who appears to have set small value on the legacy. It was proposed to transfer it to the Académie des Sciences, but the intendants of commerce claiming some of the manufacturing machines, disputes arose, and the result was the dispersion of a most curious and valuable storehouse of mechanical inventions.

VAUCHER, JEAN PIERRE, professor of historical theology at Geneva. Although a preacher and a teacher of theology, he is better known for his works on botany. The first work on botany published by Vaucher was on the family of 'Confervæ,' the phenomena of whose sporules excited his attention. This was published at Paris in 1800, and entitled 'Mémoire sur les Graines des Conferves,' 4to. He continued his researches upon the family of plants, to which he had already directed his attention, and in 1803, published his history of fresh-water Confervæ ('Histoire des Conferves d'Eau Douce,' &c.), a work which has long been held in the highest estimation, and which laid the foundation of all subsequent labours in this department of botany. His remarks on the reproduction and growth of the various species of Confervæ that fell under his observation were correct, nor has much advance been made in this department of botany since

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his day. For although subsequent algologists have added greatly to the lists of species of Algæ, they have done much less towards the elucidation of their functions. Vaucher subsequently pursued his researches on the structure and functions of several of the genera and species of Cryptogamic plants. The result of his observations was published in several papers in the 'Memoirs of the Society of Natural History and Physics of Geneva.' He also published at Paris, in 1827, a work on the structure and functions of the Orobanches, which was illustrated with 15 lithographs of dissections of these plants. In 1828 he published a monograph on the natural order Equisetaceæ. Although his published observations on plants up to this time had been for the most part confined to the lower orders, he had all his life been more or less preparing for a great work on the physiology of plants in general. The first part of this work was published in 1830, but finding that the plan on which he had commenced it was too extensive, he deferred any further publication of the work till it was completed in 1841, when it appeared in Paris, in 4 vols. 8vo, entitled 'Histoire Physiologique des Plantes d'Europe, ou Exposition des Phenomènes qu'elles présentent dans les diverses Périodes de leur Développement.' He received the first complete copy of this work on his death-bed, and he employed the few remaining days that his strength permitted in sending some copies to his friends. The work was dedicated to Charles Albert, Prince of Carignano, afterwards king of Sardinia, who was one of his former pupils.

The design and execution of this work are novel. In describing the structure and functions of plants, species, or small groups of species are taken, and are studied independently of other plants, for the purpose of arriving at their individual peculiarities. His leading idea in the observations contained in this work is, that the species, genera, and families of plants have distinctive physiological as well as structural characters. The labour required for this work was immense, and only a long life could have enabled him to do it; but it was with Vaucher a labour of love, and he appears to have pursued it without regard to fame or reward. His observations are of course confined to plants which he had observed in a living state, and which could only comprehend a small portion of the vegetable kingdom. His general views in this work are not always free from error, nor is his terminology so correct as is required at the present day; but whatever may be the faultiness of his generalisations, or want of accuracy in the use of terms, his observations are entitled to the confidence of the botanist. Many parts of the work however were finished when botany was much less advanced than at the time of its publication, and consequently display deficient knowledge of modern observation. Vaucher, with De Saussure and others, was one of the founders of the Geneva Society of Natural History and Physics. He died at a very advanced age in the year 1841, beloved and respected by all who knew him. A genus of confervoid plants was named in honour of him 'Vaucheria,' by De Candolle.

(Bischoff, *Lehrbuch de Botanik*; Alphonse de Candolle, *On the Life and Writings of Vaucher*, translated in the 'Annals of Nat. Hist.,' vol. x., from the *Bibliothèque Universelle*.)

*VAUGHAN, REV. ROBERT, D.D., a leading minister of the Congregationalists or Independents, was born near the close of the last century, and was educated for the ministry at Bristol. For some years he was Professor of History in London University (now University College), and while minister of the Independent Chapel at Kensington occupied a prominent position among the dissenting ministers of the metropolis, his pulpit oratory being regarded as of a more than commonly intellectual character. His historical works had also secured him a considerable reputation in literary circles and with the general public. On the removal, in 1842, of the Lancashire Independent College from Blackburn to Manchester, where a spacious and handsome building was erected for it, Dr. Vaughan was invited to become president of the extended establishment, and having accepted the invitation, he removed to Manchester. He has continued to fill the office of president of the college in conjunction with the chair of theology up to the present time with great advantage to the institution; but in consequence of failing health he has recently (August 1857) tendered his resignation.

Omitting single sermons, lectures, and addresses, of which he has published several, the following is a tolerably complete list of Dr. Vaughan's literary works published with his name:—'The Life and Opinions of John de Wycliffe, D.D., illustrated principally from his unpublished manuscripts. With a preliminary view of the Papal System,' 2 vols. 8vo, 1828, of which a 2nd edition was published; but some twenty years later he recurred to the work, recast the old and added new materials, and published in one vol. in 1853 'John de Wycliffe, D.D., A Monograph: with some account of the Wycliffe MSS;' 'Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England from the Decease of Elizabeth to the Abdication of James II.' 2 vols. 8vo, 1831; 'The Causes of the Corruption of Christianity,' 8vo, 1834; 'Thoughts on the past and present State of Religious Parties in England,' 12mo, 1838; 'The Protectorate of Oliver Cromwell, and the State of Europe during the early Part of the Reign of Louis XIV.,' 2 vols. 8vo, 1838; 'History of England under the House of Stuart,' published in the 'Library of Useful Knowledge,' 2 vols. 8vo, 1840; 'Congregationalism, or the Polity of Independent Churches, viewed in relation to the State, and the tendencies of Modern Society,' 12mo, 1842; 'The Modern Pulpit viewed in its relation to the State of Society,' 12mo, 1842; 'The Age of Great Cities, or Modern Society viewed in its relation to Intelligence, Morals, and Religion,' 12mo, 1843; 'The Age and Christianity,' 12mo, 1849. Several of these works have passed through more than one edition. Shortly after his settlement at Manchester Dr. Vaughan projected the 'British Quarterly Review,' and from its establishment in 1844 to about 1865 he has been its editor; and during these twenty years he has enriched its pages with a large number of essays on historical, political, theological, social, and educational subjects. A selection from his essays was published in two volumes in 1849.

VAUQUELIN, NICOLAS-LOUIS, a distinguished French analytical chemist, was born May 16, 1763, at St. André d'Hébertot, of parents in an humble station in Normandy. Fourcroy, accidentally meeting with him, was so much pleased with his quickness and integrity, that he took him to Paris and made him superintendent of his laboratory, in which he speedily became an expert experimenter, and on many occasions which were acknowledged, and probably on some which were not, he performed experiments published by Fourcroy.

He was a professor of chemistry in Paris, and eventually became chemist to the School of Mines, and a member of the Institute. He was extremely industrious, and has published many memoirs on mineral, vegetable, and animal analysis: in performing his varied researches, he not only improved the methods of analysis previously in use, but also discovered some elementary bodies, of which the chief and most remarkable were chromium, existing in the red lead of Siberia, as an acid combined with oxide of lead, and glucina, a new earth, or rather metallic oxide, which he found in the emerald and beryl. The discovery of chromium has been of vast importance to the arts; for having been since found in enormous quantity combined with iron, and in various parts of the earth, it has been extensively used in the state of oxide for giving a green colour to porcelain, and chromic acid combined with oxide of lead, forming chromate of lead, is a fine yellow pigment.

Vauquelin died on the 14th of November 1829: his character and conduct were most excellent and exemplary, and he passed through the bloody stages of the French revolution uncontaminated by its violence or vices.

VAUVILLIERS, JEAN FRANÇOIS, a French scholar, was born, in 1737, at Noyers in Burgundy, and received a careful education from his father Jean Vauvilliers, a scholar of considerable merit. Jean François had scarcely finished his studies when he was appointed one of the librarians of the Royal library at Paris, and in 1766 he became professor of Greek in the Collège de France. After having distinguished himself by several works on Greek literature and history, he was elected, in 1782, a member of the Academy of Inscriptions. The storm of the Revolution carried him away from his learned pursuits. He was successively president of the quarter of St. Geneviève at Paris, first 'député suppléant' of Paris in the assembly of the états généraux, president of the communauté, lieutenant to the maire of Paris, and lastly, 'prévôt des marchands,' in which capacity he had the care of the provisions necessary for the supply of the capital. The people of Paris at that time believed that it was the secret intention of the court to starve them, and they opposed by armed force the export of provisions from the capital into the provinces. Vauvilliers acted in these cases with great energy, and he more than once succeeded in making the mob desist from their predatory disturbances. In his political opinions he was rather royalist; he supported the proposition of Brissot for the abolition of slavery in the colonies, but he also defended the rights of the Roman Catholic church. When he was summoned to take the oath of allegiance to the new democratic system, Vauvilliers declined taking it, laid down his professorship in the Collège de France, and afterwards justified himself in a pamphlet, 'Questions sur les Sermens, en particulier sur celui de Haine à la Royauté.' He was arrested by order of the revolutionary committee, but he obtained his liberation, and then became a member of the council of the Five Hundred. He published several pamphlets on political questions, and expressed his opinions with so little reserve, that he was at last sentenced to deportation, in September, 1797. However he escaped to Switzerland, and afterwards went to Russia, whither he was invited by the emperor Paul. The Academy of Sciences of St. Petersburg elected Vauvilliers a member. He died at St. Petersburg on the 23rd of July, 1801.

Vauvilliers is the author of numerous works and treatises, partly on Greek literature, and partly on modern politics, legislation, and administration. The most important among them are, 1, 'Essais sur Pindare, contenant une Traduction de quelques Odes de ce Poëte,' &c., Paris, 12mo, 1772; 2, 'Examen Historique et Politique du Gouvernement de Sparte,' Paris, 12mo, 1769; 3, A number of papers concerning the Manuscripts of Pindar, Æschylus, and Sophocles, in the 'Notices et Extraits;' 4, An edition of Sophocles, which had been prepared by Capperonnier. It contains some notes and a preface by Vauvilliers, Paris, 2 vols. 4to, 1781. His notes are severely attacked by Brunck; but Harless, in Fabricius's 'Bibliotheca Græca,' speaks highly of their merit.

(Quérard, *La France Littéraire*, where a complete list of his works is given; *Biographie Universelle*; Fabricius, *Biblioth. Græc.* ii., p. 224.)

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VECCHI, GIOVANNI DE', a distinguished Italian painter, born at Borgo San Sepolcro, in 1536. He was the scholar of Raffaellino del Colle, and painted in oil and in fresco. His works are very numerous in the churches of Rome and its vicinity: he made the cartoons for the two great mosaics of the evangelists Luke and John in St. Peter's on the Vatican. He died in 1614. His portrait is in the Academy of St. Luke at Rome.

VECCHIA, PIETRO, a distinguished painter of the Venetian school, was born at Venice in 1605. He was the scholar of Alessandro Varotari, but painted in a different style. His real name appears to have been Mattoni, and he acquired the name of Vecchia from his skill in imitating and restoring old pictures. Vecchia painted many pictures so exactly in the style of Giorgone, that it is almost impossible to decide between the works of these painters: he painted also some pictures in the styles of Pordenone and Titian. He made the designs of many of the mosaics in the church of San Marco at Venice, but his easel pictures were generally of inferior subjects, and his talent was more for the ludicrous than the serious. Some of his efforts in illustration of the Passion of Christ were signal failures as regards a proper feeling for the subject. His touch was bold, his drawing and colouring excellent, and some of his effects of light and shade strikingly powerful and masterly. He died at Venice in 1678.

VECELLIO TIZIANO. [TITIAN.]

VECELLIO, FRANCESCO, the brother of Titian, was born at Cadore in 1483; commenced life as a painter, and imitated the style of his brother. He afterwards took to a military life, returned again to painting, and then again forsook it in 1531 for the life of a merchant, as is reported, by the advice of Titian, who is said to have been jealous of him: he was a painter of great ability. There are several excellent pictures by him in the Venetian state. He died in 1560.

VECELLIO, ORAZIO, the son of Titian, was born at Venice in 1515. He was an excellent portrait-painter, accompanied his father to Rome, and assisted him in most of his works. Many of Orazio's portraits are said now to be attributed to his father. He died at the same time as his father, in 1576, likewise of the plague. He is said to have wasted much money in the study of alchemy.

Titian's property was inherited by his eldest son, POMPONIO VECELLIO, a priest, who, according to report, soon squandered it away. Besides these two sons Titian had a daughter named Cornelia.

VECELLIO, MARCO, called MARCO DI TIZIANO, was the nephew of Titian, and was born at Venice in 1545. He was a great favourite with Titian, painted in a similar style, and executed many good works. He died in 1611.

VEGA CARPIO, FRAY LOPE FELIX DE, was born at Madrid on the 25th of November 1562. His father, as he informs us in his 'Laurél de Apolo,' p. 45, was also a poet, to which circumstance may perhaps be ascribed Lope's early taste for poetry. According to Montalvan ('Fama Posthuma,' p. 15), before Lope had attained the age of five he could read Spanish and Latin; and before his hand was strong enough to guide the pen he recited verses of his own composition, which he had the address and good fortune to barter for prints and toys with his playfellows. At the age of twelve he had, by his own account, not only written short poems, but composed dramas in four acts; and during the intervals which his studies at school afforded him, he was always rhyming. Having lost his father when he was about thirteen, he was soon after impelled by so strong a desire of seeing the world, that he resolved to escape from school. He concerted his project with a schoolfellow, and they actually left Madrid together, without the knowledge of their relations or their masters. Being however detected in their flight, Lope and his schoolfellow were brought back to their relations. Upon his return to Madrid, young Lope ingratiated himself with the Bishop of Avila by several pastorals, and a comedy in three acts, called 'La Pastoral de Jacinto,' which is justly considered as a prelude to the reform which he meditated in the Spanish stage. It is moreover probable that during this interval, between school and the university, which he was enabled to enter through the liberality of his patron the bishop, he composed several poems, which he retouched in after-life. After spending four years at the University of Alcalá, Lope became attached to the Duke of Alva, at whose request he wrote his 'Arcadia,' a mixture of prose and verse, romance and poetry, pastoral and heroic, the design of which is avowedly taken from Sannazaro, though its execution has been pronounced by Spanish critics to be far superior to the model. The 'Arcadia,' though written perhaps as early as 1580, was not published till 1598. Some time after Lope had executed the command of his illustrious patron he left his service, and married a lady of rank, Doña Isabel de Urbino. He continued to cultivate poetry with increased enthusiasm, until being involved in a duel with a gentleman of rank, he wounded his antagonist, and was obliged to separate himself from his wife, whom he loved tenderly, and leave Madrid. Lope fixed upon Valencia as the place of his retreat; but some years after, having previously ascertained that he would not be prosecuted, he returned to the capital, and was reunited to his family. He did not however long enjoy this new-found happiness: his wife, whose health had been for some time on the decline, died shortly after his return. To fly from such painful recollections, Lope became a soldier, and joined the 'invincible Armada.' The fate of that expedition is well known; and Lope, in addition to the difficulties and dangers of the voyage, had the misfortune of seeing a beloved brother expire in his arms. During this unfortunate voyage Lope composed his 'Hermosura de Angelica,' a poem which professes to take up the story of that princess where Ariosto left it, and which Marini, one of his Italian admirers, has not hesitated to pronounce superior to the 'Orlando.' On his return from the Armada, Lope quitted the career of arms, and entered the service, first, of the Marquis of Malpica, and afterwards of the Count of Lemos, with whom he remained until his second marriage, to Doña Juana de Guardia, a lady of Madrid: he was then twenty-eight years old. About eight years after this event, in 1598, on the occasion of the canonisation of St. Isidorus, a native of Madrid, Lope entered the lists with the best poets of the day, and surpassed them all in the number and merit of his performances. Prizes had been assigned for every style of poetry, but no more than one could be obtained by the same person. Lope succeeded in the hymns; but not contented with this, he produced besides, in an incredibly short space of time, a poem of ten cantos, in short verse, as well as several sonnets and romances, and two comedies, which he published together under the feigned name of Tomé de Burguillos.

This was perhaps the most fortunate period of Lope's life: he had, by his own statement, written already no less than nine hundred dramas for the stage, besides twelve volumes of other poetry; and although the remuneration then given to authors was very moderate, he wrote so much, and had so many presents conferred upon him by men of rank, who were anxious to become his patrons, that he was enabled to live in affluence. He had a son named Carlos, on whom he doated, and who promised to be the heir of his talents. The period of his domestic happiness did not last long: his son died; his wife soon followed her child to the tomb, and Lope was left with two daughters. The spirit of the poet seems to have sunk under such repeated losses; and he resolved to soothe it by the exercise of devotion. Accordingly, having become secretary to the Inquisition, he shortly afterwards became priest, and in 1609 a sort of honorary member of the brotherhood of St. Francis. Meanwhile the reputation of Lope as an author was rising to that height which it afterwards reached, and he worked as assiduously as ever. He seldom passed a year without giving some poem to the press; and scarcely a month, or even a week, without producing some play upon the stage. In a very short space of time, 'Los Triumphos de la Fé,' 'Las Fortunas de Diana,' three novels in prose, 'Circe,' an heroic poem, and 'Philomena,' a singular but tiresome allegory, were the fruits of his prolific pen.

Such was his reputation, that he himself began to distrust the sincerity of the public, and wishing to ascertain whether the extravagant applauses heaped upon him were the result of fashion or a homage paid to his merit, he published a poem without his name. But either the number of his productions had gradually formed the public taste to his own standard of excellence, or his fertile genius was so well adapted to the taste of the times, that his 'Soliloquies of God,' though printed under a feigned name, secured him as many admirers as his former productions. Emboldened probably by this success, he dedicated his 'Corona Tragica,' a poem on Mary Queen of Scots, to Pope Urban VIII., who wrote him a letter of acknowledgment in his own hand, and conferred on him the degree of doctor of theology. About the same time Cardinal Barberini, the pope's nuncio, followed him with veneration in the streets; Philip III., himself a poet, would stop to gaze at such a prodigy; the people crowded round him wherever he appeared; the learned and the studious of Europe made pilgrimages from their country for the sole purpose of conversing with Lope. So associated was the idea of excellence with his name, that it was used in common conversation to signify anything perfect in its kind; and a Lope diamond, a Lope day, or a Lope woman, became fashionable and familiar modes of expression. Lope had dangerous rivals in Gongora and Cervantes, with neither of whom he seems to have lived on good terms. Indeed, if we are to judge from the many satirical allusions contained in his writings, Gongora and Lope were sworn enemies to each other. As to Cervantes, it is probable that the immense popularity which Lope de Vega enjoyed, and the honours which he received from all parts of the country, may have awakened a sentiment of jealousy in his breast; whilst Lope was living in prosperity and splendour, the author of 'Don Quixote' was actually starving in the same street; Lope continued to publish plays and poems, and to receive every reward that adulation and generosity could bestow, till the year 1635, when his health gradually declined, and he expired on Monday, the 26th of August, in the seventy-third year of his age. He was buried at the convent of nuns in the Calle de Cantarranas, whence his remains have lately been removed to the National Pantheon of Madrid.

Notwithstanding his undisputed talent, Lope is better known for the prodigious number than the quality of his writings. According to a calculation made by one of his panegyrists, twenty-one million three hundred thousand of his lines were actually printed, and no less than eighteen hundred plays of his composition acted upon the stage. "Were we to give credit to such accounts," says Lord Holland, "allowing him to begin his compositions at the age of thirteen, we must believe that upon an average he wrote more than nine hundred lines a day; a fertility of imagination, and a celerity of pen, which, when we consider the occupations of his life as a soldier, a secretary,

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a master of a family, and a priest; his acquirements in Latin, Italian, and Portuguese; and his reputation for erudition, become not only improbable, but absolutely, and one may almost say physically impossible." Yet there can be no doubt that Lope was, even in prolific Spain, the most prolific of writers. Montalvan tells us, that when Lope was at Toledo he wrote fifteen acts in fifteen days, making five plays in a fortnight. He himself informs us in the eclogue to Claudio, one of his last works, that he had written upwards of fifteen hundred dramas, one hundred of which had been composed in as many days:

"Pues mas de ciento en horas veinte quatro
Pasaron de las Musas al theatro."

In addition to the works mentioned in the course of this notice, Lope wrote several epic poems, as 'La Jerusalem Conquistada;' 'La Circe;' 'La Dragontea' (on the 'Death of Sir Francis Drake'); 'La Andromeda;' numerous pastorals; 'Los Pastores de Belen;' 'La Dorothea,' &c. &c.; a burlesque poem, entitled 'La Gatomachia;' several epistles, and other short poems, which were collected and printed at Madrid, 1776-79, 21 vols. 4to. But it is not on any of these productions that the reputation of Lope really rests: that was founded on his dramas, in which he showed himself master of his art. The number and merit of his plays, at a period when the Castilian language was generally studied throughout Europe, directed the attention of foreigners to the Spanish theatre, and probably induced them, more than the works of any one writer, to form their compositions upon the model which Corneille and others afterwards refined. His plays have always been popular in Spain. Even now, when the introduction of the French dramatic school has considerably lessened the taste for the old drama, 'La Moza de Cantaro,' 'La Noche Toledana,' and others of Lope's plays are still acted on the Madrid stage.

Lord Holland has given, after Huerta, a list of all the dramas attributed to Lope de Vega, which exist in print. There are 497 plays, and 21 'Autos Sacramentales,' in all 518, to which number may be added many which have been lost, and many more which, though acted on the stage, were never printed, besides those which are preserved in manuscript.

VEGA, GEORGE, a German mathematician, and colonel in the Austrian artillery, was born at Sagoritz in Carniola, in 1754. His family name is said to have been Veha, but this he transformed into Vega. His parents, though in reduced circumstances, gave him the benefit of a good education, and sent him to prosecute his studies at Laubach, where, under the tuition of Maffei, who was afterwards bishop of Buntzlau in Bohemia, he made great progress in the mathematics: for this prelate he entertained the highest esteem and gratitude, which, but two years before his death, he testified by dedicating to him a second edition of his principal work.

Vega commenced his military career by entering into a corps of engineers, with which he served, first in Carniola, and afterwards in Hungary: here his merit and his knowledge of the military sciences soon procured for him the notice of the Emperor Joseph II., who gave him the appointment of mathematical instructor in the imperial artillery, with the rank of lieutenant in its second regiment.

Though engaged in the duty of giving lessons, and in the composition of his works, he served with the Austrian army in Flanders at the commencement of the wars arising from the French Revolution, and distinguished himself on several occasions by his gallantry: he was raised in 1796 to the rank of major, and subsequently to that of lieutenant colonel; and, with the dignity of a baron of the empire, he was made Chevalier of the order of Maria Theresa. While thus enjoying the prospect of attaining the highest military honours, he was suddenly deprived of life, in the forty-eighth year of his age, by the hand of an assassin. In 1802, while at Rusdorf, near Vienna, having made an agreement with a miller of that place for the purchase of a horse, he set out, September 17, with the man, intending to proceed to the stable where the horse was kept. On the way, while passing a bridge, the colonel, who went first, was struck to the ground by a blow on the head from behind, and before he could recover he was despatched by repeated strokes: his body, from which the murderer took a watch, a purse of money, and a case of drawing instruments, was then thrown into the Danube. Nine years afterwards a protractor, having on it the name of the unfortunate colonel, and which was one of the instruments in the case, being found in the possession of the miller, was the cause of detection. On being examined, the man prevaricated, and having at length confessed his crime, he was condemned and executed.

Vega is known as a mathematician by several useful works: the first of these is entitled 'Logarithmische-trigonometrische und andere zum gebrauche der mathematik tafeln und formeln,' 8vo, Vienna, 1783. Of the others, the principal are 'Vorlesungen über die Mathematik,' Vienna, 1786. This work contains treatises on arithmetic and algebra, geometry, trigonometry and the infinitesimal calculus, mechanics, hydrostatics and pneumatics; and an edition was published at Vienna in 1819. 'Thesaurus Logarithmorum completus ex arithmetica logarithmica et ex trigonometria artificiali Adriani Vlacci collectus, etc.,' Latin and German, Leipzig, 1794; 'Manuale logarithmico-trigonometricum, matheseos studiosorum commodo in minorum Vlacci, Wolfii aliorumque hujus generis tabularum logarithmico-trigonometricarum mendis passim quàm plurimis scatentium, locum substitutum,' Leipzig, 1800. This is a second edition with additions. It is divided into four parts: the first contains an explanation of the properties of logarithms; the second and third contain tables of the logarithms of numbers, sines, tangents, &c.; and the fourth is a treatise of plane and spherical trigonometry. Besides the above works, Vega published an introduction to chronology (Vienna, 1801); and in 1803 there was published at the same place a tract on weights, measures, and coin, which he had written. He was a member of several learned societies; among others, those of Göttingen, Erfurt, and Berlin.

VEGE'TIUS, FLA'VIUS RENA'TUS, a Latin writer on the military art, concerning whom nothing is known beyond what can be gathered from his work itself. In the manuscripts the titles 'Vir Illustris,' or 'Vir Illustris Comes,' are added to his name. He must have lived and written about the year A.D. 385, in the reign of the emperor Valentinian II., to whom the work is dedicated: it consists of five books, and bears the title, 'Epitome Institutorum Rei Militaris.' There are several expressions in the work which leave no doubt that the author was a Christian. It is written in a plain and easy style, and considering the late period to which it belongs, the language is purer than might be expected. Vegetius himself appears to have had a practical knowledge of the subject on which he wrote; but he derived most of his materials from earlier writers, among whom he mentions Cato Censorius, Cornelius Celsus, Frontinus, Paternus, and the constitutions of Augustus, Trajan, and Hadrian, concerning military affairs. Considering the loss of earlier and better works on the military regulations of the Romans, the work of Vegetius is a valuable relic of antiquity; but it is to be regretted that the author did not use sufficient discretion in keeping the different periods apart: for he sometimes mixes indiscriminately institutions and regulations of the early times with those existing in his own days. The first book treats of the formation and training of soldiers; the second, of the divisions and subdivisions of an army, and the arrangements of a camp; the third, of military discipline, the care to be taken of the welfare of the soldiers, and of the drawing up of an army in battle array: the fourth, of sieges, military engines, and of the mode of attacking and defending fortified places; and the fifth, on maritime warfare. The first edition appeared without place or date, about the year 1472. There is a good edition by P. Scriverius, with commentaries by G. Stewechius and F. Modius, Antwerp, 4to, 1607. It contains also some other ancient works on military affairs. The best edition is that of N. Schwebel (Bipont, 8vo, 1806), with notes by the editor, and some of those of his predecessors. A German version of Vegetius was printed as early as 1474, and one in French in 1488. From the French version Caxton published in 1489 a translation by desire of Henry VII., 'The Fayt of Armes and Chyvalry from Vegetius.'

* VEIT, PHILIPP, was born at Berlin on the 13th of February 1793. Having finished his preparatory studies in Dresden, and served in the army of deliverance, he proceeded in 1815 to Rome, where he joined with Cornelius, Overbeck, Schadow, and the other young German painters who banded themselves together with the avowed purpose of restoring German art to the religious purity and earnestness of mediæval times, and of whose proceedings and intentions we have elsewhere spoken. [CORNELIUS; OVERBECK; SCHADOW, WILHELM; SCHNORR.] The views on art which the young painters adopted were those which had been enunciated by Frederick Schlegel, and which Philipp Veit had to the fullest extent imbibed. Veit's mother, the daughter of Moses Mendelssohn, had married Frederick Schlegel as her second husband, and with him renounced the Protestant for the Roman Catholic church, her son followed in their steps, and became a devoted pupil of his step-father. More almost than any of his colleagues in the art-movement Veit adopted the mystical and symbolical method of treating religious subjects, and he did not, like some of them, subsequently fall into a more realistic style. Of the famous frescoes of the 'History of Joseph,' painted at the Villa Bartholdy, Rome, by the associated artists, Veit executed the 'Seven Years of Plenty' as a companion to Overbeck's 'Seven Years of Dearth,' and its exuberant richness of treatment, fertility of invention, and skilful composition and execution, won for it an amount of admiration quite equal to that of its great rival. Subsequent works—including a scene from the Paradisi of Dante in the Massimi Villa, a 'Triumph of Religion,' &c.—maintained his reputation, and he was called to take the post of Director of the Städelsche Art Institute at Frankfurt-am-Main. Here he produced a great number of important works, and sustained the character of the Institute at a high point. His most celebrated work is the large fresco at the Institute representing 'Christianity bringing the Fine Arts to Germany,' with heroic-sized figures on either side of Germania and Italia. This is one of the most ambitious pictures of the new school of German religious art, and though possessing the coldness and ambiguity of most symbolical designs is admitted on all hands to display great mental power, beauty of drawing and composition, and very considerable technical skill; and as a whole to be grand and impressive in effect. Other works are 'The two Maries at the Sepulchre;' 'St. George,' in the church at Bensheim, and many other scriptural, historical, and allegorical pieces, and numerous portraits. Lithographic prints have been published of the greater portion of his chief works. As has been seen, Veit is a

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man of strong religious feeling, and this, in its excess, led in 1843 to the termination of his connection with the Städelsche Institute. The council having purchased Lessing's picture of 'John Huss, before the Council of Constance,' [LESSING, K. F.] to place in the building, Veit protested against its admission, and eventually resigned his directorship. He then removed his atelier to Sachsenhausen in Hesse-Cassel. He has since painted for Frankfurt Cathedral an important picture of the 'Ascension of the Virgin;' and for the King of Prussia, among others, 'The Maries at the Sepulchre,' 'The Parable of the Good Samaritan,' and 'The Egyptian Darkness,' which he has rendered in an entirely original manner.

VELÁZQUEZ, DIEGO RODRIGUEZ DE SILVA Y, was born at Seville, and baptized there June 6, 1599. His parents, on the father's side, were of Portuguese origin. Having manifested, while yet a child, a decided turn for drawing, he was placed under Francisco Herrera el Viejo. This master, harsh, violent, and extravagant as a man, was an artist of great native power, boldness and originality; his paintings were true exponents of his character. He first broke down the timid and conventional style of the Sevillians, who hitherto had followed in the manner of the Italians: to obtain effects true to nature was his ambition, and for this end he despised means and materials alike, working with the coarsest colours, and using brushes of an unusual length. The principles of his method and handling are to be traced in all the works of his pupil, improved indeed by a higher quality of touch and intention. Velázquez, who was of a gentle disposition, was driven by ill usage from this studio, and entered that of Francisco Pacheco, who was the very opposite of Herrera. This feeble creature of rules was cold in colour and commonplace in conception, yet learned in the theory of art, and better known by the works of his pen than of his pencil; he exercised no influence whatever over the style of his scholar, who soon discovered that his new master could not give him that which he felt was wanting. After five years' nominal instruction, Velázquez married Juana, Pacheco's daughter; and this explains his long continuance under an otherwise unprofitable roof. Disappointed in his master, and thrown on himself, the young artist turned to Nature for his guide, and he followed her faithfully to the end. He procured a peasant lad for a model and painted him—his commonplace forms, rags, and nakedness, under every aspect and attitude. Necessity thus did for him what choice had done for Caravaggio, the leader of the naturalist school in Italy; who, in opposition to the classicists, painted men and things as they were, rather than as they ought to be; preferring the forcible, effective, and even the low, if real, to the refined, ideal and poetical. The early impression made on Velázquez was deep and indelible: it became the blemish of his style; it biassed the man throughout life, and warped him from Raffaelle and Michel Angelo to Ribera and Stanzioni. The study of this plebeian model was moreover cognate to the process which Herrera first adopted for himself, and then pointed out to all his scholars. It forms a peculiarity in the system of the great school of Seville, and especially in Velázquez and Murillo, two of its brightest ornaments; they were taught to draw and to colour at the same time, beginning with subjects of still-life, and those the most ordinary, such as meat, vegetables, and kitchen utensils: hence the generic term Bodegones, by which they are still known. Thus Velázquez obtained an early mastery over his materials, a habit of close imitation, and a marvellous power of representing nature and texture. His first attempts at pictures, properly speaking, were either copies from Ribera, or compositions painted with his decided and hard outline, and his strongly contrasted lights and shadows. His pictures of this period are very scarce; many probably exist, but remain unknown from being ascribed to other artists. The 'Adoration of the Shepherds,' now in the Louvre, is the earliest of his undoubted productions, and it is nothing more than a copy from Spagnoletto.

Arrived at the age of twenty-three, some paintings of Luis Tristan, whose style was a compound of Titian and El Greco, inspired Velázquez with a burning desire to see the works of these and other masters, and he left Seville for Madrid in the spring of 1622: he was welcomed by Don Juan Fonseca and other Sevillians, who were settled in the capital, who befriended their countryman with that spirit of localism and clanship which is the characteristic of all Spaniards. Velázquez, having painted the portrait of the poet Gongora, which was a commission from Pacheco, returned to Seville; meanwhile the influence of Fonseca was not idle, and the young man was recalled to Madrid, the next year, by the Conde Duque de Olivares, the ruler of Spain, who was to Philip IV. what Buckingham was to our Charles I., prime minister of the tastes and pleasures of his master. Velázquez, having painted the great man's portrait, stepped at once into fame and fashion, which never deserted him during his long career of prosperity. He maintained by merit the start which was procured by favour; nor can there be a greater proof of the high degree of excellence to which he had already arrived than his immediate success.

Philip IV., a true judge of art, on seeing the portrait of the favourite, sat at once for his own. At this the critical moment of his fortunes the young artist put forth all his strength. The picture was exhibited in Madrid, near the steps of San Felipé; and there, in the open air, did Velázquez, like the painters of Greece, listen to the praises of a delighted public. He was forthwith appointed the court painter; and Philip, aping Alexander, according to the story in Horace, ordained that none but this new Apelles should portray him. The necessity of frequently painting the "foolish hanging of the nether lip" of this dull ungainly Austrian and his family was little calculated to correct a tendency to unworthy form, which was engendered by the ordinary model of his early studies. This was again fixed by the constant introduction of hideous dwarfs, those abortions of nature, and playthings of the kings and princes of Spain.

Meanwhile the more he painted, the more Velázquez was honoured by his own and foreign princes, and among others by our Charles I., who was at Madrid in 1623. His portrait begun by Velázquez, was never finished, and has unfortunately been lost. Another illustrious visitor soon after became his friend, Rubens, who arrived at Madrid, August 6, 1628, rather in the character of a diplomatist than a painter: indeed he associated with none of the artists except Velázquez, with whom alone he went to the Escurial. Rubens left Madrid, April 26th, 1629, and although he was constantly painting during his sojourn, he wrought no change either in composition or colouring in Velázquez, who was accustomed to look at nature with his own eyes and not through those of other men; nor indeed had the gorgeous tints and fleshiness of the Fleming anything in common with the sober draperies of the sinewy Castilian.

Velázquez at last obtained the royal permission to go to Italy, and he embarked at Barcelona, August 10, 1629. He visited Venice, Ferrara, and Rome, being everywhere received in an artistical triumph. Urban VIII. assigned to him an apartment in the Vatican, where he diligently copied Raffaello and Michel Angelo; but neither the grandiose design and sublimity of the one, nor the sentiment and ideal beauty of the other, ever produced the slightest change in the Spaniard's style: he felt and studied their brightness without ever reflecting in his own works one single ray. Velázquez, like his friend Lope de Vega, held up the mirror to his own age alone: he called up no recollections of the past, borrowed from no other period or country, and none can claim anything back from him; all was his own, original, national, and idiosyncratic; and he shrunk from any change by which loss might be risked. The Spaniard is neither a friend to the foreigner nor to his innovations. Nor was Italy then what she had been; the préstige of her example had passed away with the age of Leo X., and the vitality of her soil for new excellence was dull when compared to the fierce energy of unexhausted Spain, then starting into a life of her own. Velázquez and Murillo were destined to revive the arts, which declined in Italy, as Seneca, Martial, and Lucan had renewed the literature of Rome in her period of decay.

From the Vatican Velázquez removed to the Villa de' Medici, but falling a victim to malaria, was soon carried down an invalid to the Piazza de Spagna below, and lodged in the palace of the Condé de Monterey, the ambassador of Spain. The ambassador was a patron of art and artists, both from real taste and the diplomatic anxiety to second the ruling object of his king. He watched over the patient and restored him to health. Velázquez remained a year in Rome; he only sent home two original pictures, his 'Jacob with the Garment of Joseph,' and 'Apollo at the Forge of Vulcan;' both are now at Madrid, and in spite of much truth, character, and powerful painting, are singularly marked with the most ordinary forms. The children of Jacob are the kinsmen of the model peasant, and Vulcan is a mere farrier, and his assistants brawny Gallicians. It would seem that the Spaniard, to prove his independence, had lowered his lowest transcript of nature to brave the ideal and divine under the shadow of Raffaelle himself.

From Rome he passed to Naples, then a Spanish possession, where he felt at home amid the works of Caravaggio, Stanzioni, and Ribera. With Ribera, his countryman, he lived in the closest intimacy, preferring however to his harder style and coarse subjects the flowing touch and cheerful composition of Stanzioni, between whose style and his own the resemblance cannot be mistaken. This artist, called in Spain el Caballero Maximo, was the type of the Hispano-Neapolitan school; many of his finest pictures were purchased by Velázquez for Philip IV., and, hung as they are near his own in the gallery of Madrid, abound in analogies of touch and method.

Velázquez returned to Madrid early in 1631, and being necessary to the amusement of his patron found himself not forgotten: the king, with a fidelity which was no part of his nature, had never during his absence sat to any other painter. Philip, imitating Urban VIII., gave him a painting-room in the palace, and came daily to watch his progress.

It is to the credit of the Austrian dynasty that they relaxed in favour of the fine arts the rigid ceremonial of Spanish etiquette. Charles V. made a friend of Titian; and Philip II., of Herrera the architect. Velázquez now painted the magnificent equestrian portrait of Philip IV., from which the great carver Montañez made a model in wood, in order to be sent to Florence, where it was cast in bronze by Pedro Tacca, and now exists in the gardens of Buen Retiro. The success led to new honours: Velázquez was appointed to an office about the king's person, and in that capacity followed Philip into Aragon and Catalonia in 1643 and 1644. The former of these years witnessed the disgrace of the Conde Duque, to whom, although fallen, Velázquez had the boldness to continue to show respect; nor

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did Philip IV. resent this uncourtier-like gratitude. In November, 1648, Velázquez made a second journey into Italy, in order to purchase modern pictures for the king, and to procure moulds from the best antique statues for a projected academy. He embarked at Malaga, landed at Genoa, passed rapidly to Milan, Venice, Florence, and Parma, and thence hastened to embrace his well-beloved Ribera at Naples. Returning to Rome he was presented to Innocent X., whose portrait he painted, which is now the gem of the Doria collection, and the only real specimen of his art in Rome. He was elected a member of the Academy of St. Luke. He remained in Italy almost a year, purchasing rather than painting pictures, and busy with his casts from Greek sculpture. He fully felt the value of exquisite form, of which he had known the want; and ever in after-life strongly urged all young artists, Murillo particularly, to complete their studies in Italy. Spain always was, and is, very deficient in fine antique marbles, for which the Spaniards have little taste. The church preferred the relic of a monk to a statue by Phidias, in which they only saw a pagan idol. Their Inquisition persecuted nudity, the essence of Greek art, and employed artists to clothe the least exposure either in painting or sculpture; hence the draped character of the Spanish school, of which the clergy have been the best patrons, not for the sake of art, but as a means of extending their own influence. Painting took the veil of the nun, Sculpture the cowl of the monk; but Philip, lax and voluptuous, protected the licence of Greece and Italy, and Velázquez felt that the chance might never recur: the casts were made, which after the king's death were neglected, injured, and finally lost.

Velázquez returned to Madrid in June 1651. He was now in his full power, and painted his finest pictures. In 1656 he received the much-coveted cross of Santiago, which the king drew in with his own hand on a portrait of Velázquez, painted by the artist himself. The nobles resented this profanation of a decoration given hitherto only to high birth; nor were the difficulties removed without a papal dispensation and a royal grant of Hidalguia.

About this time Velázquez was raised to the lucrative and honourable post of Aposentador Mayor. His duties were to superintend the personal lodgment of the king during his frequent migrations. This much-envied office robbed Velázquez of his time, precious to art, and eventually of life itself. He was sent in 1660 to prepare the royal quarters during the journey from Madrid through the ill-provided Castiles to the Bidassoa. He erected on the Island of Pheasants the temporary saloons wherein the conferences were held which terminated in the marriage of the Infanta Maria Teresa with Louis XIV., a union fatal to the future weal and independence of Spain as to Velázquez, who here appeared almost for the last time, remarkable among the noble crowd for his tasteful costume and arrangement of diamonds. He returned to Madrid, July 31, worn with over-fatigue in preparations which any lord of the bedchamber might have superintended. He died one week afterwards, on the 7th of August, 1660, and was buried with great pomp in the church of San Juan. In seven days his wife, broken-hearted at his loss, followed her gentle and excellent husband, and was laid by his side in the same grave. No monument has ever been erected to her greatest artist by Spain, always ungrateful to those who have served her the best; nor did the influence of Velázquez survive him; his pupils and imitators were few. Spain was hastening rapidly to her fall, which was consummated by the Bourbon succession, when French tastes were substituted for Spanish in art and literature.

Such is the unimportant biography of a man whose name is now immortal, of whom, like Lope de Vega, all talk familiarly, although most imperfectly acquainted with his real works. His genuine and finest works remain at Madrid: in other cities of Spain they are quite as rare as in every other part of the world: and the reasons are obvious. Velázquez commenced his career as painter to the king; he rarely condescended to work for the church or private patrons; all his great pictures were thus monopolised, and hung in the royal palaces, and these were inaccessible to purchasers, and seldom seen even by the few travellers who visited Spain. Neither were they scattered abroad in the wreck which ensued at the French invasion. In the universal rapine, by which the works of many Spanish artists, whose names previously were almost unknown in Europe, were first ushered into notice, Velázquez formed an exception. His paintings hanging in royal residences were respected even by marshals, as passing with the crown from the legitimate dynasty to the intrusive. Two only were sent to Paris, and these were the Jacob and the Philip IV. on horseback, pictures selected more from their historical than intrinsic interest. In truth the French never have appreciated Velázquez; a taste depraved by the vain tinsel of the empirical, unnatural David, could not feel the grave repose and sober simplicity of the proud Spaniard. It is impossible to estimate Velázquez without going to Madrid; on seeing him in this, the richest gallery in the whole world, the first impression of his masculine power and universality of talent is irresistible: it is the reality more than the imitation of life and nature, and in every varied form. Grievous is the error of those who suppose him only to be the portrait-painter of sallow mustachioed Spaniards in black cloaks. There is no branch of the art, except the marine, which he has not pursued, and he attained almost equal excellence in all.

His portraits baffle description and praise; they must be seen: he elevated that humble branch to the dignity of history. He drew the minds of men: they live, breathe, and seem ready to walk out of the frames. His power of painting circumambient air, his knowledge of lineal and aërial perspective, the gradation of tones in light, shadow, and colour, give an absolute concavity to the flat surface of his canvas; we look into space, into a room, into the reflection of a mirror. The freshness, individuality, and identity of every person are quite startling; we can hardly doubt the anecdote related of Philip IV., who, mistaking for the man the portrait of Admiral Pareja in a dark corner of Velázquez's room, exclaimed (he had been ordered to sea), "What! still here?" After a few days spent in the gallery of Madrid, we fancy that we have actually been acquainted with the royal family and court of that day, and that we have lived with them. None perhaps but a Spaniard could so truly paint the Castilian. Velázquez was the Vandyck of Madrid. He caught the high-bred look of the Hidalgo, his grave demeanour and severe costume, with an excellence equal to his Flemish rival, differing only in degree; he was less fortunate in model. Vandyck, like Zeuxis, had the selection of the most beauteous forms, faces, and apparel, in the English court of Charles, which he was created expressly to delineate, with his clear, silvery, and transparent tones, his elegant aristocratic air, those delicate skins, and tapering fingers which are never seen in coarse, tawny Spain; nor did Velázquez ever condescend to flatter even royalty:—honesty was his policy.

Courts could not make a courtier of his practical genius, which saw everything as it really was, and his hand, that obeyed his intellect, gave the exact form and pressure: he rarely refined. He did not stoop to conciliate and woo his spectator. Thus even when displeased with repulsive subjects, we submit to the power of a master-mind displayed in the representation.

His Infantes are often booby-faced, and his Infantas mealy; for the royal originals were made, not by him, but by Nature's journeyman; still they are real beings, not conventional; they are flesh and blood, our fellow-creatures, and with them therefore we sympathise. Their costume, whether of the court or the chase, is equally true; and they wear their clothes with ease and fitness, not like the fancy masquerade of an imaginative painter, stuck on a stiff lay-figure, but the every-day dresses of living flexible bodies underneath. Velázquez was inferior to Vandyck in representing female beauty; for he had not his advantages: the Oriental jealousy of the Spaniard revolted at any female portraiture, and still more at any display of beauteous form: the royal ladies, almost the only exception, were unworthy models, while the use of rouge disfigured their faces, and the enormous petticoats masked their proportions. Velázquez was emphatically a man, and the painter of men. He was aware of his strength and weakness: his greatest works—Las Lanzas, Los Bebidores—have no women in them whatever; and in the 'Hilanderas,' a group of females, he has turned aside the principal head in the foreground, leaving it, like Timanthes, to be supplied by the imagination of the spectator. He was moreover a painter only of the visible tangible beings on earth, not the mystical glorified spirits of heaven: he could not conceive the inconceivable, nor define the indefinite. He required to touch before he could believe—a fulcrum for his mighty lever: he could not escape from humanity, nor soar above the clouds: he was somewhat deficient in 'creative power:' he was neither a poet nor an enthusiast; Nature was his guide, truth his delight, man his model. No Virgin ever descended into his studio; no cherubs hovered around his pallet: he did not work for priest or ecstatic anchorite, but for plumed kings and booted knights; hence the neglect and partial failure of his holy and mythological pictures—holy, like those of Caravaggio, in nothing but name: groups rather of low life, and that so truly painted, as still more to mar, by a treatment not in harmony with the subject, the elevated sentiment: his Mars is a mere porter; his demigods, vulgar Gallicians; his Virgin, a Maritornes, without the womanly tenderness of Murillo, the unspotted loveliness of Raffaelle, or the serenity, unruffled by earthly passions, of the antique. He rather lowered heaven to earth, than raised earth to heaven. His pictures however of this class are very few, and therein is his marked difference from all other Spanish artists, who, painting for the church, comparatively neglected everything but the religious and legendary.

In things mortal and touching man Velázquez was more than mortal: he is perfect throughout, whether painting high or low, rich or poor, young or old, human, animal, or natural objects. His dogs are equal to Snyders; his chargers to Rubens—they know their rider. When Velázquez descended from heroes, his beggars and urchins rivalled Murillo. He is by far the first landscape-painter of Spain: his scenes are full of local colour, freshness and daylight, whether verdurous court-like avenues or wild rocky solitudes: his historical pictures are pearls of great price; never were knights and soldiers so painted as in his surrender of Breda.

His style was based on Herrera, Caravaggio, Ribera, and Stanzioni; a compound of all, not a servile imitation of any. His drawing was admirable, correct, and unconstrained; his mastery over his materials unequalled; his colouring was clear and clean; he seldom used mixed tints; he painted with long brushes, and often as coarsely as floor-cloth; but the effects when seen from the intended distance were magical, everything coming out into its proper place, form, and tone.

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Yet no man was ever more sparing of colour; he husbanded his whites and even his yellows, which tell up sparkling like gold on his underloned backgrounds: these, especially in his landscapes, were cool grays, skies, and misty mornings—nature seen with the intervention of air. He painted with a rapid, flowing, and certain brush, with that ease, the test of perfection, that absence of art and effort, which made all imagine that they could do the same—until they tried, failed, and despaired. The results obtained are so true to nature, that first beholders, as with Raffaelle at the Vatican, are sometimes disappointed that there is nothing more. He was above all tricks. There is no masking poverty of hand or mind under meretricious glitter; all is sober, real, and sterling. He conceived his idea, worked it rapidly out, taking advantage of everything as it turned up, correcting and improving as he went on, knowing what he wanted and—which few do—when he had got it: then he left off, and never frittered away his breadth or emphatic effect by superfluous finish to mere accessories; these were dashed in 'con quatro botti'—but true, for he never put brush to canvas without an intention and meaning. No painter was ever more 'objective.' There is no showing off of the artist, no calling attention to the performer's dexterity: his mind was in his subject, into which he passed his whole soul; loving art for itself, without one disturbing thought of self. He was true throughout to Nature, and she was true to him, and has rewarded him with immortality, which she confers only on those who worship with undivided allegiance at her shrine.

In the National Gallery are two large pictures by Velázquez—'Philip IV. hunting the Wild Boar,' which has however unfortunately been extensively repainted; and a 'Nativity,' known as 'The Manger;' neither is an adequate specimen of his pencil. There is also a picture, called 'A Dead Warrior,' or 'El Orlando Muerto,' which is ascribed to Velázquez, but there can be little doubt that it is not by him.

VELLY, PAUL-FRANÇOIS, a French historian, was born at Crugny, near Reims, on the 9th of April 1709. He studied in the Jesuits' College at Reims, and was received a member of their fraternity in 1726. In 1740 he quitted the society, but remained on a friendly footing with many of its members. His first publication—a translation of Swift's 'History of John Bull'—appeared in 1753. In 1755 he published two volumes of a 'History of France.' The first volume brings down the narrative to the death of Charlemagne; the second to the death of Philippe I. (1108). The third volume, the preface of which contains a reply to the censures pronounced by critics on the two former volumes, reaches to the death of Philippe-Auguste in 1223. The three following volumes contain the reigns of Louis VIII., St. Louis, Philippe III., and Philippe-le-Bel. Velly had nearly finished the eighth volume, when he died of the bursting of a blood-vessel, on the 4th of September 1759. He was of a full habit of body, and careless of his health. It is not known whether he was in easy or straitened circumstances; the booksellers, Desaint and Saillant, are said to have paid him 1500 francs for each volume of his history. A 12mo edition of the eight volumes of Velly's history was published by the same booksellers in 1761-62. A third edition (1770-89), in 15 vols. 4to, contains a continuation by Villaret to the year 1429; and by Garnier to 1564. This edition also contains the 'Avant Clovis' of Laureau, and a Table by Rondonneau, and is accompanied by a collection of portraits, and a geographical atlas in two folio volumes. The 12mo edition (in 35 volumes) wants these accompaniments. Fantin des Odoards has compiled a continuation of Garnier, in 26 vols. 12mo. Velly's style is respectable, though monotonous. His narrative betrays but a slender acquaintance with the original sources of the ancient history of France. He confuses the manners of different eras, and retains the bad custom of putting imaginary speeches into the mouths of historical characters. His history appears to have owed its temporary success to the style being better and more modern than that of any other history of France that existed at the time when he published, and to the general remarks interspersed, which evince considerable familiarity with the writings of Montesquieu.

VENDÔME, DUCS DE. The county of Vendôme was erected into a dukedom by Francis I. in favour of Charles de Bourbon, grandfather of Henri IV. In the person of the latter the dukedom of Vendôme, along with the other titles and territories of that branch of the Bourbon family, was united to the crown. The history of the first three dukes of Vendôme is part of the history of the families of Bourbon and Navarre. The dukedom of Navarre was alienated from the crown by Henri IV. in favour of his illegitimate sons by Gabrielle d'Estrées, Cesar and Alexander. This second family of Vendôme became extinct in 1712, and the peerage again lapsed to the crown.

The dukes of Vendôme of the second family are—CESAR, eldest son of Gabrielle d'Estrées by Henri IV.; born in 1594, legitimated in 1595, created duke of Vendôme in 1598. In 1610 Henri gave the Duke of Vendôme precedence over all the peers of France, except the princes of the blood. After the death of Henri the duke placed himself at the head of the discontented nobles, who maintained that the marriage of Louis XIII. with a Spanish infanta was incompatible with the good of the state. He was arrested in 1614 by orders of the queen-mother, but escaped to his government of Bretagne, and took up arms against the court. He was obliged, by the desertion of his retainers, to submit. In 1622 he sided with the court against the Huguenots, from whom he took Clerac. He defended Montauban and assisted at the taking of Montpellier. In 1626 he was involved by his brother in a conspiracy against Richelieu: for this he was imprisoned, and only purchased his liberty at the end of four years by revealing everything and giving up his government of Bretagne. In 1631 he commanded at the siege of Lillo the volunteers in the Dutch service. In 1641 he was accused of having conspired to poison Richelieu, and fled to England, from which he did not return till after the death of the cardinal. In 1650 he was appointed governor of Burgundy. He contributed to the pacification of Guienne, and took Bordeaux from the malcontents in 1653; he dispersed and put to flight the Spanish fleet before Barcelona in 1655; he was soon after forced by his growing infirmities to retire from active service, but survived till October 1665, when he died at Paris, in his seventy-first year. Some letters of Cesar duke of Vendôme, relating to the disturbances in Brittany, were published in 1614. By his marriage with Françoise de Lorraine (to whom he was affianced in 1598), he had three children—1, Louis, who succeeded him; 2, François, created duke of Beaufort; and Elizabeth, married to Charles Amadeus of Savoy, duke of Nemours.

ALEXANDER, brother of Cesar, was born in 1598, and legitimated in 1599, on which occasion he received, like his brother, the rank and title of Duke of Vendôme. He was admitted a knight of Malta, and in 1612, fearing the enmity of the Maréchal d'Ancre, he took refuge in the island. In 1618 he was created grand-prior of the order in France. In the quarrel between Louis XIII. and his mother, the grand-prior embraced the party of the queen; but in 1622 he served the king against the Huguenots. He was arrested, along with his brother, for conspiring against Richelieu, on the 13th of June 1626, and died in prison on the 8th of February 1629, not without suspicion of poison.

LOUIS, son of Cesar, was called Duke of Mercœur during the lifetime of his father. He was born in 1612; made his first essay of arms in the campaign in Picardy, in which Louis XIII. commanded in person; served under his father at the siege of Lillo; distinguished himself at the sieges of Hesdin and Arras, and was wounded in the attack upon the French lines on the 2nd of August 1640. He returned to France after the death of Richelieu; raised in 1649 the cavalry regiment of Mercœur; was appointed viceroy and commander-in-chief of the French troops in Catalonia, but not being properly supported by the minister, resigned in disgust. He made his peace with the court in 1651, when he married Laura Mancini, the elder of Mazarin's nieces. On his restoration to favour he was appointed governor of Provence; in 1656 he was appointed, in conjunction with the Duke of Modena, to command the army of Lombardy. His wife dying in the course of that year, he took priest's orders, and in 1667 was created a cardinal. Clement IX. nominated him legate *à Latere* in France. Cardinal Louis, duke of Vendôme, died at Aix-en-Provence in 1669. By his wife Laura Mancini he had two children—1, Louis Joseph, who succeeded him; 2, Philippe, also called duke of Vendôme, grand-prior of the order of Malta in France.

LOUIS JOSEPH, born in 1654, was known previous to his father's death by the title of duke of Penthièvre. His education was neglected. He made his first campaign in Holland in the suite of Louis XIV. in 1672. He served in the last campaigns of Turenne, and was wounded in the combat of Altenheim during the retreat of the French army, which followed the death of that commander. He was created brigadier in 1677, and served in that capacity in Flanders under the Maréchal de Crequi. After the peace of Nimeguen the Duke of Vendôme retired to his castle of Anet, and gave himself up entirely to pleasure. In 1681 he was nominated to the government of Provence, and refused to accept the money which the states were in the habit of presenting to every new governor. He was created lieutenant-general in 1688, and distinguished himself in the four succeeding campaigns, in particular at the sieges of Mons and Namur, and the combats of Leuse and Steinkerque. In 1693 he was sent to Italy, where Catinat commanded in chief. In 1695 he was appointed to succeed Noailles in the command of the army of Catalonia. He raised the siege of Palamos, invested Barcelona, defeated by a prompt and brilliant attack the army under Velasco which was marching to release the city, and received its capitulation on the 10th of August 1695. These victories paved the way to the peace of Ryswick, after which Vendôme hastened back to Anet and its licentious and not very refined pleasures. He was roused from his inactivity by the Spanish War of Succession. He was sent to Italy to repair the mistakes of Villeroi. In Italy he was joined by Philip V. with a strong force from Naples. The united troops far outnumbered the Imperialists; but the inferior force was commanded by Prince Eugene. Vendôme opened the campaign with spirit: he discomfited the rear-guard of the Austrian army at Ustiano, and again at Vittoria, and raised the blockade of Mantua. But his habitual indolence soon resumed its empire, and his army was surprised at Luzara on the 15th of August 1702, in the act of encamping, by the forces of Prince Eugene. Vendôme's presence of mind and the impetuous courage of his army so far redeemed his fault that the victory remained undecided. Philip V. returned to Spain after this action, and Vendôme with the united army penetrated into Tyrol, where he defeated Stahremberg on several occasions. From Tyrol he was recalled to Piedmont by

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the defection of the Duke of Savoy. He obtained several advantages over that prince; but on the 16th of August 1706 he again found himself—and again by surprise—in the presence of Prince Eugene on the banks of the Adda near Cassano. Here, as at Luzara, Vendôme's presence of mind and the bravery of his army retrieved his negligence. In 1708 Vendôme was sent to supersede Villeroi in Holland, who had been as unsuccessful in that country as in Italy.

The reputation of Vendôme was obscured by the disastrous defeat of Oudenarde. In his defence it may be said that he had been recently placed at the head of the army broken up and dispirited by the defeat of Ramilies; that the country was new to him; and that his opponents were Marlborough and Eugene. But after every allowance has been made for these disadvantages, it seems now to be generally admitted that the want of a proper understanding between the Duke of Burgundy and Vendôme was a main cause of the loss of the battle of Oudenarde, and that the fault was Vendôme's. His previous reputation, and the partisan spirit in which the question was canvassed in France, enabled Vendôme to escape with less disgrace than could have been anticipated. In 1710, Philip V., driven from his capital, and mindful of the battle of Luzara, implored the assistance of his old general. Louis XIV. lost no time in despatching the duke to Spain. The defeated and disbanded soldiers of Spain rallied round him from all parts of the kingdom; the imperial army was obliged to evacuate Madrid; and on the 3rd of December 1710 Vendôme restored Philip in triumph to his capital. The king and his general quitted Madrid again in three days, overtook the rearguard of the enemy, and obliged Stanhope, with four thousand soldiers, to surrender at Brituela. This advantage was followed by the well-disputed battle of Villa-Viciosa, in which Stahremberg was, after an obstinate contest, entirely defeated. On their return to Madrid, Philip raised Vendôme to an equality with the princes of the blood, and would have heaped wealth as well as honours upon him, had not Vendôme steadily refused to accept it. Some corps of insurgents who still held out for Austria having occasioned disquiet in Catalonia in the early part of 1712, Vendôme repaired to that province to tread out these last sparks of internal war. While thus engaged, he died suddenly at Tignaroz on the 11th of June.

Vendôme possessed no small share of the genius, bravery, and good-humour of his grandfather; but these virtues were shaded by more than that prince's voluptuousness, and a besetting indolence which was no part of the character of Henri IV. He married, in 1710, Marie-Anne of Bourbon-Condé, who survived him six years. There was no issue by this marriage. The younger brother of Louis-Joseph having entered the order of Malta, the duke's estates at his death reverted to the crown.

PHILIPPE, younger brother of the preceding, the last of his family who bore the title of Duke of Vendôme, was born on the 23rd of August 1655. He was received, while yet a child, into the order of Malta, in which he eventually rose to the rank of grand-prior, and made his first campaign under his uncle, the Duke of Beaufort, in the ranks of the Venetian army, in Candia, in 1669. He accompanied his brother in all his campaigns, and was looked upon as a distinguished soldier till the battle of Cassano in 1706. His inactivity was the cause of the French troops being obliged to give way before the Austrians. For this misconduct he was deprived of all his benefices, and retired to Rome, where he subsisted on a pension allowed him by Louis XIV. After an exile of five years he was allowed to return to France, and reinstated in his benefices. He took up his abode in the Temple, and abandoned himself to pleasure. In 1715 he went to Malta to take the command of the troops assembled to repel an attack apprehended from the Turks. The attack was not made, and the grand-prior returned to the Temple, where he died on the 24th of January 1727. His mind was more cultivated than that of his brother; he had a taste for literature and the arts, and patronised their professors. In other respects there was a great resemblance between the characters of the brothers; both were brave and both were dissipated. The grand-prior was distinguished for his licentiousness in the licentious times of the regency.

VENEZIA'NO, AGOSTI'NO, one of the most celebrated of the early Italian engravers, was, as his name implies, a native of Venice, but the date of his birth is not known; he was however born near the close of the 15th century. He is called also Augustinus de Musis, and on his celebrated print of the Skeletons he has signed himself Augustinus Venetus de Musis; his family name was probably Muzi. Agostino was the scholar of Marcantonio Raimondi, for whom, in conjunction with Marco di Ravenna, he engraved many works at Rome, chiefly after Raffaelle: he remained with Marcantonio until the death of Raffaelle in 1520, when he worked for himself. He does not appear to have been altogether with Marcantonio from the first time that he engraved, nor is it anywhere stated that he was first instructed by him; he may have joined him at Rome in the year 1516, after he engraved a plate for Andrea del Sarto, which so displeased that painter that he determined upon not allowing any more of his pictures to be engraved. This print, of which there is an impression in the British Museum, represents a Dead Christ supported by Angels: it is perfectly flat and extremely hard in outline, and it is not at all surprising that Andrea del Sarto should have been dissatisfied with such a production. There are prints marked with Agostino's initials A. V., bearing dates from 1509 to 1536; they are executed much in the style of the prints of Marcantonio, but are very inferior in design and in chiaroscuro. Agostino's outline is generally very hard, and his chiaroscuro bad; he was inferior also to Marco di Ravenna in design, and to Bonasoni in chiaroscuro. He was, according to Strutt, the first who had recourse to stipple engraving. His prints are not few, yet not numerous; they were often copied, and his plates retouched, and original impressions are very scarce. His portraits are superior to his other pieces. The following are among his best works:—large portraits of Pope Paul III., Francis I. of France, Charles V. of Germany, and Barbarossa of Tunis, all finely-drawn heads, and full of character: there are impressions in the British Museum. The Israelites gathering the Manna, after Raffaelle, supposed by some to have been commenced by Marcantonio, on account of the outlines being better drawn than in the majority of Agostino Veneziano's figures. The Four Evangelists, and a Nativity after Julio Romano: the Nativity, which is dated 1531, is one of this engraver's best prints as regards chiaroscuro; in drawing it is not good, but he engraved also after Julio Romano a Hercules strangling the Serpents, which is very finely drawn. The large print of the Skeletons or Burying-place, after Baccio Bandinelli, is Agostino's masterpiece: it contains many emaciated figures, two skeletons, and a figure of Death holding a book; he has marked it with his name in full, "Augustinus Venetus de Musis. Faciebat 1518." He engraved also, after Bandinelli, a Cleopatra, and a Massacre of the Innocents, which according to Vasari was the largest plate that had been then engraved; an interesting plate of the School of Baccio Bandinelli at Rome, marked "Acadamia di Bacchio Brandin. in Roma, in luogo detto Belvidere. 1531. A. V.;" part of Michel Angelo's Cartoon of Pisa, called the Climbers; and a group from Raffaelle's School of Athens. He engraved many plates after Raffaelle, but some of them are very indifferent; Vasari says that Agostino and Marco di Ravenna engraved nearly all the designs of Raffaelle. Agostino copied also on copper some of the wood-cuts of Albert Dürer: there is one in the British Museum of the Last Supper, in which Agostino has perfectly preserved the character of the original, and yet has produced a much more elegant work as regards execution. There is in the British Museum a very good collection of the works of Agostino Veneziano. Nothing is known of Agostino after 1536.

VENEZIA'NO, ANTO'NIO, one of the best Italian painters of the 14th century, was born, according to Vasari, at Venice, in about 1309, although Baldinucci has concluded from certain documents that he was a Florentine. He studied with Angelo Gaddi at Florence, and acquired his style of painting. After living some time in Florence, he returned to Venice, and was employed by the Signory to paint one of the walls of the council-hall in fresco, which he did with great credit to himself, but owing to the influence of the jealousy of some of his contemporaries he was not properly rewarded for his work, and he left Venice in disgust. He returned to Florence, and executed some very good works there in the convent of Santo Spirito and other places, but they are all now destroyed. From Florence he was invited to Pisa, to complete the series of the life of San Ranieri, in the Campo Santo, which had been commenced by Simone Memmi. Antonio's frescoes in the Campo Santo are, in the opinion of Vasari, the best paintings there; the works of Benozzo Gozzoli were executed later. Vasari praises the purity of his colouring, which he partly attributes to his never retouching his works when dry. He returned again to Florence, and painted in the Torre degli Agli an Adoration of the Kings, a Dead Christ, and a Last Judgment, but they have all now perished. In later life he turned physician, and Vasari says that he acquired as great reputation in one capacity as in the other. He died of the plague at Florence in 1384, according to Vasari, but from documents quoted by the Florentine editors, he must have been alive at Pisa in 1388. Gherardo Starnini and Paolo Uccello were his scholars.

Vasari praises the chiaroscuro of Antonio, and seems to have considered him the best in this respect of his time. His design was also correct and graceful, and he was distinguished likewise for the choice of his attitudes and for the truth and variety of his expression.

VENEZIA'NO, DOME'NICO, a celebrated painter of the 15th century, whose melancholy fate is recorded by Vasari in the Life of the infamous Castagno, as he is called. He was born at Venice, about 1410, acquired the art of painting in oil from Antonello of Messina, obtained a good reputation in several parts of Italy, particularly in Perugia, and was invited to Florence, where he was employed in various places, and also, together with Andrea del Castagno, to paint a chapel in Santa Maria Nuova. Castagno, who could not paint in oil, was jealous of the skill and reputation of Domenico, and, says Vasari, made up his mind to get rid of him. He however pretended to have a great esteem for him, and he courted his friendship, which he had very little difficulty in acquiring, as Domenico was a very simple man. Domenico became strongly attached to Castagno and taught him his method of painting in oil; and they spent their evenings generally together and appeared to be sincere friends; Domenico was fond of music, and was a good performer on the lute. As the works advanced the jealousy of Castagno increased, for though a better draughtsman than Domenico, he was inferior in colouring. The works of Domenico attracted too much attention to please Castagno, and he determined to put his malicious design into execution. Upon a summer's evening, about the year 1464, Domenico went out as usual with his lute from his work in Santa Maria Nuova, and Castagno refused to accompany

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him, urging that he still wished to work. However, as soon as Domenico was gone, he started by another route, waylaid him, killed him by striking him on the head with a piece of lead, and returned immediately afterwards to his work, as Domenico had left him, where he was found by those who came to tell him of the accident. Castagno accompanied them to the spot, before Domenico was quite dead, and the murdered man breathed his last in the arms of his murderer, who pretended to be deeply afflicted. It should be mentioned that these facts depend apparently entirely upon a reported confession of Castagno on his death-bed. Domenico was fifty-four years of age when he died, and he was buried in Santa Maria Nuova. His works in this church were never completed, and they have now long since been destroyed, but there is still a picture by him in Santa Lucia de' Magnoli. He excelled in colouring and in perspective: in foreshortening he was very skilful, and good also in design.

(Vasari, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.)

VENIERO, DOMENICO, was born at Venice in 1517, of a patrician family. He applied himself to literature, and especially to poetry; and was a friend of Bembo and other learned contemporaries. At the age of thirty-two he was attacked by a nervous disease which rendered him an invalid for the rest of his life. Confined to his apartments for many years, he found comfort in the society of learned men, who resorted thither to converse, debate, and compose extempore poetry. These meetings were the origin of the 'Academia Veneziana,' instituted in 1558, of which Veniero, Federico Badoaro, and Paolo Manuzio were the leading members.

Veniero wrote a number of poems, remarkable for their lively conceptions and power of expression:—'Rime di Domenico Veniero Senatore Veneziano raccolte ed illustrate dall' Abate Pier Antonio Serassi,' Bergamo, 1751, with a biography of the author. Veniero however indulged at times in strained rhetorical figures and conceits. He was one of the first to introduce acrostics into Italian poetry. He translated several Odes of Horace, which were published by Narducci, together with translations from the same Roman writer by Annibal Caro, Trissino, Giulio Cavalcanti, and others: 'Odi Diverse di Orazio volgarizzate da alcuni nobilissimi Ingegni,' Venice, 4to, 1605, a very rare edition.

Veniero died in 1582. His brother Lorenzo was a friend of Pietro Aretino, and like him wrote obscene compositions. Maffeo Veniero, son of Lorenzo, born at Venice in 1550, was an elegant poet both in the Italian language and in his native Venetian dialect. His Venetian poems are of the erotic kind, and very free, although the author held the dignity of archbishop of Corfu, which he obtained at an early age through family and personal interest, but it does not appear that he ever resided in his see. He died in 1586, at the early age of thirty-six years. Among his Venetian poems, one of the most successful was a canzone entitled 'La Strazzosa,' or 'The Ragged Beauty,' which is a very humorous parody of one of Petrarch's canzoni in praise of Laura. There is a very obscene poem entitled 'La Zaffeta,' falsely attributed to Maffeo Veniero, but which was published in 1531, long before he was born, and, it appears, by his father Lorenzo. (Gamba, 'Collezione di Poeti Antichi nel Dialetto Veneziano;' Haym, 'Biblioteca Italiana.') The Italian poems of Maffeo and his brother Luigi have been inserted in the edition of the poems of their uncle Domenico. (Tiraboschi, 'Storia della Letteratura Italiana.')

VENUSTI, MARCELLO, a celebrated painter of the 16th century, was born at Mantua, about the year 1515. He studied in Rome under Perino del Vaga, for whom he executed many works. He was selected by Michel Angelo to paint a small copy in oil of his Last Judgment, in the Sistine Chapel, for the Cardinal Farnese, and he executed it so entirely to the satisfaction of Michel Angelo, that he gave him many other designs to paint. This excellent picture of the Last Judgment is now in the Royal Museum at Naples: there is a copy of it in the Aguado Collection at Paris. Venusti painted many pictures for various churches in Rome; Baglione has given a long list of his works: but he acquired a greater reputation by his pictures from the designs of Michel Angelo. He died at Florence, in the pontificate of Gregory XIII. (1572-1585.)

*VERDI, GIUSEPPE, is the most popular Italian composer of the day, though his popularity may be regarded as being of an ephemeral description. The occurrences of his life have been without interest, as they have not been recorded by any biographer; his name being known only as the author of a number of Italian operas, rapidly produced within the last twenty years, and attended with a degree of success which must be ascribed to the degeneracy of the present Italian school, and the total absence of competition; for Verdi, such as he is, has the field entirely to himself. He is the last remnant of the once splendid race of Italian musicians, and has not even the shadow of a rival. Among his numerous operas the following may be mentioned, as possessed of the greatest merit, and the most generally known:—The 'Lombardi,' 'Ernani,' the 'Due Foscari,' 'Nabucodonassar,' or 'Nabuco' (performed in England under the title of 'Nino'), 'Rigoletto,' the 'Trovatore,' and the 'Traviata.' From his productions it may easily be gathered that Verdi's musical education has been slight. They show the natural vein of melody with which the Italians are preeminently gifted; but they also betray great poverty in the resources of art. He is a shallow contrapuntist, and in his use of the orchestra he endeavours, by inordinate use of the most noisy instruments, to make up for the want of the varied and delicate combinations which we find in the works of Mozart and Rossini. Even in his melody he has sacrificed the smooth and graceful style of the older Italian masters to a loud, violent, exaggerated manner; and many singers of the day have learned by sad experience that of all the music of the Italian stage Verdi's is the most destructive to the vocal powers. It is impossible, nevertheless, that so much popularity could be gained without a certain amount of merit. In addition to Verdi's gift of melody he has considerable knowledge of dramatic effect; and he has generally been happy in the subjects of his pieces, most of which are interesting, and some of them deeply tragic. It must be added, too, that however defective his education seems to have been, he has made progress as an artist by the cultivation of his art. His latest works are his best; and in 'Rigoletto' and the 'Trovatore' there are scenes of concerted music constructed with a degree of skill of which his earlier compositions show no trace. On the whole, notwithstanding the present vogue of Verdi's operas, no sound critic has ever esteemed him a great musician, or even raised him to the level of Bellini and Donizetti, his immediate predecessors.

VERE, SIR FRANCIS, a distinguished English military commander in the reign of Elizabeth, was born in 1554. His father, of whose four sons he was the second, was Geoffrey de Vere, third son of John de Vere, fifteenth earl of Oxford; his mother was Elizabeth, daughter of Sir Richard Hardekyn of Colchester. Of the first thirty years of his life nothing appears to be known: he began his career of active service as one of the captains of the force sent, under the command of the Earl of Leicester, to the assistance of the Dutch in the latter end of the year 1585. Here he soon made himself conspicuous both for bravery and conduct; and he had a leading part in most of the chief passages of the war between the Dutch and the Spaniards throughout the next fifteen years. In 1587 he was one of the defenders of the town of Sluys against the prince of Parma, to whom however the place was eventually forced to surrender. In 1588 he was one of the garrison who successfully defended Bergen-op-Zoom against the same assailant; and for his services on this occasion he was knighted by Lord Willoughby, who had succeeded Leicester in the command of the English auxiliaries. In 1589, being put in command of a small corps of six hundred of his countrymen, and left to defend the Isle of Bommel against Count Mansfeldt, he so strengthened the place by his active and judicious measures, that the enemy, though in great force, retired without attacking it. The same year he twice threw a supply of provisions, and the second time also a reinforcement of troops, into the town of Berg, while besieged by the Marquis of Warrenbon. In the latter of these attempts he nearly lost his life in an encounter with a party of the enemy; his horse having been killed by a pike, fell upon him, and he received several thrusts and hurts before he could be extricated. In 1590 he in like manner relieved the castle of Litkenhooven; and in the same year he recaptured the town of Burick. His services in 1591 were, the surprise of a fort near Zutphen, which materially facilitated the reduction of that town; the important assistance which he rendered Count Maurice at the siege of Deventer; and the share he had in the signal discomfiture given to the Duke of Parma before Knodzenburg fort, near Nimeguen, which is stated to have been brought about mainly by his management and exertions. In 1592 he obtained a seat in the House of Commons as one of the members for Leominster; but he is supposed to have remained nevertheless in the service of the States of Holland, although it does not appear how he was employed for the next three or four years. When the first expedition against Cadiz was resolved upon, in the beginning of 1596, Sir Francis Vere was sent for to England, and thence despatched back immediately to intimate the design to the States; and having then joined the expedition as one of the commanders of the land forces, and one of the council of war appointed to advise the commanders-in-chief, Lords Essex and Howard of Effingham, he greatly distinguished himself, both in the action with the Spanish fleet, on the 20th of June, and in the successful attack upon the town of Cadiz two days after. The latter part of this year he spent in England; but in the beginning of 1597 we find him again in Holland, where he and Sir Robert Sidney commanded the English auxiliaries in the engagement near Turnhout on the 24th of January, in which the Spaniards were defeated with great slaughter by Count Maurice. In the summer of this year he again accompanied his patron the Earl of Essex on his second expedition against Spain, which was attended with no result; and after his return home he received from the queen the government of Briel (the Brill), which was one of the cautionary towns, as they were called, given up for a time by the Dutch to their English allies. He also held under the States the command of the English troops in the service of Holland; and although he resided principally at his government, he made repeated visits to England, and both attended at court and was occasionally employed in negociating affairs of state between Elizabeth and the Dutch government. In August 1599, when a Spanish invasion was apprehended, he was sent for home in great haste, and constituted lord-marshal; and it is said that it was at one time proposed to make him lord deputy of Ireland. He appears to have been personally a favourite of Elizabeth, and Essex also seems to have been his steady friend, although he himself imagined at one time that he had not been well used by that nobleman; but he had drawn upon

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himself the rivalry and jealousy of Raleigh and the enmity of Burleigh. In 1600 he was joined with Count Ernest of Nassau and Count Solmes in the command of the army which the Dutch sent into Flanders; and to his exertions was principally owing a great victory obtained over the Spaniards, near Nieuport, on the 5th of July. Sir Francis received two shots in the thigh in this battle; but he kept the field till his horse fell dead under him, when he was with difficulty rescued. The following year, on the Archduke Albert sitting down before Ostend, at the head of an army of 12,000 men, he was appointed by the States general of all their forces in and about that important place, and immediately threw himself into the beleaguered town. Here, with very inadequate resources, he held out for about eight months, having succeeded in repelling a general attack of the enemy on the 7th of January 1602; and then, on the 7th of March, he resigned his government to Frederick Dorp, who had been appointed by the States to succeed him. Ostend capitulated at last in 1604, after the siege had lasted more than three years and three months, and had cost the lives, it has been asserted, of above 100,000 men. His defence of Ostend, in the course of which he had received a wound in the head by the accidental bursting of a cannon, was Vere's last service. He was reappointed to the government of the Brill on the accession of King James; and he died in England on the 28th of August 1608. He is styled Governor both of the Brill and of Portsmouth on his monument in Westminster Abbey, erected by his widow, Elizabeth, second daughter of John Dent, citizen of London. By this lady (who afterwards became the wife of the Hon. Patrick Murray, a son of the Earl of Tullibardine, in Scotland) he had three sons and two daughters, all of whom died before him. His military achievements have been recorded by his own pen in 'The Commentaries of Sir Francis Vere, being divers pieces of service wherein he had command, written by himself in way of Commentary;' which were published, from his original manuscript, in folio, at Cambridge, in 1657, by William Dillingham, D.D.

VERE, HORACE, or HORATIO, LORD VERE, was the youngest of the three brothers of Sir Francis Vere, and was born at Kirby Hall in Essex, in 1565. He accompanied his brother to Holland in 1585, and shared in most of his exploits and enterprises there, as well as in the first expedition to Cadiz, for his valour on which last occasion he received the honour of knighthood. He particularly signalised himself both in the battle of Nieuport and in the defence of Ostend. In 1603 he joined the army under Prince Maurice, and in 1604 was greatly instrumental in the reduction of the town of Sluys. In the campaign of the following year, a retreat which he succeeded in effecting, with 4000 men, from the Spanish general Spinola, acquired him much reputation, and extorted the highest praise from Spinola himself. On the death of his brother, he succeeded him both as governor of the Brill, and as general of the English forces in the service of Holland; but the twelve years' truce between the Dutch and the Spaniards kept him out of the field for the remainder of the time that he held the former of these appointments. The town of Brill being delivered up to the Dutch in 1616, Sir Horace Vere was allowed a pension by the king in consideration of his services. In 1618 he assisted the Prince of Orange in putting down the Arminians, or Remonstrants, at Utrecht, a measure of violence, one of the results of which was the destruction of the grand pensionary Barneveldt, who had been the attached friend of Sir Francis Vere. In 1620, when forces were raised in England for the assistance of the elector palatine, Frederic V., in his attempt to secure the crown of Bohemia, Sir Horace Vere was appointed to the command of them; and he behaved with his usual spirit in the disastrous contest which ensued, keeping the enemy at bay as long as it was possible, till he was obliged to surrender Mannheim, the last place of strength into which he threw himself, to the Austrian general, Count Tilly, in January 1623. After his return home, he was, 20th of July 1624, nominated by King James one of the council of war appointed to manage the business of the palatinate: and immediately after the accession of Charles I. he was, on the 25th of July 1625, raised to the peerage, by the title of Baron Vere, of Tilbury, in the county of Essex. He was the first peer made by Charles. In March 1629, on the death of the earl of Totness, Lord Vere was made master of the ordnance for life. Still retaining his post of commander-in-chief of the English forces in the Netherlands, he continued occasionally to visit that country, and to take part in the war: but nothing further that is memorable is related of his military career. The last two years of his life were spent in England, where he died suddenly on the 2nd of May 1635, being struck with apoplexy as he sat at dinner in the house of Sir Henry Vane at Whitehall. Fuller, who knew Lord Vere, describes him, in his 'Worthies,' as having "more meekness and as much valour as his brother;" and as "so pious, that he first made his peace with God before he went out to war with man." Sir Francis, he says, was more feared, Sir Horace more loved, by the soldiers. By his wife Mary, third daughter of Sir John Tracey, of Toddington, in the county of Gloucester, who had been previously married to Mr. William Hoby (and who long survived her second husband also, dying, in 1671, at the age of ninety), Lord Vere had five daughters: Anne, married to John Hollis, second earl of Clare; Mary, married first to Sir Roger Townshend, father of the first Viscount Townshend, secondly to Mildmay Fane, earl of Westmoreland; Catherine, married to Oliver St. John, Esq., ancestor of Lord Bolingbroke; Anne, married to Thomas, Lord Fairfax; and Dorothy, married to John Wolstenholm, Esq., by whom however she had no issue. In 1642 an octavo volume was published at London, dedicated to Lady Vere, entitled 'Elegies, celebrating the happy Memory of Sir Horatio Vere.' &c.

VERE'LIUS, OLA'US, a celebrated Swedish antiquary, whose real name was OLAF WERL, was born on the 12th of February 1618, in the village of Ragnildstorp, in the diocese of Linköping. He received his first education from his father, Nicolaus Werl, who was pastor at Ingatorp. After the completion of his preparatory education in the public school at Linkoping, he went to the university of Dorpat, in Livonia, which was then a Swedish province. After a stay of four years, he returned to Sweden, and finished his studies at Upsala. In 1644 he became private tutor to two young Swedish barons, whom he accompanied in 1648 on a tour through Denmark, Germany, Holland, Switzerland, Italy, and France. At Paris the party stayed a whole year. On his return to Sweden in 1651, Queen Christina appointed him professor of eloquence in the university of Dorpat, and the year after he received the same office in the university of Upsala, in addition to which he was made quæstor of the university. In 1662 he became professor of Swedish antiquities, and in 1666 antiquary to King Charles XI., and Assessor Antiquitatum in the king's privy-council. In 1679 he was appointed chief librarian of the library of Upsala, which was a kind of sinecure, and was only given to eminent scholars "as a comfort in their old age, after they had achieved Herculean labours." Verelius died on the 1st of January 1682. In the Swedish epitaph on his tombstone he is called a real 'Runic stone,' to express his immense antiquarian knowledge.

Verelius is the author of numerous works, chiefly on Scandinavian antiquities, of which he possessed a most extensive knowledge. His historical statements must be received with great caution, as he was biassed by certain opinions respecting the Swedish origin of the Goths, which were then common among the Swedish historians. In addition to this, Verelius was very tenacious in his opinions, however extravagant they might be, and of very irritable temperament, as we see especially in his polemical writings against his old friend John Scheffer of Strasburg, about the meaning of the name Upsala. But Verelius is nevertheless one of the best writers on the early history and antiquities of Scandinavia. His principal works are: 1, 'Gothrici et Rolfi, Westrogothiæ Regum, Historia, &c., accedunt notæ Joannis Schefferi, (Argentoratensis,)' 8vo, Upsala, 1664. This is the first edition of an old work written in the old Scandinavian language, or, as the editor calls it, the Gothic language. It contains the original text and a Swedish translation, together with a vocabulary in which the meaning of Scandinavian words is explained in Latin. 2, 'Itt Stycke af Konung Olaf Tryggiason's Saga hwilken pa Gammal Götska Beskrifwit hafwa Oddur Munk,' &c., 8vo, Upsala, 1665 (i. e. 'A fragment of King O. Tryggiason's Saga, written in old Gothic by Monk Oddur.) 3, 'Herrauds och Bosa Saga,' 8vo, Upsala, 1666, with a Swedish translation. 4, 'Manuductio compendiosa ad Runographiam,' &c., fol., Upsala, 1675. This is written in Swedish, and dedicated to the celebrated Axel Oxenstierna, and contains thirty beautiful Runic inscriptions. 5, 'Notæ in Epistolam defensoriam clarissimi viri, J. Schefferi, Argentoratensis, de situ ac vocabulo Upsaliæ,' fol., Upsala, 1681. This work is written with such bitterness and vehemence, that it was prohibited two months after its publication. After his death appeared—6, 'Index Linguæ veteris Scytho-Scandiæ sive Gothicæ,' &c., edited by Olaus Rudbeck, fol., Upsala, 1691. 7, 'Epitomarum Historiæ Suio-Gothicæ libri iv., et Gothorum extra patriam gestarum libri ii.,' edited by P. Schenberg, 4to, Stockholm, 1730. There are also two orations of Verelius, viz., 8, 'Oratio Panegyrica de Pace Suio-Germanica, habita Lugduni-Batavorum,' fol., Leyden, 1649. 9, 'Memoriæ illustrissimi Comitis Axelii Oxenstierna Oratio Funebris,' fol., Upsala, 1655.

(Claudius Arrhenius Ornhielm, 'Vita Olai Verelii,' in the *Epitomarum Historiæ Suio-Gothicæ Lib. IV.*, where also a complete list of the works of Verelius is given: Compare Jöcher, *Allgem. Gelehrten-Lexic.*, and Gley, in the *Biographie Universelle.*)

VERGENNES, CHARLES GRAVIER, COMTE DE, the son of a president 'à mortier' of the parliament of Dijon, was born in that town on the 28th of December 1717. His family had only recently been admitted among the 'noblesse de la robe.' M. de Chavigny, who had been envoy in Spain and England, and whose niece had married a brother of Vergennes, undertook to initiate the young man into the diplomatic career: he took him as attaché to Lisbon in 1740.

In 1743 the French court exerted itself to procure the imperial crown for the elector of Bavaria. Chavigny was sent to Frankfurt to manage the electoral diet, and Vergennes accompanied him. After the death of Charles VII., Chavigny returned with his pupil to Lisbon. Here Vergennes found for the first time an opportunity to display his capacity for business. The rival claims of Spain and Portugal to the territory of Monte Video were referred to the arbitration of the court of Versailles. Vergennes is said to have condensed into a memoir of four pages the substance of the voluminous pleadings of the parties. The Marquis d'Argenson was delighted with the abridgment; and in 1750 the young diplomatist was appointed minister to the electoral court of Trier. The meddling occupant of that ecclesiastical princi-

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pality had contrived to make his court the centre of the political intrigues of Germany. He held, in addition to the electoral archbishopric of Trier, the bishopric of Worms, was co-director of the circle of the Upper Rhine, provost of Ellwangen, and senior of the ecclesiastical bench in the diet of the circle of Suabia. His interference was felt everywhere. The empress-queen was, in 1750, anxiously pressing the election of her son Joseph, still a child, as King of the Romans. The failure of her canvass was attributed to the influence acquired by Vergennes over the Elector of Trier.

A visit paid by George II. of England to his paternal estates in Germany was seized upon by Maria Theresa to renew her intrigues. The Duke of Newcastle, who wished the imperial dignity to remain in the House of Austria, assembled a congress of the ministers of all the electors at Hanover. The discussions of this assembly ended in nothing; and Vergennes, who had been sent to it by his court, obtained the credit of having foiled the English minister. Newcastle shifted the scene to Mannheim, and Vergennes (1753) was immediately sent in pursuit of him. He detached the elector-palatine from a convention he was about to conclude with the elector of Hanover in support of the projects of Maria Theresa, and Wrede, the minister of the palatinate, was obliged to repair in person to Paris to apologise for his dealings with England and the empress.

From Germany Vergennes was sent to Constantinople. Count Desalleurs, ambassador to the Porte, died suddenly on the 21st of November 1754. A secret correspondence had been carried on through his instrumentality between the Ottoman court and Louis XV., unknown to the king's ministers. It was a matter of consequence therefore to the king and his favourites that the papers of the deceased ambassador should not fall into indiscreet hands. Vergennes was deemed trustworthy, but his birth and his youth were obstacles to his appointment to the charge of ambassador. Chavigny is said to have helped the courtiers in this dilemma by persuading the Marquis de Puysieux, minister for foreign affairs, that an envoy extraordinary, or a minister plenipotentiary, was perfectly competent to transact all the business of France at Constantinople; and that as an agent of that rank would receive a lower salary, and might live at less expense than an ambassador, the difference might be employed to pay off the debts contracted by Count Desalleurs. Vergennes was accordingly appointed, and embarked in a merchant-vessel for Constantinople, where he arrived in company with the Baron de Tott in May 1755. The Porte received him under the designation of minister plenipotentiary; but after a few months, in consequence of a representation from the sultan, Vergennes received the title of ambassador.

He had a difficult game to play. England and Prussia urged the Porte to declare war against the empresses of Austria and Russia. Vergennes represented that these princesses being on friendly terms with France, must necessarily be well disposed to Turkey, the ally of France. The peace of 1763 put an end to these intrigues, but more serious difficulties ensued. Catherine II. invaded Poland on account of the opposition offered to Poniatowski, whom she had been instrumental in placing on the throne. The Porte, which had guaranteed the integrity of Poland, was disposed to interfere. Vergennes believing that Turkey was too weak to thwart the designs of the empress, and that it would only draw down upon itself a participation in the disasters of Poland, counselled neutrality. The Duke de Choiseul exclaimed loudly against the apathy of the Divan and the timidity of Vergennes. Money was remitted to the ambassador with strict injunctions to spare no efforts to engage Turkey in hostilities against Russia. The minister was preparing reluctantly to obey, when an accident brought about what he had hesitated to undertake. Some Cossaks made a predatory irruption into the Crimea, and De Tott, who had been accredited by Choiseul to the khan, induced him to make reprisals. This led to a formal declaration of war against Russia by the sultan, on the 30th of October.

Vergennes's despatch containing the intelligence of this event was crossed on the way by the courier who brought his recall. He carried back with him to Paris the money sent to bribe the Divan to undertake a war, into which circumstances had precipitated them unbought. The Duke de Choiseul assigned the marriage which Vergennes had contracted with the widow of a surgeon of Pera as the reason for recalling him. Vergennes's recall was much regretted by the French residents at Pera, who presented him with a gold-hilted sword (une épée d'or) on the occasion. On his return to France he took up his abode on a property he possessed in Burgundy, and remained in retirement until the fall of the Duke de Choiseul.

La Vrillière, who held the portfolio of foreign affairs for a short time after Choiseul's retirement, sent Vergennes to Sweden, allowing him to draw up his own instructions. He remained at that court till the death of Louis XV. It was during his residence that Gustavus III. accomplished the revolution which converted Sweden into an absolute monarchy. Gustavus had made the French minister the confidant of his designs, and the minister imparted them to his own court, but represented them as romantic visions. The cabinet of Versailles however directed him to assist the king of Sweden with money; and when Gustavus carried his schemes into effect, the credit of directing him was attributed at Versailles to Vergennes, who was as a reward enrolled among the noblesse de l'épée.

On the accession of Louis XVI. (July 1774), Vergennes was made minister for foreign affairs. He remained minister till his death, in 1787, having held along with the portfolio of his department that of president of the Council of Finance during the last few years of his life. The leading achievements of his ministry were as follows:—In May 1777 he concluded a treaty with the Swiss cantons in lieu of the separate treaties which it had been customary to enter into with each. On the 6th of February 1778 he signed the treaty of alliance with the United States of North America. He contributed materially towards the establishment of the armed neutrality of the northern maritime powers, and assisted in persuading Spain and Holland to commence hostilities against England. And by these means he became an instrument in bringing about the recognition of the independence of the United States by the mother-country in 1783. In 1779 he obtained favourable conditions for the elector of Bavaria from Joseph II.; and in 1785 he persuaded the emperor and the United Provinces to submit their differences to the arbitration of Louis XVI. His last labour was the negociation of a treaty of commerce with England in the years 1785 and 1786; and a similar convention with Russia in 1787, surviving the conclusion of the latter only fourteen days. He died on the 13th of February 1787, after having served his country twenty-four years in the capacity of ambassador and thirteen as minister of state. He left a large fortune.

As a diplomatist, Vergennes, except in the case of his Turkish mission, appears to have received credit for accomplishing arrangements which in some cases had been brought about without his interference, and in others against his wishes. It ought however to be mentioned at the same time that the course he wished to see adopted in the case of Turkey would have been the most prudent for that country, and that had Gustavus III. deferred to the wishes of Vergennes, he would have acted more in consonance with the dictates of justice and for the permanent advantage of his country. The part taken by Vergennes in the American contest, and in the arrangement of the commercial treaty with England, is equally creditable to his liberality and to the soundness of his economical opinions. Here too however, as in his diplomatic missions, he appears rather to have left what was inevitable to happen of itself, than to have exerted himself to accomplish what he considered desirable. He appears to have possessed in a high degree the diplomatic talent of looking wise, doing nothing, keeping his own secret, and taking credit for any good that was done. He carried diplomacy into private life, and was always on his guard: on the other hand, he was of an affectionate disposition, extremely fond of children, and an honest man. It was a thorough conviction of the integrity of Vergennes that made Maurepas recommend him to Louis XVI. for the portfolio of foreign affairs; and it was the king's conviction to the same effect that enabled Vergennes to overcome all the cabals and intrigues of the court.

VERGI'LIUS, or VIRGILIUS, POLYDO'RUS, was a native of Urbino in Italy. Polydore Vergil first made himself known by a small collection of Adagia, or proverbs, which he published in 1498, and which was several times reprinted in the course of the next half century. Bayle quotes an edition of it in his possession printed at Basel, in 8vo, in 1541, which professed to be according to the author's fourth revision. There is a great deal about this book of proverbs in the Letters of Erasmus, who, according to the notion of Vergil, had behaved unfairly in omitting all mention of it in his own subsequent work of the same kind. Erasmus, very characteristically, when the booksellers wanted to suppress a preface of Polydore's to a new edition of his book in which he laid his complaint before the public, would not hear of such a thing; and the two authors continued excellent friends, as they had been before. Polydore at last of his own accord withdrew the obnoxious preface; and we find him in after-years one of the various persons by whom Erasmus was supplied with money to buy a horse—an article which the great scholar was constantly in want of. Polydore also suppressed, at the request of Erasmus, a reiteration of his complaint, which he had put into a dedicatory epistle prefixed to his next work, entitled 'De Rerum Inventoribus,' first published in three books in 1499, and again at Strasbourg in 1509. Being in holy orders, he was before 1503 sent over to England by Pope Alexander VI. to collect the tax called Peter-pence; and he spent the greater part of the remainder of his life in this country, continuing his residence long after he lost his office, of which he was the last holder. In 1517 he republished at London his work 'De Rerum Inventoribus,' extended to eight books. A fourth edition of it was brought out at Basel, in 12mo, in 1536, and another in 8vo, in 1554; and there is a 12mo edition of it, printed at Amsterdam by Ludov. Elzevir so late as 1671, along with another work by Vergil, three books of dialogues entitled 'De Prodigiis,' against divination, which he appears to have finished at London in 1526, although the first edition mentioned by Gesner is one printed at Basel in 1531. Bayle had another printed at Basel, in 8vo, in 1545, and containing also two books 'De Patientia,' one 'De Vita Perfecta,' and one 'De Mendaciis,' all by this author. Erasmus, in one of his Letters, also speaks of a translation of the 'Monachus' of St. Chrysostom, which Vergil had printed at Paris in 1528, and dedicated to him.

Soon after he came to England, Vergil obtained the rectory of Church Langton in Leicestershire, and in 1507 he was made arch-

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deacon of Wells, and was also collated in the same year, first to the prebend of Nonnington in the cathedral of Hereford, and then to that of Scameleby in the cathedral of Lincoln, which last he exchanged, in 1513, for that of Oxgate in St. Paul's. In 1525 he published at London, in 8vo, but from a very imperfect and corrupt copy, the first edition of the fragment of Gildas, entitled 'De Calamitate, Excidio, et Conquestu Britanniæ.' He dedicated it to Bishop Tonstall; and, according to Nicolson, the same bad text was reprinted in 8vo at Basel in 1541, in 12mo at London in 1568, and in the 5th volume of the Paris 'Bibliotheca Patrum' of 1610, folio. Vergil finished his principal work, his 'Historia Anglica,' a history of England from the earliest times to the end of the reign of Henry VII., in twenty-six books, in 1533: the dedication to Henry VIII. is dated in August of that year, and the first edition appears to have been published at Basel, in folio, in 1534. It was reprinted at Basel in the same form in 1536, 1556, 1570, and 1583; and in octavo at Leyden, under the care of Antonius Thysius, in 1549, and again in 1557. For clearness of narrative and neatness of style Polydore Vergil is perhaps the first of our Latin historians, and there are also a good many things in his work which are not to be found elsewhere; but he does not stand high as an authority. It is alleged that he destroyed numerous original documents which he had made use of in preparing his work, or, according to another version of the story, sent them off to Rome. His ignorance of the language and customs of the country has also no doubt betrayed him into some mistakes. He is charged however with having been principally misled by his prejudices in favour of the old religion, although he was hardly accounted a good Roman Catholic in all points. Various passages in his work 'De Rerum Inventoribus' are condemned in the 'Indices Librorum Prohibitorum et Expurgatorum;' and John Bale states that he approved of the marriage of ecclesiastics, and was opposed to the worship of images. Nor was he deprived of his preferments either by Henry VIII. or even by Edward VI.

He left England in 1550. Burnet, in his 'History of the Reformation,' Part ii., says under that date, 'This year Polydore Vergil, who had been now almost forty [fifty?] years in England, growing old, desired leave to go nearer the sun, which was granted; and, in consideration of the public service he was thought to have done the nation by his History, he was permitted to hold his archdeaconry of Wells and his prebend of Nonnington, notwithstanding his absence out of the kingdom.' He is understood to have returned to Urbino, and is commonly stated to have died there in 1555. An opinion expressed by M. de la Monnoye, in a note upon Baillet's 'Jugemens des Savans,' ii. 160, that he must have died before 1540, appears to be refuted by the above statement from Burnet, who quotes as his authority the 'Rot. Pat.' 4 Ed. VI., 2 part. The English versions of Polydore Vergil's History have been reprinted by the Camden Society under the editorial care of Sir Henry Ellis.

VERHE'YEN, PHILIPPUS, was born at Verbrouck in the province of Waas, in 1648. His father was an honest agricultural labourer, who gave him a homely education, and with whom he worked in the fields till he was twenty-two years old. At this time the pastor of the parish, discerning in the young Verheyen the marks of a superior intellect, undertook to teach him Latin during the winter vacations from his agricultural work; and in 1672 he had made such progress that the pastor obtained for him admission into the College of the Holy Trinity at Louvain, where, at the end of five years' study, he gained, in 1677, the highest place in the general examination of the four chief colleges. After this he studied theology for a short time: but he was diverted from his intention of entering the ecclesiastical order by losing his leg, in consequence of some acute disease which rendered amputation necessary. On his recovery from the operation, Verheyen applied himself to medicine. In 1681 he received, with especial marks of honour, his licentiate's degree; in 1689, having spent nearly all the intervening time in the study of anatomy and medicine at Louvain, he was appointed professor of anatomy there; and in 1693 professor of surgery also, but he did not, for some unknown reason, take his doctor's degree till 1695. He became by study, diligently continued to the end of his life, one of the most eminent anatomical teachers of his time, and his books were very widely read, especially his Anatomy of the Human Body. He was engaged on a large work, 'De Tuendâ Valetudine,' when he died in 1710.

Verheyen's works are as follows: 1, 'Anatomiæ Corporis Humani, Liber primus,' Louvain, 4to, 1693; a short compendium of anatomy which was several times reprinted and was completed after his death, in 1710, by the publication of a 'Supplementum, seu Liber secundus,' and of many additions to the original work. The two together, in two volumes 4to, were often printed; as, at Brussels, 1710 and 1726; Naples, 1717, 1734; Leipzig, 1731, &c. They contain no important anatomical discoveries, but were good useful books at the time of their publication. The second volume, which is the more interesting of the two, contains many analyses of animal fluids, and accounts of numerous experiments on living animals, chiefly having relation to development and respiration; but a great part of it is filled by the author's portion of a controversy with Méry in defence of the Harveian doctrine of the circulation. 2, 'Dissertatio de Thymo,' Louvain, 4to, 1706. 3, 'Compendium Theoriæ Practicæ,' Cologne, 8vo, 1683. The first and second parts alone of this work were published. They treat of affections of the head and chest, and support the chemical doctrines of Willis. 4, 'Vera Historia de Sanguine ex Oculis, Auribus, Naribus, &c.,' Louvain, 12mo, 1708.

(Life, prefixed to the *Anatomia*, edition of Brussels, 1710; Haller, *Bibliotheca*.)

VERMIGLI, PIETRO MA'RTIRE, was born at Florence in 1500. He studied for the church, and entered early the order of the Regular Canons of St. Augustine, in which he became distinguished for his learning, and rose to offices of trust. Being at Naples he became acquainted with Juan Valdes, a Spaniard, who had become a convert to the doctrines of the Reformation. [VALDES, JUAN.] Vermigli adopted some of those tenets, but concealed them for a time. Being sent by his superiors to Lucca, as prior of San Frediano, he there publicly avowed his new doctrine, and was soon after compelled to fly to Switzerland, in 1542. He thence went to Strasburg, where he was appointed Professor of Divinity. In 1547, at the invitation of Bishop Cranmer, he repaired to England, where he was graciously received by King Edward VI. and was appointed Lecturer upon the Holy Scriptures at Oxford, where he met with much opposition from the heads of colleges and the higher graduates, and ran some personal risk. In 1553, after the accession of Queen Mary, being obliged to leave England, he returned to Strasburg, where he resumed his chair as Professor of Divinity, and likewise of Aristotelian philosophy. In 1556 he was invited by the senate of Zürich to fill the chair of theology in that university, which he accepted. In 1561 he repaired, with other Protestant divines, to the conference of Poissy, in France. On November 12, 1562, Vermigli died at Zürich, much regretted. He wrote on dogmatic and ethical subjects, commentaries on parts of the Scripture, besides numerous epistles to 'His Brethren of the Protestant Church of Lucca,' to the Protestant Churches in Poland, to the English church, to Calvin, Bullinger, Beza, Melanchthon, and other reformers, to Queen Elizabeth, and to several English prelates and noblemen. Tiraboschi, a zealous Roman Catholic, acknowledges that Vermigli was free from the arrogance and virulence of Luther and other reformers, that he was deeply acquainted with the Scriptures and the Fathers, and was one of the most learned writers of the reformed communion. His works were translated from the Latin into English. 'The Common Places of the most famous and renowned Divine Doctor Peter Martyr, divided into four principal parts by Anthony Marten,' dedicated to Queen Elizabeth, in 1583, with a biography of Vermigli by Josias Simler, of Zürich: this collection contains a complete course of Christian ethics, and may be read with advantage even now.

VERNET, CLAUDE JOSEPH. This celebrated landscape and marine painter was born at Avignon, on the 17th of August 1714, and received his first instruction in painting from his father, Antoine Vernet, and Andrian Manglard, an historical painter. Fiorillo states, Vernet is said, even in his fifth year, to have had great skill in drawing. At the age of eighteen, in 1732, he went to Italy with the intention of perfecting himself as an historical painter; but the beautiful views of sea and shipping at Genoa, Naples, and other parts of Italy are said to have induced him to fix upon marine landscape as his principal study. He studied with Fergioni at Rome, and his future pictures justified his choice; for he executed works which acquired him a name, comparatively early in life, that rivalled those of both Claude and Backhuyzen. But he for some time in Italy lived in great poverty; he was glad to paint in any style and for the slightest remuneration; at the sale of the collection of M. de Julienne, a piece was sold for 5000 francs, which Vernet had painted in Rome for a suit of clothes. He painted also several panels of carriages for coachbuilders at low prices; they were afterwards taken out and framed as works of great value. He remained in Italy twenty years, including some time spent in Greece and the Greek islands; and during this period he made elaborate sketches of many of the most beautiful and most interesting spots in both countries, and painted also several elegant pictures in Genoa, in Naples, and in Rome. Those which he painted in Rome for the palaces Rondanini, Borghese, and Colonna, are among his best works: the pictures he painted for the Rondanini palace were executed much in the style of Salvator Rosa, whom Vernet imitated with great success; but he afterwards entirely forsook Salvator's manner for one as conspicuous for its delicacy of colouring as the other was for its force. One of his first patrons in Rome, according to Pilkington, was Mr. Drake of Shardeloes in Buckinghamshire, who commissioned him to paint six pictures, leaving the subjects to his own choice, and he produced six excellent pieces.

In 1743 he was made a member of the Academy of St. Luke; and about the same time he married Miss Parker, the daughter of an English Roman Catholic, who was an officer in the Pope's marine. Vernet's reputation as a marine painter at length reached his own country; and in 1752 he was invited by Louis XV., through M. de Marigny, to Paris, after an absence of twenty years.

Vernet lost no time in complying with the invitation of his king, and embarked as soon as possible at Leghorn in a small felucca for Marseille. During the passage there happened a violent storm, which terrified some of the passengers; but Vernet, struck with the grandeur of the effect of the sea, requested one of the sailors to bind him to the mast-head, that he might view it to the greatest advantage; and there he remained, lost to the dangers of his position, absorbed in admiration of the grand effect around him, endeavouring to transfer

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it to his sketchbook. His grandson, the celebrated Horace Vernet, painted an excellent picture of this scene, and exhibited it in 1816 in the Louvre. In 1752 or 1753 Vernet was elected a member of the French Academy of Arts; his reception picture was a Seaport at Sunset, which is now in the Louvre. In 1753 he was commissioned by the government to paint pictures of the principal seaports of France, of which he painted fifteen views; an arduous task, which occupied him nearly ten years, or twelve, according to the Catalogue of the Louvre: but it contributed more to his fame than to his fortune; for he was paid, including his travelling expenses, only 7500 francs each; and the pictures are of large dimensions, measuring eight French feet long by five high: they are now in the Louvre. He was however in consequence of these works elected in 1766 one of the council of the Academy, and Louis XV. gave him apartments in the Louvre. From 1752, when he returned to France, to his death, December 4, 1789, Vernet painted upwards of 200 pictures, most of which have been engraved. The best prints after him are by Balechou, Lebas, Aliamet, and Flipart. He was without a rival in France, and there was only one landscape painter in Europe who disputed the palm with him: this was Richard Wilson, with whom Vernet had become acquainted in Rome, and for whom he had a great esteem. They exchanged pictures, and Vernet kept Wilson's in his studio at Paris, and he is said to have remarked to English connoisseurs who visited him, that they had no occasion to come to him for pictures when they had such a painter at home. Vernet's landscapes are good in almost every respect, but he was most excellent perhaps in his management of light and shade, and aërial perspective: his figures also are remarkably well drawn, and he introduced a great number of them in some of his pieces; he excelled also in moonlight effects, and in representing water in any state, but particularly when disturbed and boisterous. He was least successful in shipping: he was deficient in a competent knowledge of the rigging and construction of ships; and his colouring is forced and artificial. Many of his best pictures are in the Louvre. In the National Gallery is a river scene by him—'The Castle of Sant' Angelo, Rome.'

In 1826 the Athenæum of Vaucluse determined upon giving a prize for the best eulogy in verse upon Vernet: it was decided in favour of M. Bignan, in 1827, in the presence of the son and grandson of the painter, Carle and Horace Vernet, who, in gratitude to the city of Avignon, each presented a picture to the museum of that place. Carle Vernet's was a horse-race at Rome; Horace's, his well-known picture of Mazeppa. The Municipal council of Avignon, and the directors of the museum, presented to the painters in return two large silver urns embossed with two of their own designs respectively.

VERNET, ANTOINE-CHARLES-HORACE, commonly called Carle Vernet, a French historical, genre, and battle painter, was born at Bordeaux, August 14th 1758, and was the pupil of his father, Claude Joseph Vernet, the celebrated marine and landscape painter. He studied also in the French Academy at Paris, where he gained the second prize for painting when in his eighteenth year, and in 1782, six years afterwards, he obtained the grand prize, and with it the privilege of studying for a certain period in the French academy at Rome.

In 1789 he was elected a member of the French Royal Academy of Painting for a large picture of the Triumph of Paulus Æmilius, and he was subsequently, after the remodelling of the academy, nominated a member of the Institute of France.

His principal works are:—The large picture of the Battle of Marengo, and a battle against the Mamelukes, exhibited in 1804; the Morning of the Battle of Austerlitz, with the Emperor giving orders to his Marshals, and an equestrian portrait of Napoleon, in 1808; the Bombardment of Madrid, the Battle of Rivoli, and another picture of the Emperor, in 1810; John Sobieski forcing the Turks to raise the Siege of Vienna, in 1683, exhibited in 1819; the Taking of Pampeluna in 1824; the Entrance of Napoleon into Milan; and the Battle of Wagram.

Carle Vernet has painted also an immense number of pictures of small dimensions, chiefly of military subjects, but also many of the chase, of scenes of familiar life, and from the imagination. He was also a celebrated painter of horses, and by some considered the best of his time; among his pictures are many small equestrian portraits. In 1806 he was appointed painter to the Dépôt de la Guerre; and he was made subsequently Chevalier of the orders of St. Michel, and of the Légion d'Honneur. He died November 28, 1836.

VERNET, HORACE, is the son of Antoine-Charles (commonly called Carle) Vernet, and was born on the 30th of June 1789, in the Louvre, where his grandfather Claude-Joseph Vernet had an official residence as painter to the king, and where his father also resided. The state of anarchy through which Paris passed during his childhood and early youth caused his education to be somewhat neglected and irregular; but his father instructed him in art, for which he early evinced the hereditary fondness and talent. Art was however during those years far from a lucrative profession, and Carle Vernet had little ability to indulge his son in the luxurious appliances of study. While yet a boy he was compelled to use his pencil as a means of support, and he made drawings for ladies' fashions, bill-heads, and indeed all kinds of designs for booksellers and others. He thus acquired the astonishing facility in drawing every kind of object which has in his mature years enabled him to furnish paintings, sketches, and drawings with an almost unparalleled profusion.

In deference to the wishes of his father, Horace was a competitor for the prize of the travelling pension to Rome given by the Académie des Beaux Arts, but was unsuccessful. He consoled himself with a wife—though only twenty—and throwing off the trammels of pupilage, boldly opened his atelier; and, in 1809, sent a picture to the Exposition. At this time the Classic school, of which David was the head and representative, was in the undisputed ascendant, and whatever were the subjects chosen by French painters, a certain conventional 'classic' character was regarded as indispensable. Carlo Vernet was a painter of battle-pieces, but even he was careful to preserve 'the proprieties.' Horace determined to paint his figures as he saw them. It was a time when the French soldiers seemed to be rapidly subverting Europe, and the whole nation was intoxicated with visions of the glory of France. Horace Vernet had served for a while in the ranks, and sharing to the fullest extent in the popular feeling, set himself the task of representing the victories of the French armies, and the incidents of military life and adventure: he undertook to show Frenchmen their military brethren in their toils, their pleasures, and their triumphs; and he has in the opinion of all Frenchmen thoroughly succeeded. From the first the popularity of Horace Vernet's military pictures has been beyond rivalry. His early 'Capture of the Redoubt,' 'Halt of French Soldiers,' 'Trumpeters,' 'Barrière de Clichy,' and the like, were received by the public as faithful delineations of the events, and placed him at the head of his branch of the profession and in general estimation. In 1812 he was awarded the first-class medal (History), and the emperor in 1814 created him a Chevalier of the Legion of Honour. The restoration of the Bourbons did not check his career of prosperity. In 1817 he sent to the Exposition his 'Defence of Paris, 1814,' and 'The Battle of Tolosa,' which are now in the Luxembourg. The battles of Jemmapes, Montmirail, Valmy, and others, succeeded, as well as 'The Soldier of Waterloo,' 'The Defence of Saragossa,' 'The Death of Poniatowski,' &c.; and in 1819 he painted his celebrated 'Massacre of the Mamelukes,' now in the Luxembourg.

The refusal to admit a work of his to the Exposition of 1822, proved the occasion of a great triumph instead of a mortification to him. He collected his pictures, and had an exhibition to himself which proved very successful. In 1825 he was raised by Charles X. to the rank of Officer of the Legion of Honour, and in 1826 he was elected a member of the Institute. Two years later he was appointed Director of the Academy at Rome, and he held that post till the close of 1838. During his tenure of office the system of instruction at the Academy underwent a considerable change; but the school was regarded as being well conducted and successful, and the Director was extremely popular with the students. Horace Vernet lived at Rome in a style of great splendour, and the saloons of the French Academy became a centre of the cultivated society of the place. On the occurrence of the revolution of 1830 the French legation having quitted Rome, M. Vernet was nominated representative at the court of Rome, and he is said to have executed his diplomatic functions with as much éclat as did Rubens in earlier days.

Louis Philippe was a liberal patron of Vernet. To him was intrusted the task of covering the walls of the Constantine gallery at Versailles with a series of battle-pieces, some of which—as the capture of the Smala of Abd-el-Kader—are we believe among the largest canvasses ever painted over. The Gallery of French History at Versailles, as well as the galleries of the other palaces, were also adorned with examples of his facile pencil. The Constantine Gallery at Versailles is devoted to representations of the successes of the French arms in Algiers, to which country Horace Vernet has paid more than one prolonged professional visit, and the scenery, costume, and character of which he is considered to have rendered with great fidelity as well as spirit. But during the years of the Orleans dynasty he by no means confined his pencil to battles, or even to military subjects. He had visited the Holy Land, and his 'Judith and Holofernes,' 'Rebecca at the Fountain,' 'Hagar driven out by Abraham,' 'The Good Samaritan,' and other Biblical subjects, were the result of his studies there; he also painted various historical works, such as 'The Arrest of the Princes at the Palais-Royal by order of Anne of Austria,' and numerous genre pictures, including his famous 'School of Raffaelle' (well known by Jazet's engraving), 'Combat between the Pope's Riflemen and the Brigands;' 'Confession of the Dying Brigand,' and the like. But the class of subjects in which he has of late seemed most to delight are those illustrative of Eastern life and adventure—'Prayer in the Desert,' 'Council of Arabs,' 'The Lion Hunt,' 'Arab Mother rescuing her Child from a Lion,' and a multitude more, which his rapid and daring pencil has struck off with amazing facility and spirit. He has continued however to paint battles and military pictures—his 'Taking of Rome by Oudinot in 1849,' being of very large size—without any abatement of his former vigour. Within the last year or two M. Vernet has again visited the East; is still said to be meditating more "great works;" and still retains unimpaired his immense popularity. He was made a Commander of the Legion of Honour in 1842; and he received the great medal of honour at the Universal Exposition of 1855. He has refused to be made a baron. He is said to have painted more pictures and larger pictures than any contemporary artist in Europe; and if they are not pictures of the highest class, they have produced probably a far more extended and

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more powerful impression on his countrymen than pictures of a higher order would have done. [*See* SUPPLEMENT.]

VERNON, EDWARD, a distinguished English admiral, was born at Westminster, 12th of November 1684, and was the son of James Vernon, Esq., the descendant of an ancient Staffordshire family, who was secretary of state from 1697 to 1700. Young Vernon was carefully educated, and is said never to have forgotten his Greek and Latin; but nothing that his father could say or do would keep him from the sea, and it was at last found necessary to allow him to exchange his classical studies for navigation and gunnery. He first served under Admiral Hopson in the Prince George, on the expedition which resulted in the destruction of the French and Spanish fleets at Vigo on the 12th of October 1702. In 1704 he was present in Sir George Rooke's squadron at the sea-fight with the French off Malaga. The next year he was appointed commander of the Dolphin; and he was afterwards transferred, in 1707, to the Royal Oak; in 1708 to the Jersey, in which he was sent to the West Indies as rear-admiral, under Sir Charles Wager; to the Assistance, of 50 guns, in 1715; and to the Grafton, of 70 guns, in 1726. He was returned as one of the representatives for Penryn to George II.'s first parliament, which met in November 1727; and he sat for Portsmouth in the next parliament, which lasted from 1734 to 1741. It was the part which he took in the House of Commons which is said to have occasioned his being sent, with the rank of vice-admiral of the blue, on the most memorable expedition with which his name is connected. He had rendered himself considerable in the House, according to Smollett, "by loudly condemning all the measures of the ministry, and bluntly speaking his sentiments, whatever they were, without respect of persons, and sometimes without any regard to decorum." This writer proceeds:—"He was counted a good officer, and his boisterous manner seemed to enhance his character. As he had once commanded a squadron in Jamaica, he was perfectly well acquainted with those seas; and in a debate upon the Spanish depredations, he chanced to affirm that Porto Bello, on the Spanish Main, might be easily taken; nay, he even undertook to reduce it with six ships only. This offer was echoed from the mouths of all the members in opposition. Vernon was extolled as another Drake or Raleigh, he became the idol of a party, and his praise resounded from all corners of the kingdom. The minister, in order to appease the clamours of the people on this subject, sent him as commander-in-chief to the West Indies. He was pleased with an opportunity to remove such a troublesome censor from the House of Commons, and perhaps he was not without hope that Vernon would disgrace himself and his party by failing in the exploit he had undertaken." Vernon however, who set sail from Spithead with his six ships on the 23rd of July 1739, completely succeeded; Porto Bello was taken on the 22nd of November, and was afterwards only abandoned for want of a sufficient land-force to keep it, after all the fortifications had been blown up. Vernon's next enterprise was the disastrous attempt on Carthagena in the spring of 1741, made famous by the graphic details given by Smollett, who was present in the fleet as a surgeon or surgeon's mate, in the concluding chapters of the first volume of his 'Roderick Random.' (See also his 'History of England,' iv., 608, &c., 4to edition.) This failure however did not affect the admiral's popularity in England; to the new parliament, which met this year, he was returned at once for Penryn, for Rochester, and for Ipswich. He made his election for Ipswich, and he was returned for the same borough to the two next parliaments, which met in 1747 and in 1754. During the rebellion of 1745 Admiral Vernon was employed in guarding the coasts of Kent and Sussex, a service in which he acquitted himself with his usual zeal and ability; but soon after this he got into a quarrel with the Admiralty about the appointment of a gunner, the result of which was that he was struck off the list of admirals. In the course of this controversy, or after it was over, he is stated to have written several pamphlets in his own defence; but their titles are not given in the common accounts. He died at his seat, at Nacton in Suffolk, on the 29th of October 1757. Vernon appears to have been a brave, high-spirited, and honourable man, with an impetuous temper, which he could not or would not rein in.

VERNON, ROBERT. Though possessing personally no title to an enduring name, yet as the founder of the National Gallery of British Art, Mr. Vernon claims an honourable place in an 'English Cyclopædia of Biography.' The so-called 'National Gallery' of paintings was founded in 1824 by the purchase by Lord Liverpool's government of the collection formed by Mr. Angerstein. This collection included nine pictures by British painters—the 'Marriage-à-la-Mode' of Hogarth; that painter's portrait; Lord Heathfield by Sir Joshua Reynolds; and Wilkie's 'Village Festival.' In the course of the next twenty-three years there were occasional bequests or presentations of English pictures, but not a single English picture was added to the national collection by purchase; the entire number of British pictures in the National Gallery in 1847 was only forty-one, and several of these were portraits of unknown or insignificant persons by second-rate artists, or works of little artistic excellence or general interest. In every other country the possession of worthy specimens of the pencils of the chief painters of that country had been deemed the essential feature of a national collection; here the National Gallery, according to the official estimate, was to be a gallery of the works of the 'Old Masters' of Italy and Holland.

It is to Mr. Vernon that the country is primarily indebted for what has been done towards placing matters on a more rational and satisfactory footing. Born in 1774, he by diligence, perseverance, and skill during a long commercial career, raised himself from very humble into very affluent circumstances; earning at the same time a high character for liberality, and enlarged though unostentatious benevolence. Having a great fondness for pictures he began, as soon as his means permitted, to indulge his inclination by purchasing some, and following his own taste he selected the works of English artists. In the course of years his collection grew till every room in his house was filled. He now conceived the design of presenting his pictures to the nation, in the hope that if kept together they might serve as the nucleus of a gallery of British art. With this view he sold such of his pictures as he deemed undeserving of such a destiny, and purchased or commissioned (in nearly every instance direct from the painter) fresh examples of the masters he most admired. Then—not waiting to make it a posthumous gift—he offered his collection to the government, requesting that all those pictures might be selected which were considered worthy of national acceptance; and that being done, he made them over by a deed of gift, dated December the 22nd, 1847, to the Trustees of the National Gallery. The collection so transferred comprised 157 pictures, all but two by British artists, and a large proportion by living artists. The pictures having been selected in the first instance for a private residence of moderate dimensions, are mostly of cabinet size, and to a considerable extent of homely subjects; but they include favourable specimens of a large proportion of the chief deceased and living English painters. Mr. Vernon lived long enough to see that his munificent gift was warmly appreciated by the great bulk of his countrymen; but not to see it provided with a fitting repository. He died May 22nd, 1849. Since his decease the Vernon collection has found a temporary resting place in Marlborough House. To it has been added the splendid bequest of Mr. Turner [TURNER, J. M. W.]; and Mr. Sheepshanks has also presented to the nation his noble collection of 233 paintings in oil by English artists; but his gift is clogged with stipulations as to the place where they are to be deposited, which prevent them from being—for the present at least—placed along with the Vernon and Turner pictures. It is however greatly to be desired that some arrangement may be made by which these collections may be brought together, and thus form the commencement of a National Gallery of British Art worthy of the nation.

A marble bust of Mr. Vernon, purchased by subscription, is placed in the hall at Marlborough House; where also are a marble group by Gibson of Hylas and the Nymphs, and about half a dozen marble busts, presented with his pictures by Mr. Vernon—the somewhat sorry commencement of a National Collection of the works of British Sculptors.

VERONE'SE, ALESSANDRO, a celebrated painter of the Venetian school, was born at Verona about 1582. His family name was Turchi or Turco; he was called also L'Orbetto, according to Pozzo, from the circumstance of his having as a boy led about an old blind beggar, said to have been his own father. Alessandro used to amuse himself with drawing with charcoal upon walls, and some of his efforts having been seen by the painter Felice Brusasorci, he was taken by him as a colour-grinder in his studio, and was encouraged to cultivate his ability for drawing. He soon made great progress in drawing, and in painting surpassed his master; and, after the death of Brusasorci in 1605, completed some of his unfinished works. He afterwards went to Venice, and obtained employment there from Carlo Saracino, who soon discovered his ability and value as an assistant; he paid him a ducat a day, whilst he paid his other assistants only a quarter of that amount. After spending some time in Venice, Alessandro returned to Verona; but not meeting with the encouragement he expected, he set out for Rome in company with Antonio Bassetti and Pasquale Ottino, and ultimately established himself there, though he spent some time subsequently at Verona. In Rome he studied the works of Raffaelle and the Carracci, and forming a style for himself which combined many of the beauties of the Roman and the Venetian schools, entered successfully into competition with Sacchi and Pietro de Cortona in the church Della Concezione and elsewhere; and he acquired the reputation of one of the best painters of his time. His principal works are in Verona, where there are two of his masterpieces, a Pietà in the church Della Misericordia, which, though it contains only a dead Christ, the Virgin, and Nicodemus, is considered one of the best pictures in Verona: the other is the Passion of the Forty Martyrs, in the church of San Stefano; a picture, says Lanzi, which in impasto and foreshortening reminds us of the Lombard school, in design and in expression of the Roman, and in colouring of the Venetian; and it contains a selection of heads worthy of Guido. There is a very fine collection of his works in the possession of the Ghirardini family, all of which were painted by Alessandro for the Marquis Gasparo Ghirardini, who was a most generous patron to him, and, according to some existing documents, supported him when he first went to Rome. Alessandro married a Roman lady, and lived in great state in Rome, but died poor in 1648, without issue, according to Pozzo. Passeri says he died in 1650; and Passeri's account differs in some other respects from that of Pozzo: he says he was the scholar of Carlo, the son of Paolo Veronese, and that he left two sons and a daughter by his wife: the elder son followed the profession of the law; the second,

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Giacinto, was a painter, but he died in the flower of life, in 1673. Lanzi states that Passeri says that Alessandro was called L'Orbetto from a defect in the eye: but Passeri does not assert this, he simply mentions the fact of a defect in the eye, and says that he was called L'Orbetto because when a boy he used to lead his father about, who, he had heard, was blind. The works of this painter are admirably coloured; they appear not to have suffered any change of tint whatever from their original state, owing probably to the great care with which he is known to have mixed his colours and selected and prepared his oils. Many of his pictures are small in size, and painted on slabs of marble, stone, or slate.

VERONESE, PAUL. [CAGLIARI, PAOLO.]

VERRI, PIETRO, was born at Milan, of a noble family, in 1728. He studied at Rome and at Parma, after which he obtained a commission in an Italian regiment in the Austrian army, and served in Saxony in the war between Austria and Prussia. After the peace he returned to his native country, and was made a member of the Council of Economy instituted by Maria Theresa for the duchy of Milan, in 1765. He took an active part in the administrative and financial reforms which were effected about that time, and especially in abolishing the practice of farming to private individuals or companies the various branches of the revenue of the state, a system which was injurious both to the people and to the treasury; and also in drawing the plan of a new tariff or scale of duties, which proved a great relief to industry and commerce. His principal works are:—1, 'Memorie sull' Economia Pubblica delle Stato di Milano,' in which he shows the decline of that country during the two centuries of Spanish dominion, and ascribes it to the ignorance of its rulers and the absurdity of the laws; 2, 'Riflessioni sulle Leggi Vincolanti principalmente sul Commercio dei Grani,' in which he advocated the principle of absolute liberty; 3, 'Meditazioni sull' Economia Politica,' which were published in 1771, and have been translated into several languages; it is an elementary but useful book. He besides wrote 'Storia di Milano,' down to the conquest of Charles V. in the 16th century, the publication of which was completed after the author's death. He also published 'Osservazioni sulla Tortura, e singolarmente sugli effetti che produsse all' occasione delle unzioni malefiche alle quali si attribui la pestilenza che devastò Milano l'anno 1630,' an historical episode which has been since treated by Manzoni in his 'Promessi Sposi.' Verri has contributed greatly to illustrate the history of his native country, Milan. He continued in office in the economical administration of the duchy of Milan till 1786, when he retired to private life. He was made a knight of St. Stephen, and was a leading member of the 'Patriotic Society,' instituted at Milan in 1777, by Maria Theresa, for the encouragement of agriculture, arts, and manufactures. When the French invaded Lombardy in 1796, Verri was appointed member of the municipal council of Milan, but he died of apoplexy in June of the following year. His biography has been written by Isidoro Bianchi, Professor Ressi, Pietro Custodi, and lastly by Camillo Ugoni. He was one of the most distinguished and estimable Italians of the generation that preceded the French revolutionary invasion.

VERRI, ALESSANDRO, younger brother of Pietro, is chiefly known for a work, partly imaginative and partly historical, entitled 'Le Notti Romane al Sepolcro dei Scipioni.' The author evokes the souls of the leading political men of various ages of ancient Rome to appear before him in the newly discovered vaults of the tombs of the Scipios, and makes them hold dialogues about the deeds of their earthly career. He tears down the veil of blind admiration, so long held sacred by Italian tradition and Italian vanity, and reveals the vices, the crimes, and the mistaken patriotism of ancient Rome. The style and language of the work are powerful and impressive. He was born in 1741, and died Sept. 23, 1816. Pietro and Alessandro were the chief contributors to a literary journal of considerable merit, entitled 'Il Caffè,' published at Milan.

VE'RRIO, ANTO'NIO. This Neapolitan painter was born at Lecce about 1639; and after he had made some progress in painting, for which he had displayed a great ability at a very early age, he visited Venice, to study the colouring of the Venetian school. After making a stay sufficient for his purposes in Venice, he returned to his native place, and the success which attended the execution of some gay works there induced him to try his fortune at Naples, where, in 1660, he painted a large composition in fresco of Christ healing the Sick, in the college of the Jesuits, which was conspicuous for its bright colouring and forcible light and shade. Dominici says that Verrio had such a love for travelling that he could not remain in his own country. He went to France and painted the high altar of the Carmelites at Toulouse. Shortly after this, Charles II. wishing to revive the manufacture of tapestry at Mortlake, which had been interrupted by the Civil War, invited Verrio to England; but when he arrived, Charles changed his mind, and intrusted to him the decoration in fresco of Windsor Castle. Verrio executed a series of extensive frescoes in that palace, with as much facility of execution as insipidity of invention. He painted most of the ceilings, one side of St. George's Hall, and the chapel; but few of his works are now left. The following instances may serve as illustrations of the taste, character, and judgment of Verrio:—On the ceiling of St. George's Hall he painted, Antony, earl of Shaftesbury, in the character of Faction dispersing libels; in another place he borrowed 'the ugly face' of Mrs. Marriott, the housekeeper, for one of the furies, in revenge for a private quarrel he had had with her; and in a composition of Christ healing the Sick, he introduced himself, Sir Godfrey Kneller, and Mr. May, surveyor of the works, in long periwigs, as spectators. The painter of these works was recorded in the following inscription, written over the tribune at the end of the hall: 'Antonius Verrio Neapolitanus non ignobili stirpe natus, ad honorem Dei, Augustissimi Regis Caroli Secundi, et Sancti Georgii, molem hanc felicissimâ manu decoravit.'

Verrio was paid enormously for these and many other works he painted in England. Vertue found a paper containing an account of moneys received by Verrio for works executed in Windsor Castle from 1676 to 1681, not including those in St. George's Hall, amounting to 5545*l.* 8*s.* 4*d.* The king also gave him the place of master-gardener, and a lodging in St. James's Park. Verrio was of very expensive habits, and kept a great table, and "often," says Walpole, "pressed the king for money with a freedom which his majesty's own frankness indulged. Once at Hampton Court, when he had but lately received an advance of a thousand pounds, he found the king in such a circle that he could not approach. He called out, 'Sire, I desire the favour of speaking to your majesty.' 'Well, Verrio,' said the king, 'what is your request?' 'Money, Sir: I am so short in cash, that I am not able to pay my workmen, and your majesty and I have learned by experience that pediars and painters cannot give credit long.' The king smiled, and said that he had but lately ordered him 1000*l.* 'Yes, Sir,' replied he, 'but that was soon paid away, and I have no gold left.' 'At that rate,' said the king, 'you would spend more than I do to maintain my family.' 'True,' answered Verrio, 'but does your majesty keep an open table, as I do?'"

After the accession of James II. Verrio was again employed at Windsor in 'Wolsey's Tomb-house,' then destined for a Roman Catholic chapel. He also painted James and several of his courtiers in the hospital of Christchurch, London: he painted likewise at Bartholomew's hospital.

After the Revolution he gave up his place of master-gardener, and refused to paint for William III. He executed however at this time the extensive works for Lord Exeter at Burleigh-house, which are considered Verrio's best productions, and they are among the best specimens of the prevailing style of that age. For these paintings alone, says Dr Waagen, Verrio was paid more money than Raffaello or Michel Angelo received for all their immortal works. He was occupied over them about twelve years, with a salary of 1500*l.* a year, besides his keep, and an equipage at his disposal. He painted also at Chatsworth and at Lowther-hall. Walpole says that the altar-piece of the Incredulity of St. Thomas, in the chapel at Chatsworth, is the best piece he ever saw by Verrio: it is a very bad one. Verrio was eventually persuaded by Lord Exeter to serve William III., and he was sent to Hampton Court, where, besides other things, he painted the great staircase so badly, that it has been supposed that he did it so designedly: but that is very improbable. Towards the end of his life he began to lose his sight, and Queen Anne granted him a pension of 200*l.* a year, but he did not enjoy it long: he died at Hampton Court in 1707. The statement of Dominici that he was drowned in Languedoc is evidently an error.

Walpole has described Verrio's style with great piquancy, but with as much truth; he says he was "an excellent painter for the sort of subjects on which he was employed, that is, without much invention, and with less taste: his exuberant pencil was ready at pouring out gods, goddesses, kings, emperors, and triumphs, over those public surfaces on which the eye never rests long enough to criticise, and where one should be sorry to place the works of a better master—I mean ceilings and staircases. The New Testament or the Roman History cost him nothing but ultramarine; that, and marble columns, and marble steps, he never spared."

Scheffers of Utrecht worked twenty-five years for Verrio, and he employed a painter of the name of Lanscron seven or eight years at Windsor.

VE'RRIUS FLACCUS, a Roman grammarian of the time of Augustus. He was a freedman, but distinguished himself so much by his learning and his method of teaching, that Augustus appointed him instructor to his two grandsons Caius and Lucius, the sons of Agrippa, and transferred him with his whole school to the Palatium, on condition however that he should not admit any additional pupils to the number he had already. He had an annual salary of one hundred sestertia. He died in the reign of Tiberius at an advanced age. At Præneste a statue was erected to him in the lower part of the forum, opposite the Hemicyclium, which contained on large marble plates the Fasti, which Verrius Flaccus had drawn up for the Prænestines. (Sueton., 'De Illustr. Grammat.,' 17.) These Fasti are the so-called Fasti Prænestini, of which considerable fragments were discovered in 1770, and published by P. F. Foggini, under the title 'Fastorum anni Romani à Verrio Flacco ordinatorum reliquiæ, ex marmorearum Tabularum Fragmentis Præneste nuper effosis collectæ et illustratæ,' &c., Rome, 1779, fol. They are also printed in F. A. Wolf's edition of Suetonius, vol. iv., p. 321, &c., and in Orelli's 'Collection of Roman Inscriptions' (c. xxii., vol. ii., p. 379, &c.). Before the discovery of these Fasti, which are of the highest value, some

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scholars believed that the Fasti Capitolini, which were discovered in 1547, were the Fasti of Verrius Flaccus, referred to by Suetonius; but this opinion is now shown to be untenable. Flaccus was also the author of several other antiquarian and grammatical works, which were very highly valued for the vast quantity of information they contained, as well as for the purity of their style: 1. 'Libri Rerum Memoria Dignarum,' in which among other things he treated on Etruscan antiquities. It is frequently referred to by Pliny (Gellius, iv. 5); 2. 'De Verborum Significatione,' consisting of at least twenty-four books. It gave explanations of words in alphabetical order; and besides its philological value, it seems to have been an inexhaustible treasure of antiquarian knowledge. An abridgment of this work was made by the grammarian S. Pomponius Festus, and this was again abridged in the time of Charlemagne, in such a manner that the original character of the work was altogether destroyed. These wretched abridgments have, as in many other instances, caused the loss of the original work. (K. O. Müller, 'Præfatio ad Festum,' p. 12, &c.) 3. 'Saturnus' (Macrob., 'Sat.,' i. 4 and 8) was, according to Müller's conjecture, only a part of a greater work, 'De Rebus Sacris;' 4. 'De Orthographia,' which was attacked by Scribonius Aphrodisius (Sueton., 'De illustr. Grammat.,' 18); 5. 'De Obscuris Catonis,' a linguistic work, in which he explained the antique words and phrases of Cato, which had become unintelligible (Gellius, xvii. 6); 6. 'Epistolæ;' and, 7. Poema. We still possess numerous fragments of the works of Verrius Flaccus, independent of the 'Fasti Prænestini' and the abridgment of his 'De Verborum Significatione.' They are collected in the work of Foggini above referred to; in Dacier's edition of Festus (i., pp. 14-27, ed. London, 1826); in E. Egger's 'Scriptorum Latinorum nova Collectio,' vol. ii.; and in Lindemann's edition of Festus, pp. 298, 299.

VERRO'CCHIO, ANDRE'A DEL, a celebrated Italian painter, sculptor, goldsmith, and architect of the fifteenth century, was born at Florence in 1432. Vasari says he had little genius, but was the most laborious man of his time: he was, according to Baldinucci, a scholar of Donatello. He first distinguished himself as a goldsmith, both at Florence and at Rome; he then devoted himself solely to sculpture in bronze and in marble. His first marble work was a monument in the Minerva at Rome, to the wife of Francesco Tornabuoni; it is now in the Florentine gallery. The expression of the figures is good, but the execution is very imperfect. His next work was a colossal bronze figure of David, now also in the Florentine gallery. He executed several other works in metal, by which he acquired a great reputation: the principal of them were the monument in San Lorenzo, of Giovanni and Pietro, the sons of Cosmo de' Medici; and the Incredulity of St. Thomas, in the church of Or San Michele, at Florence, finished in 1483; it is a colossal group of two figures, weighing 3981 pounds, and for which, according to Baldinucci, he was paid 476 gold florins (Manni, in a note to Baldinucci, says 800 heavy florins). In this work, says Vasari, Verrocchio left nothing to be wished for; and having attained perfection in sculpture, he began to turn his attention to painting. Some modern critics have differed from Vasari with regard to its great excellence. Van Rumohr speaks of the Winged Boy with a Dolphin, of the fountain of the first court of the Palazzo Vecchio, also by Verrocchio, as a very superior work: it is praised likewise by Vasari.

Vasari mentions many designs and cartoons by Verrocchio, some of which were copied and imitated by Lionardo da Vinci. Nothing is known of these designs at present; it has been conjectured that many of them now pass as the works of Lionardo. Verrocchio painted very few pictures; he gave up painting upon finding himself surpassed by his scholar Lionardo da Vinci, whom he had ordered to paint the figure of an angel in one of his works. [VINCI, LIONARDO DA.] The fame of Verrochio reached Venice, and he was called to that place to cast an equestrian statue of Bartolomeo Colleoni, the celebrated general; but when he had just finished the model of the horse, he was told that Vellano of Padua was to make the figure of the general, with which he was so much offended that he immediately broke the head and feet of his horse, and left Venice without giving the slightest intimation of his determination to his employers. This so exasperated the signory of Venice in their turn, that they wrote to Verrocchio, and told him that he had better not return to Venice if he valued his head; to which Verrocchio answered, that he would be mindful of their admonition, for they were as little capable of restoring him his head as they were of finding another head sufficiently beautiful for his horse. This answer pleased them greatly; and they now earnestly solicited Verrocchio to return, promising him twice the remuneration formerly agreed to. Verrocchio returned and cast his model, but he caught cold in the casting, and died a few days afterwards, before the statue was quite completed. This work was finished by Alessandro Leopardi, who cast the pedestal, and fixed it in its place in the Piazza di Santi Giovanni e Paolo, in the year 1495, and it stands there still. Cicognara, who has given an outline of this monument in his 'Storia della Scultura,' supposes that Leopardi recast the statue itself, but he gives a very insufficient reason for this opinion. Verrocchio's remains were taken by his favourite scholar Lorenzo di Credi to Florence, and were deposited in the vault of Michele di Cione, in the church of Sant' Ambrogio. Over the vault is the following inscription:—'S. Michaelis de Cionis et Suorum et Andreæ Verrocchi, filii Dominici Michaelis, qui obiit Venetiis M.CCCC.LXXXVIII.' The S. signifies Sepulchrum.

Verrocchio had many scholars, of whom the following were the most distinguished:—Lionardo da Vinci and Pietro Perugino, painters, and Lorenzo di Credi, Nanni Grosso, and Francesco di Simone, sculptors.

Bottari says that Verrocchio was one of the first who made plaster casts from living and dead subjects; but not the first, as Vasari states. This art was practised likewise by the ancient artists of Greece: it was invented by Lysistratus, the brother of Lysippus, in the time of Alexander the Great. (Pliny, 'Hist. Nat.,' xxxv. 12, 44.) Verrocchio also assisted Orsino in his wax figures; they made together three figures of Lorenzo de' Medici, after the conspiracy of the Pazzi in 1478, which, says Vasari, appeared to be living men: they were differently dressed; one, which was placed in the church of the Monarche di Chiarito, was clothed in the dress which Lorenzo wore when he was wounded by the conspirators. These figures are all now lost.

Verrocchio cast the first copper ball which supported the cross at the cathedral of Florence; it was thrown down by lightning, and the present ball, which is somewhat larger than Verrocchio's, was put up in its place. That of Verrocchio was four ells in diameter, and weighed 4368 pounds. This celebrated artist, with his other accomplishments, combined a good knowledge of geometry and great practical skill in music.

VERSTEGAN, RICHARD, was the grandson of Theodore Rowland Verstegan, the descendant of a family of ancient respectability in Guelderland, who came over to this country a young man towards the end of the reign of Henry VII., and dying soon after he had married an Englishwoman, left a child not more than nine months old, whom his mother, when he grew up, bound apprentice to a cooper. Verstegan the cooper, who, when he became his own master, carried on his trade in the parish of St. Catherine, London, appears to have been in good circumstances: Richard was his son, and after having been instructed in the classics at school, was sent by him to the University of Oxford, where he soon came to distinguish himself, especially by his proficiency in Saxon literature and the knowledge of the national antiquities, studies then much in vogue. He left the University however without taking a degree, objecting, it seems, to the oaths; and soon after, openly delaring himself a Roman Catholic, he left England and took up his residence at Antwerp. Here he published his first work, a thin quarto, now of great rarity, entitled 'Theatrum Crudelitatum Hæreticorum nostri Temporis.' It is a violent attack upon Queen Elizabeth and her government, especially in reference to the executions of Jesuits and other Popish recusants; but it is chiefly curious for a number of copper-plate engravings it contains, representing the hanging, beheading, and quartering of these martyrs, as they are styled, after drawings made by the author. This appears to have been before 1585, although the only edition of the book that is now known is dated 1592; for in 1585 Verstegan is stated to have gone to Paris, and to have been there thrown into prison by order of the king, Henri III., on the English ambassador's representation of the abusive nature of the work. However he was not long detained in custody; and upon his release he returned to Antwerp, where he set up as a printer, and is said to have prospered in that business, and soon acquired the means of living in good style. In 1605 appeared at Antwerp the first edition, in small quarto, of his best-known work, entitled 'A Restitution of Decayed Intelligence concerning the most noble and renowned English Nation.' This performance, which is adorned, like his other book, with engravings from drawings by the author, and which was reprinted at London in 4to, in 1634, and in 8vo in 1653 and 1674, contains a few curious facts and remarks; but it had been nearly superseded before it came from the press by Camden's 'Britannia,' the first edition of which appeared in the preceding year. It is now considered as of hardly any authority. Verstegan is also supposed to be the author of 'Odes in imitation of the Seven Penitential Psalms,' professing to be by R. V., and some other tracts in English with the same initials, printed abroad in the first years of the 17th century, of which a list is given in Wood's 'Athenæ Oxonienses.' He married some years before his death, which is believed to have taken place about 1635. Sir Egerton Brydges has given a short account of the rare volume of 'Odes' attributed to Verstegan in his 'Censura Literaria,' ii. 95-97 (1st edition).

VERTOT, RENÉ AUBERT DE, was the second son of a poor Norman gentleman, who claimed kindred with every family of distinction in his province. René was born on the 25th of November 1655. He studied in the Jesuits' College at Rouen. He was characterised from childhood by an earnest spirit of piety. Towards the close of the second year of his collegiate studies he disappeared, and although an active search was immediately instituted, it was not till after the lapse of six months that he was discovered in the Capuchin convent at Argentan. All efforts to divert him from his intention of joining that order were fruitless; he took the vows, and adopted the conventual name of Brother Zachary. The rigour of the order undermined a constitution naturally delicate; he was obliged to visit his family for the restoration of his health. The opinions of medical men and of the doctors of the Sorbonne persuaded him, with some difficulty, to join a less ascetic order; and the pope's dispensation having been obtained, he entered in his twenty-second year the Premonstrant Abbey at Valsery.

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The Abbé Colbert was at this time general of the Premonstratensian order. Hearing a favourable account of the talents and acquirements of young Vertot, he appointed him his secretary. Soon after he presented him with the priory of Joyeueral. By the canon law, any regular priest who had obtained a licence to quit one order and join another was declared incapable of holding any charge or dignity in his new fraternity. The order opposed the promotion of Vertot on this ground. The appointment was confirmed by a papal bull: still the monks were refractory. A royal injunction was obtained to corroborate the decree of the pope, but at this stage of the business Vertot withdrew his claim. Probably he anticipated little comfort in an abbey where the inmates had so stoutly opposed his admission. He applied for the cure of Croissy-la-Carenne, near Marly, the presentation to which belonged to the order; and retiring to it, devoted himself to the discharge of his spiritual duties and literary pursuits.

Hitherto Vertot's name had been unknown beyond the circle of his private friends and his ecclesiastical brethren. At the instigation, it is said, of Fontenelle, St. Pierre, and other friends, he undertook historical compositions. His first publication was his 'Histoire de la Conjuration de Portugal,' which was published in 1689. The recent revolution in England rendered the title attractive; the work became fashionable; and judges, such as Madame de Sevigné and Père Bouhours, expressed highly favourable opinions of the work. Vertot might have become a lion in the circles of Paris; but although in the immediate vicinity of the city, he stood aloof. His chief desire was to return to his native province. With this view he asked and obtained a cure in the Pays de Caux. Not long after he was transferred to a richer living near Rouen, which, not being dependent on his order, in a great measure released him from their control.

Increase of wealth seemed but to increase his industry. Seven years after the publication of his first work he gave to the world his 'Histoire des Révolutions de Suède.' This work has more of personal adventure and interest than the former, and its success was proportionably greater. Five editions followed each other in rapid succession. The work was translated into several languages. The Swedish envoy at the court of France was instructed to engage Vertot to compose a general history of Sweden—an overture which led to nothing.

In 1701 the king re-organised the Academy of Inscriptions and Belles-Lettres. Vertot was nominated Académicien Associé. The appointment was embarrassing. He could not afford to relinquish his cure and reside in Paris, and by the new regulations the Academicians were required to be resident. The strict rule was relaxed in his favour, and he did not take his seat in the Academy till 1703, when he had been long enough a resident clergyman to entitle him to a retiring pension. His arrival in Paris was the close of a retired life, which however had been marked by stormy passages. The wits among his acquaintance said, "Here ends the revolutions of the Abbé de Vertot."

In 1705 he was appointed Académicien Pensionnaire. From this date his contributions to the 'Annals' and 'Memoirs' of the Academy are frequent. They turn chiefly upon historical topics. A discussion in which he was engaged in the Academy led to his next publication. The assertion of the ancient independence of their province by the Bretons appeared to Vertot, as salaried Academician, in the light of a rebellion against the royal authority. He undertook to disprove their claims. The arguments swelled to such a bulk that in 1710 he published them in a separate volume entitled 'Traité de la Mouvance de Bretagne.' The continuance of the controversy ultimately extended this essay into his 'Histoire complete de l'Établissement des Bretons dans les Gaules.'

These occupations did not divert Vertot from his favourite topic—the revolutions of the Roman republic. This work is no result of a philosophical and critical examination of the Roman authorities. Its merit is simply artistical—the elegant and agreeable narrative of statements taken for granted at the hands of the classical authors. It was Vertot's favourite work: he was accustomed to read fragments of it as he advanced, at the meetings of the Academy, and was known to burst into tears at his own pathos. This history, which appeared in 1719, was still more favourably received than its predecessors.

The reputation of Vertot induced the Order of Malta to invite him to become its historian. He complied with the request, and published in 1726 his 'Histoire des Chevaliers Hospitaliers de St. Jean de Jerusalem, appelés depuis les Chevaliers de Rhodes, et aujourd'hui les Chevaliers de Malte.' Vertot was advanced in years when he undertook this work, and he did not sympathise with the heroes and exploits of the middle ages as with those of the classic ages of Rome. The 'History of Malta' is inferior in point of finish and picturesque energy to his earlier writings, but infinitely more valuable on account of its originality. His access to authentic information rendered it valuable, and might have done so to a greater extent had he possessed more the spirit of an historian and less that of a mere narrator.

Besides the works already mentioned and his contributions to the 'Memoirs' of the Academy, two works by Vertot have been published: the first, an account of the negociations of the brothers De Noailles in 1755-57, in England, compiled from documents placed in his hand by the family. The author of the notice of Vertot in the 'Biographie Universelle' speaks of this work as unpublished: this is a strange oversight in an otherwise able article; the book was deposited in the archives of the Noailles family, and published, after the author's death, in four volumes 12mo, at Leyden, in 1763. Two tracts, one on the 'Origin of the Papal Sovereignty,' the other on the 'Election of Bishops and Abbots,' were published twenty years after his death. Their authenticity has never been questioned. They appear to have been compiled at the request of a minister, on the occasion of some quarrel with the court of Rome.

Vertot died in the Palais Royal on the 15th of June, 1735. His works are more valued for their style—for a certain power of dramatic portraiture—than for any other recommendation, with the exception of the 'History of Malta' and the 'Account of the Negociations of the two De Noailles,' which contain materials for history not to be found elsewhere. The excessive enthusiasm of his youth appears to have sobered down into a tempered habitual piety. He was a zealous royalist. The controversy respecting the ancient history of Bretagne was carried on by him less as an antiquarian than a political discussion. He went so far in his zeal as to denounce Freret to the government for some opinions expressed in that author's 'Origine des Français.' In his private conduct Vertot was irreproachable; the only trace of passion in his life was the ardent platonic attachment he conceived for Mademoiselle de Launay (better known as Madame de Staël) in his sixtieth year. There was a vein of effeminacy both in the intellect and character of Vertot; yet it is impossible not to respect him.

VERTUE, GEORGE. This celebrated English engraver and antiquary was born in London in 1684, of parents more honest than opulent; yet, "if vanity had entered into his composition," says Walpole, "he might have boasted the antiquity of his race. Two of his name were employed by Henry VIII. in the Board of Works; but I forget—a family is not ancient if none of the blood were above the rank of ingenious men two hundred years ago." At about the age of thirteen Vertue was placed with a Frenchman, who was the principal engraver of arms in London at that time; but being of extravagant habits he "broke," and returned to his own country three or four years after Vertue was bound to him. Vertue, in his memoir, has concealed his name; Walpole questions whether Scaliger would have been so tender. After this he spent two years at home, which he devoted to the study of drawing; he then engaged himself for three years with the engraver Michael Vandergucht, which term he protracted to seven; and in 1709 he set up for himself. He was introduced to Sir Godfrey Kneller; an acquaintance which proved of great service to him shortly afterwards, upon the death of his father, when the support of his mother and brothers and sisters devolved entirely upon him. The patronage of Sir Godfrey procured him much employment, and in a very short time his own merit procured him much more. Lord Somers commissioned him to engrave a portrait of Archbishop Tillotson, and this print, for which he was richly rewarded, was the foundation of his future fortune. Walpole says nothing like this print had appeared for some years, and Vertue stood without a competitor in any country. Edelinck of France, White of England, and Van Gunst of Holland, were dead.

In his leisure hours Vertue practised drawing and music, and studied French and Italian, and later he acquired also Dutch. In 1711 an Academy of Painting was instituted in London, of which Sir Godfrey Kneller was placed at the head, and Vertue was one of its first members: he drew a little in water-colours, and painted a few portraits; but his productions in this style consisted chiefly of copies of old or interesting works which he intended to engrave.

During the reign of Anne, Vertue was chiefly employed over portraits after Kneller, Dahl, Richardson, Jervase, Gibson, and others; and at the accession of George I. he engraved a large head of the king after Kneller, of which several thousands were sold, and which brought him a great increase of business, though by no means a very excellent performance. He commenced early in this reign to make his researches for his 'History of the Arts in England.' In this undertaking he found two valuable patrons in Robert Harley, second earl of Oxford, and Heneage Finch, earl of Winchelsea: the latter, who was president of the Society of Antiquaries in 1717, appointed Vertue, who was a member, to be its engraver; and he executed nearly all the prints which were published by that society during the remainder of his life. Lord Coleraine was also one of his patrons; and Vertue made many journeys in various parts of England in furtherance of his researches in company with these noblemen, by whom his expenses were paid. Many other noblemen also encouraged him in a less degree. In 1728 he was invited by the Duke of Dorset to Knowle, where he copied several portraits of the poets, of which he published a set of twelve in 1730, namely, Gower, Chaucer, Spenser, Shakspere, Ben Jonson, Beaumont, Fletcher, Milton, Butler, Cowley, Waller, and Dryden. It is one of his best works, and was the first collection of illustrious heads published in England. His next work of this class was ten plates of the heads of Charles I. and the loyal sufferers in his cause, with their characters subjoined from Clarendon. These were followed by his portraits of the kings of England, &c., for the translation of Rapin's 'History of England,' published in numbers, in folio, of which, says Vertue, thousands were sold every week (probably without the prints). Over these works he was occupied three years. In 1734 he renewed his journeys about England: he made a tour with Roger Gale the antiquary; one in 1737 with Lord Oxford; another with the same nobleman in 1738; and in 1739 one in the east of England with Lord Coleraine.

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In 1737 he was employed by the Knaptons, the publishers of the translation of Rapin, to engrave some of their series of illustrious heads, the greater part of which were engraved by Houbraken. The portraits of Houbraken are very superior to those by Vertue; yet, says Walpole, his by no means deserved to be condemned, as they were, and himself set aside. Vertue's fault was his scrupulous veracity, which could not digest imaginary portraits, as are some of those engraved by Houbraken, who, living in Holland, engraved whatever was sent to him. The heads of Carr, Earl of Somerset, and secretary Thurloe, by Houbraken, are not only not genuine, but do not in the least resemble the persons they are meant to represent, says Walpole. "Vertue was incommode; he loved truth."

In 1740 he published proposals for the commencement of a series of historic prints, of which he published only two numbers, containing each four prints with explanations. In the first number there is a print of Queen Elizabeth's procession to Hunsdon House; the original picture, of which Vertue made an exact copy in water-colours for Lord Oxford, was, in Walpole's time, at Sherborne Castle, Dorsetshire. In 1741 he lost his patron the Earl of Oxford, which so depressed him, that "for two years," says Walpole, "there is an hiatus in his story." In 1743 however he was a little revived by the notice of the Duke of Norfolk, for whom he engraved the large plate of the Earl of Arundel and his family, and performed other services. But in 1749 he found a more valuable patron in the then Prince of Wales, whose taste coincided with his own, and whose patronage was all he could desire. "He saw his fate," says Walpole, "linked with the revival of the arts he loved; he was useful to a prince who trod in the steps of the accomplished Charles—but a silent and unexpected foe drew a veil over this scene of comfort." The prince died in March 1751: Vertue, after speaking of his character and accomplishments, alludes to his death in the following words:—"But alas, Mors ultima linea rerum! O God, thy will be done! Unhappy day, Wednesday, March 20th, 1751!"

"Vertue lost his friends," says the same writer, "but his piety, mildness, and ingenuity never forsook him." He worked almost to the last, anxious to leave a competent support to his wife, with whom he had lived many years in happiness. He died on the 24th of July 1756, and was survived by his wife nearly twenty years. He was buried in the cloisters of Westminster Abbey. His collection of books, prints, and drawings was sold by auction in 1757: Walpole purchased several of his drawings.

Vertue was a strict Roman Catholic; yet he has preserved more monuments of the reign of Queen Elizabeth than of any other, but that of Charles I. was his favourite period. Walpole describes him as "simple, modest, and scrupulous—so scrupulous that it gave a peculiar slowness to his delivery; he never uttered his opinion hastily, nor hastily assented to that of others. Ambitious to distinguish himself, he took but one method—application. Acquainted with all the arts practised by his profession to usher their productions to the public, he made use of none."

Walpole's well-known work, entitled 'Anecdotes of Painting in England,' was written entirely from manuscripts which he bought of Vertue's widow, although he recurred to the original sources when Vertue drew his information from books. Vertue commenced his compilations in 1713, and they amounted in the whole to nearly forty volumes large and small. He visited and made catalogues of every collection, attended sales, copied all papers he found relative to the arts, searched registers, examined all English authors, and translated many of other countries which related to his subject. And Walpole observes in his preface:—"One satisfaction the reader will have, in the integrity of Mr. Vertue; it exceeded his industry, which is saying much. No man living, so bigoted to a vocation, was ever so incapable of falsehood. He did not deal even in hypothesis, scarce in conjecture."

The prints of Vertue are very numerous: Walpole has given a complete list of them in his 'Catalogue of Engravers.' He has divided them into eighteen classes, as follows: royal portraits; noblemen; ladies; bishops and archbishops, of whom he engraved thirty-eight; clergymen; chancellors, judges, and lawyers; ministers and gentlemen; physicians, &c.; founders, benefactors, &c.; antiquaries, authors, and mathematicians; poets and musicians; foreigners; historic prints, and prints with two or more portraits; tombs; plans, views, churches, buildings, &c.; coins, medals, busts, seals, charters, gems, and shells; frontispieces, head- and tail-pieces; and, lastly, miscellaneous pieces; besides many plates for the Society of Antiquaries, and a series of Oxford almanacs.

(Walpole, *A Catalogue of Engravers who have been born or resided in England*, &c., constituting a fifth volume to the *Anecdotes of Painting*, &c.)

VERUS, LU'CIUS, a Roman emperor who reigned as the colleague of Marcus Aurelius, from A.D. 161 to 169. He was born at Rome, and was a son of Ælius Verus, who had been adopted by the emperor Hadrian and raised to the rank of Cæsar. After the death of Ælius Verus, in A.D. 138, Hadrian adopted T. Aurelius (Antoninus Pius), on condition that he should adopt Marcus Verus (Marcus Aurelius), the son of Annia Faustina, and Lucius Verus, the son of Ælius Verus. After the death of Antoninus Pius, in A.D. 161, Marcus Aurelius, who succeeded him, and was of a weakly constitution, voluntarily shared his imperial dignity with his adoptive brother L. Verus, who was then about thirty-two years old, and whose complete name is Lucius Ceionus Ælius Commodus Verus Antoninus. Up to this time L. Verus had lived as a prince in a private station, with the title of 'Augusti filius' and without either the honours or burdens of government. He had been educated by the most distinguished grammarians and philosophers of the time, but he had no taste for intellectual occupations. So long as he remained at Rome and was under the direct influence of M. Aurelius, his vicious character did not fully disclose itself. Soon after his accession the Parthians had cut to pieces a Roman legion stationed in Cappadocia, with its leader Severianus. L. Verus took the field against them, in A.D. 162, but instead of conducting the war in person, he left it to his generals, who gained brilliant victories, while the emperor revelled in the luxuries and debaucheries with which he became familiar in the towns of Asia, especially at Antioch. In A.D. 164 he went to Ephesus, where he celebrated his marriage with Lucilla, the daughter of his adoptive father, or, according to others, of his adoptive brother. After the close of the war he returned to Rome, accompanied by hosts of actors, freedmen, and other low persons who ministered to his vulgar pleasures, and in A.D. 166 he and Marcus Aurelius solemnised a triumph over the Parthians. Soon after this Rome was visited by a fearful pestilence, and at the same time the Marcomanni and Quadi invaded the empire from the north. Both the emperors at the head of their armies marched to Aquileia. Verus again took scarcely any part in the war, but as usual gave himself up to his pleasures. At last when hostilities had ceased, the two emperors returned to Rome. On his way thither L. Verus was seized by a fit of apoplexy at Altinum in the neighbourhood of Venice, where he died A.D. 169, in the forty-second year of his age.

A long catalogue of his vices is given by Julius Capitolinus in his 'Life of Verus.' Indeed Verus was one of the most contemptible persons that have disgraced regal power. The only thing that can be said in his praise is, that he did not oppose his adoptive brother in his administration, and that he did not, like most effeminate and licentious rulers, aggravate his vices by acts of cruelty. The good understanding between him and the noble Marcus Aurelius is almost unaccountable; but it appears to have been considerably diminished after the Parthian war. There is a marble bust of Lucius Verus in the Townley Gallery of the British Museum. [AURELIUS, MARCUS.]

VESA'LIUS, AN'DREAS, the greatest anatomist of the 16th century, was born at Brussels in 1514. His father, Andreas Vesalius the elder, was apothecary to the Emperor Maximilian; and his uncle Everardus was a physician, and the author of some commentaries on the works of Rhazes. He received from an early age his classical and philosophical education at Louvain, and gained a degree of knowledge in physics which was unusual even with the best educated of the time. From Louvain he proceeded, to study medicine, to Montpellier, and thence to Paris, where he had for instructors Guntherus ab Andernach, Sylvius, and Fernelius. In 1526, distinguished already by extraordinary zeal in the pursuit of anatomy, and exposing himself even to great personal danger in the obtaining of bodies for dissection, Guntherus made him his chief assistant; and in the same year he discovered the origins of the spermatic blood-vessels. After a long residence in Paris, he returned to Louvain, where he was soon appointed to teach anatomy; but in 1535, in order that he might obtain better opportunities for learning it himself, he joined the army of the emperor of Germany, who was then at war with France. In 1538 he was at Bologna, and in 1539 at Pavia, where in the following year he was appointed professor of anatomy, having not long before published his celebrated 'Epistola docens venam axillarem dextri cubiti in dolore laterali secandam,' Basel, 4to, 1539, in which he gave an improved though imperfect anatomy of the vena azygos, and maintained that blood should always be drawn from the right arm, because of the near connection between its vessels and that vein. Vesalius remained professor at Pavia for nearly four years; in 1543 he held the same office at Bologna; and not long afterwards he was appointed professor of anatomy, with an annual stipend of 800 crowns, at Pisa. His knowledge at this time is said to have been so unusual, that the best anatomists of the day left his demonstrations silenced. He had in 1539 published some anatomical plates; and for the four succeeding years he gave a great portion of his time to the preparation of a complete work of the same kind, employing as his assistants some of the most skilful artists of the day. Moehsen says that Titian was among those whom he employed, but this is not certain; for the name of that great artist is not mentioned in Vesalius's works, and yet is not likely to have been willingly suppressed. In 1542 a part of the work was published, with the title 'Suorum librorum de Corporis Humani fabrica Epitome,' Basel, folio; and in 1543 the whole appeared. It was called 'De Corporis Humani Fabrica Libri Septem,' Basel, folio, 1543. Another and somewhat enlarged edition was published by Vesalius at Basel, folio, 1555; and, after his death, numerous editions appeared at various times and places. Haller calls it 'an immortal work, by which all that had been written before was almost superseded.' Senac speaks of it as the discovery of a new world; and probably nothing has been written, either before or since which has had so great an influence on the progress of anatomy. The boldness with which Vesalius attacked the accepted and long-reverenced

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opinions and statements of Galen and the other ancient writers; the completeness of the evidence with which he supported his own descriptions and arguments; the number of discoveries of structures which he announced, and the more accurate accounts which he gave of nearly all that had before been known; the extent of the work, and the number and unusual excellence of the plates, were enough to mark the commencement of a new era in the science of medicine.

But instead of the honour which Vesalius has received, and while anatomy is studied will never fail to receive from his successors, his contemporaries, or at least the most distinguished of them, heaped on him the most virulent reproaches; for the authority of Galen in the schools was at that time supreme, and to question was to destroy the credit of all the learning to which the teachers pretended. Sylvius said that Vesalius ought henceforth to be called 'Vesanus,' and declared perpetual hostility against him. Piccolomini more craftily maintained that all the truth Vesalius had written was taken from the Galen and Hippocrates whom he calumniated; and Driander, Putæus, Eustachius, and Fallopius, though with less virulence, each in his way assailed him. Their attacks appear to have greatly irritated Vesalius, who seems to have been disposed to resist the authority of the ancients, not less by his temper than by his conviction that they had often been in error. In 1546 he wrote 'De radicis Chinæ usu Epistola,' Basel, folio 1546; a work in which he attacked Galen with much more violence than before, but which he rendered of great interest by proving, by numerous examples, that Galen's descriptions must have been drawn from the dissections of monkeys and other animals, and very often from the works of his predecessors without any dissections at all.

In spite of the opposition of his contemporaries, the fame of Vesalius, both for skill in practice and for learning in the science of medicine, greatly increased after the publication of these works; and anatomy soon suffered much more from the honour than from the abuse which was lavished upon him. About 1544 the Emperor Charles V. appointed him his chief physician; and he was gradually obliged to be so constant in his attendance on the court of that prince, and afterwards of Philip II. of Spain, that anatomy was entirely neglected, except in the occasional opportunities which were afforded by the examination of the bodies of those who died of strange diseases. In 1561, when he wrote his 'Anatomicarum Gabrielis Fallopii Observationum Examen,' which was published at Venice in 1564, he was at Madrid, where, he says, he could not even procure a skull to examine in order to settle some point on which he was in doubt; and both this work and the 'Examen Apologiæ Fr. Putæi pro Galeno,' which was published, under a feigned name, at the same time and place, prove, Haller says, that since he left Pisa, in 1544, he had added scarcely anything to his anatomical knowledge. His knowledge of practical medicine and surgery however appears to have greatly increased; and many wonderful stories are recorded of the skill with which he treated those about the court.

In 1563, or the beginning of 1564, Vesalius left suddenly Madrid and the court, and went on a pilgrimage to Jerusalem. The circumstances which led to this strange step are very doubtful. The story commonly received is, that having obtained leave from the friends of a Spanish gentleman, who had apparently died under his care, to examine the corpse, he proceeded to the dissection, and the heart, on removing it from the body, quivered in his hand. The friends, hearing of this, accused him, not of murder only, but of impiety, before the Inquisition; and it was only by the intercession of Philip II. that he was permitted to expiate his error by a pilgrimage. There is no other evidence for this tale than that it was current not long after Vesalius's death; and, on the whole, it seems more probable that he left Spain in consequence of being mixed up in some of the political or court plots which were at that time very numerous, and of the results of which, as he was of a melancholy disposition, he might very well be in fear. Whatever led to his pilgrimage, its end was most disastrous. While he was at Jerusalem, in 1564, Fallopius died, and the Venetian senate invited him to the vacant professorship of anatomy. On his voyage to Padua, his vessel was wrecked on the isle of Zante, and there the great Vesalius died of starvation, according to the accounts of some, but as it seems more probable of the fatigue and exposure which he had suffered, October 15, 1564.

Besides the works already mentioned, the only others that can certainly be ascribed to Vesalius are some 'Consilia,' published in the collections of Montanus, Garetius, Ingrassias, and Scholzius; and a paraphrase and translation of some of Rhazes's works. The 'Chirurgia Magna in septem Libros digesta,' which Prosper Borgaruccius published at Venice, in 1568, and ascribed to Vesalius, was probably not written by him, but collected by the editor from the works of Fallopius and others.

Vesalius left a half-brother Francis, who refused to study the law, for which his parents had destined him, and commenced the pursuit of anatomy, that he might defend the memory of his brother from the attacks which were made on it, not less virulently for some time after his death than they had been during his life. But an early death prevented his design.

The whole of Vesalius's works and his Life were edited by Boerhaave and Albinus, at Leyden, in 2 vols. folio, in 1725. Portal's 'Histoire de l'Anatomie et de la Chirurgie,' t. i. p. 394, and Haller's 'Bibliotheca Anatomica,' t. i., p. 180, contain, together with the Life of Vesalius, analyses of his chief works.

VESPASIA'NUS, TITUS FLAVI'US, was born near Reate, in the Sabine country, on the 17th of November, A.D. 9. The Flavian gens had never obtained distinction, though some of its members were mentioned in the history of the later period of the republic and the commencement of the empire. (Sueton., 'Vesp.,' i.) Vespasian was educated by his paternal grandmother Tertulla, at her estate near Cosa in Etruria, and when emperor he displayed his affection for the place, and instituted rites in honour of his grandmother's memory. He served in Thrace as military tribune; and having held the magistracies of ædile and quæstor, in the latter of which he had for his province Crete and Cyrenaica, he became prætor. He had great difficulty in obtaining the ædileship or the quæstorship (the uncertainty of the text of Suetonius leaves it doubtful to which of the two magistracies this statement refers), but the prætorship was conferred on him at his first petition, probably through the influence of Caligula, who honoured him with a seat at his table. For this favour Vespasian thanked the emperor in the senate. He called for extraordinary games at Caligula's mock triumph over the Germans, and proposed that the bodies of conspirators against the emperor should be left unburied. These statements fix his prætorship at the third year of Caligula, A.D. 39.

At this time he married Flavia Domitilla, by whom he had two sons, who afterwards became the emperors TITUS and DOMITIANUS, and a daughter, Domitilla.

Vespasian distinguished himself as a soldier in the reign of Claudius, first in Germany, where he obtained the station of legatus, by the influence of Claudius's freedman Narcissus (A.D. 41-42). Thence he was transferred to Britain (A.D. 43), where he served as legatus in the expedition under Aulus Plautius, and under Claudius himself, with such distinction that the triumphal honours were granted to him, and after receiving two priestly offices within a short time, he was advanced to the consulship, which he held as Consul Suffectus during the last two months of the year A.D. 51. During the interval between this time and his proconsulship he remained quiet through fear of Agrippina, who was bitterly hostile to the friends of Narcissus. It was therefore probably after her murder (A.D. 59) that he governed Africa as proconsul. He returned, after an upright and honourable administration, in such pecuniary embarrassment that, after mortgaging all his landed property to his brother, he was compelled to trade in slaves in order to support his rank. From this circumstance he obtained the nickname of Mulio. He accompanied Nero in his tour through Greece (A.D. 67); but having offended the emperor by falling asleep or leaving the room in the midst of his poetical performances, he was banished from the court, and had retired to an obscure city, when Nero appointed him to command in the war against the revolted Jews with an army of three legions. In less than two years he had conquered the whole of Judæa except Jerusalem, when he was persuaded by his son Titus, and by Mucianus, the pro-consul of Syria, to assert his claim to the imperial throne, which had been already marked as his by repeated omens. (Sueton., 'Vesp.,' v.) The interval during which Galba, Otho, and Vitellius were struggling for the purple was spent by Vespasian in secret preparations, so that when he was proclaimed emperor at Alexandria, by Tiberius Alexander, the prefect of Egypt, on the 1st of July, A.D. 69, his cause was immediately espoused by the legions of Judæa and Syria, by three legions in Mœsia, and by two in Pannonia. The legions of Mœsia and Pannonia were brought over by Antonius Primus, who, without waiting for the commands of Vespasian, or for the aid of the Syrian legions, marched at once into Italy. The councils of Vitellius were betrayed by Cæcina, the Consul Suffectus, and his army, though superior in numbers to that of Antonius, was completely routed by the latter in a nocturnal battle between Bedriacum and Cremona. Antonius now advanced slowly towards Rome, receiving by the way the submission of the Italian cities, while Vitellius, in a state of the utmost indecision, left his cause in the hands of the populace of Rome, who compelled Vespasian's brother Sabinus, the prefect of the city, to take refuge with his adherents in the Capitol, which they then burnt. The arrival of Antonius at once subdued the mob; Vitellius was dragged from his hiding-place, and cruelly put to death on the 24th of December, and the authority of Vespasian was established in Rome. [VITELLIUS.]

The emperor now proceeded to Rome, leaving the reduction of Jerusalem to his son Titus. He arrived in the city at the end of the summer of the year A.D. 70, the Senate having in the mean time appointed him, with his son Titus, to the consulship, and conferred upon him all the accustomed imperial honours. His government has obtained the highest praise. He restored the privileges of the Senate, reformed the courts of justice, restored discipline to the army and order to the finances. He repaired the devastations which Rome had suffered in the recent civil wars, and adorned the city with many new buildings. Among the buildings which he began or completed were the restoration of the Capitol, the temples of Peace and of Claudius, and, above all, the Amphitheatre, which has become celebrated under the name of the Coliseum.

Temperate in his own habits, he exerted himself to restrain luxury in his subjects, and himself discharged the duties of the censorship.

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He was affable to his friends, and even suffered severe strictures on his conduct to pass unpunished. The banishment and death of Helvidius Priscus are said to have been executed against the will of the emperor. He was fond of money, but what he exacted from his subjects he spent on public works, not on his own pleasures. He was a liberal patron of literature and art.

The reign of Vespasian was signalised by great military successes, of which the most important were the victories of Petilius Cerealis over the Treviri (A.D. 70), those of Agricola in Britain, and the conquest of Jerusalem, for which the emperor and his son Titus triumphed in the year 71, when the temple of Janus was shut, and that of Peace was built. In the following year the kingdom of Commageno was taken from Antiochus and added to the Roman empire.

In the last year of his reign a conspiracy was formed against him by Aulus Cæcina and Epirus Marcellus, who were detected and put to death. Not long after this Vespasian died of a fever, June 23rd, A.D. 79, in the seventieth year of his age and the 10th of his reign.

(Tacitus, *Histor.*; Suetonius, *Vespasian.*)

VESPUCCI, AMERI'GO, was born fifteen years later than Columbus, on the 9th of March 1451, at Florence. He was the third son of Anastasio Vespucci, a notary of Florence. The family had been enriched by commerce some generations earlier, and possessed landed property at Paretola near Florence. Giorgio Antonio Vespucci, uncle of Amerigo, a monk of the congregation of St. Mark, was a friend of the Platonician Ficini of Florence. Giorgio Antonio took charge of the education of his nephew, who appears however to have profited little by his classical studies. Bandini has published a Latin letter written by Amerigo to his father in 1476 (when the writer was twenty-five years of age), in which he confesses that he had been obliged to consult his Latin grammar while writing, and that he was afraid to vauturo on a few lines of Latin in his uncle's absence.

Amerigo resided at Florence in 1489. Before this time however mercantile avocations had led him to Spain. Documents published by Muños show that Amerigo was a factor in the wealthy Florentine house of Juanoto Bernardi, at Seville, in 1486. In 1493 we find him again in Spain, and anxious to quit the country. On the death of Juanoto Bernardi, in 1495, he was placed at the head of the factory. His name occurs in the Spanish archives for the first time on the 12th of January 1496.

In the narrative attributed to Vespucci, published at St. Dié in Lorraine, in 1507, and republished at the same place in 1509, he is said to have made four voyages: two under the auspices of the king of Castile, in 1497 and 1499; two by command of the king of Portugal, in 1501 and 1503. The first has been alleged to be apocryphal by some warm supporters of the claims of Columbus to be the original discoverer of the mainland of America, as well as of the islands, who have not scrupled to attribute to Vespucci a fraudulent attempt to arrogate to himself the honour due to Columbus. Humboldt in the fourth volume of his 'Histoire de la Géographie du Nouveau Continent,' has successfully vindicated Vespucci from this imputation and proved that there is every reason to believe that the voyage really was made, though at a later date than appears in the printed book. M. Humboldt has by a minute and exact analysis identified the four voyages of Vespucci: the first, with the voyage of Alonso de Hojeda, commenced on the 20th of May 1499, terminated on the 15th October 1499; the second, with the voyage of Yañez Pinzon, commenced in the beginning of December 1499, terminated on the 30th of September 1500; the third, with the voyage of Pedro Alvarez Cabral, commenced on the 10th of May 1501, terminated 7th of September 1502; the fourth, with that of Gonzalez Coelho, commenced on the 10th of May 1503, terminated on the 18th of June 1504.

These dates remove all doubts as to the priority of Columbus's discovery. The expedition of Hojeda coasted in 1499 the shores of Paria, which had been discovered by Columbus in the preceding year. For the mistake of substituting the year 1497 for 1499, M. Humboldt has shown that Vespucci cannot be held responsible. The brief and unsatisfactory narrative in which the error occurs was printed in Lorraine, without his knowledge and consent. It is evident from authentic documents that Amerigo was in the later years of Columbus's life an attached and trusted friend of the admiral; and from the footing on which he stood with the family and friends of Columbus, years after the publication of his narrative, that they did not suspect him of any attempt to arrogate to himself the honours due to their parent. The accident of the new continent receiving its name from Amerigo has been attributed by M. Humboldt with great plausibility to ignorance of the history of the discovery (at that time jealously guarded as a state secret), leading the publisher of Vespucci's narrative to propose that it should be called after him, and to the musical sound of the name catching the public ear.

Vespucci appears to have served, in all the expeditions he was engaged in, in the capacity of astronomer. It is evident from the letters of that age, that, owing to want of confidence in the astronomical knowledge of the practical pilots, it was customary to associate with them some person of scientific acquirements in the great voyages of discovery. Vespucci himself tells us that his taste for adventures of discovery was contracted while engaged as a merchant in the outfit of exploring squadrons. As early as 1593 he had expressed dissatisfaction with his position at Seville; a dissatisfaction probably originating in aversion to mercantile pursuits. His writings, fragmentary and ill-printed though they be, evince scientific tastes and acquirements.

From the service of the crown of Spain in which Vespucci made his earliest voyages, he was allured into that of Portugal, in which he made the third and fourth. Disappointed in his expectations, he returned to Spain, and appears to have been soliciting employment at the time of Columbus's death. In 1507 he was intrusted with the victualling and furnishing of a royal fleet fitted out in that year. On the 22nd of March 1508, he obtained the appointment of piloto-major, which he retained till his death. His commission contains bitter complaints of the ignorance of pilots, and charges him, before licensing any person to exercise the employment, to examine him strictly in the use of the astrolabe and the quadrant, and to ascertain whether he understands the practice as well as the theory of the instrument.

Amerigo Vespucci died at Seville, on the 22nd of February 1512. He died poor; his widow found considerable difficulty in obtaining payment of a miserable pension of 10,000 maravedis, with which the emoluments of his successor were burdened in her favour. An accident has given notoriety to the name of Amerigo Vespucci, at the expense of suspicions which he deserved as little as his chance-medley distinction. He appears to have been a skilful astronomer for his age; an able manager of the commissariat department; an enthusiastic adventurer in the career of discovery; a warm-hearted, honest man. But he is far inferior to Columbus, Cabot, Diaz, or Gama, men who combined originality of conception with their enterprising spirits, and who belong to the class of heroes and men of genius.

(Humboldt, *Examen Critique de l'Histoire de la Géographie du Nouveau Continent*, Paris, 1839; *Cosmographiæ Introductio, insuper Quatuor Americi Vespucci Navigationes*, Strassburg, 1507 and 1509; Bandini, *Vita e Lettere di Amerigo Vespucci*, Florence, 1745; Irving, *A History of the Life and Voyages of Christopher Columbus*, London, 1828.)

VETTO'RI, PIE'TRO, born of a noble family at Florence, in 1499, studied classical literature in his native town, and afterwards law at Pisa. He went to Rome with his relative Francesco Vettori, on a mission to Pope Clement VII. On his return to Florence he joined the republican party which drove away the Medici in 1527. His relatives Francesco and Paolo Vettori acted a vacillating and even false part in those transactions. When the arms of Charles V. subdued Florence and gave it to Duke Alessandro de' Médici, Pietro Vettori retired to the country and applied himself entirely to study. He afterwards went to Rome, until he was recalled to Florence by the Duke Cosmo I., who appointed him professor of Latin and Greek literature. He remained many years in that chair, which he filled with great reputation. He published editions of Cicero, Terence, Varro, Sallust, of the Roman writers on agriculture, as well as the Greek text of Æschylus, of the 'Electra' of Euripides, of several dialogues of Plato and Aristotle, and other Greek writers. He wrote commentaries, in Latin, on the works of Aristotle, and on the book on elocution of Demetrius Phalereus. He wrote in the same language 'Variæ Lectiones,' in thirty-eight books, in which he explains and comments upon numerous passages of ancient writers, and also several orations. In Italian he wrote orations on the occasion of the death of Duke Cosmo I. and of the Emperor Maximilian II. He also wrote several small poems in Italian, and a didactic treatise on the cultivation of the olive-tree, 'Trattato delle Lodi a delle Coltivazione degli Ulivi,' Florence, 1574, often reprinted and much valued. Many of his letters are inserted in the collection of the 'Prose Fiorentine' and in other collections. Vettori was one of the most accomplished scholars of a learned age. He died at Florence December 18, 1585.

(Tiraboschi, *Storia della Letteratura Italiana*; Corniani, *I Secoli della Letteratura Italiana*.)

VICENTE, GIL. [GIL VICENTE.]

VICI, ANDRE'A, architect to the grand-duke of Tuscany, was born at Arcevia in the Marca d'Ancona, 1744. Having gone through the usual course of education at Perugia, he was sent to Rome to study painting and architecture, the first under Stefano Pozzi, the other under Carlo Murena; and it was the second of these two arts which he decided upon following as his profession. That he gave early promise of more than ordinary talent appears from the circumstance of Vanvitelli engaging him as his assistant when he was about, it is said, to begin the palace of Caserta: yet the last part of this statement is evidently incorrect, because at that time Vici could not have been more than eight or nine years old. That he was however for some time with Vanvitelli is certain, for he was commissioned by him to attend to matters of business connected with the Mola di Pontano; in consequence of which he became known at Rome as a skilful engineer. In 1780 the court of Tuscany appointed him hydraulic architect and engineer for the Val di Chiana, and in 1787 he was employed in a similar capacity by the papal government in the work of draining the Pontine marshes, and preventing the inundations of the Teppia. At a later period (1810) he erected the 'muraglione' or embankment at Tivoli, to support the left bank of the Anio. Of his architectural works, though they were neither inconsiderable nor few in number, the names alone are recorded, and those have no dates attached to them. Yet one of them at least would seem to deserve some little notice, for it is spoken of as 'la superba Cattedrala di

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Camarino.' The others which are enumerated as by him, are—the church and monastery 'Delle Salesiane,' at Offagna; the seminary at Osimo; the ville and casini at Monte Gallo, the Palazzo Lepri at Bevagna: the church of S. Francesco at Foligno; and the Cappella Gozzoli at Terni. Vici died September 10th, 1817.

VICO, GIOVANNI BATTISTA, one of the most acute thinkers of the first half of the last century, was born in 1668, at Naples, where his father was a bookseller in rather limited circumstances. Respecting his early youth nothing is known, except that at the age of seven he fractured his skull by a fall, which caused him great sufferings, and which, as he himself says, produced in after-life an inclination to melancholy. His education was nominally conducted by the Jesuits; but as he was not of a disposition to yield to the influence or follow the rules of others, he worked out his own education for himself. He devoted himself chiefly to the study of philosophy, languages, and jurisprudence, and in the last of these branches his proficiency was such that at the age of sixteen he successfully defended an action which had been brought against his father. But Vico was neither inclined, nor had he sufficient strength to follow the profession of a lawyer; and as he had not the means of living in independence, the offer which was made him to instruct the nephew of Rocco, bishop of Ischia, in jurisprudence, was gladly accepted. In this quiet and retired position, in which he remained for nine years, he gradually recovered his strength, and devoted all his leisure to the study of canon law, theology, and the ancients; and it was here that he conceived the plan of his great work, of which we shall speak presently. His taste grew more and more severe: the literature of his own time lost all attractions for him. Among the writers of his own country were chiefly Petrarch, Boccaccio, and Dante, in whose works he sought and found instruction; and among the ancients Plato and Cicero, though the latter chiefly on account of his style, which he himself took great pains to imitate. Soon after his return to Naples he married. His mind had hitherto been wrapped up in the ancients and in the development of his own ideas; and the servile adherence of the philosophers of the time to the system of Des Cartes, together with the then prevailing taste in poetry, confirmed him still more in his partiality for the ancients. Vico had now, as before, to work his own way, and in order to be free from all bias, he read the ancients without the assistance of any commentaries. The French language he disdained altogether, and so strong was his desire to acquire a pure Latin style, that for a time he even abandoned Greek literature, and gave himself up entirely to reading the best Latin authors. In 1697 he was appointed professor of rhetoric in the university of Naples, with the scanty salary of 100 scudi per annum. In order to maintain himself and his family he was obliged to give private lessons in Latin. But he now had an opportunity of expressing on various occasions in public his opinions on matters of the highest importance. He endeavoured to point out the common bond of all the sciences, and how superior the ancients had been in not dividing and separating the sciences from one another, but cultivating all in common, as Aristotle had done; and that it was impossible successfully to cultivate one without knowing the rest. By his public orations on such subjects, and still more by the publication of some works of great originality, he acquired a high reputation, and when the chair of jurisprudence in the university had become vacant, he applied for it. In respect of knowledge and ability none could enter into competition with him; but as he would not condescend to have recourse to the means which were usually employed by candidates for such offices, he saw little prospect of his gaining his object, and withdrew from the contest. The disappointment caused him deep grief; but neither this nor several domestic afflictions by which he was visited could break down his spirit, and with renewed ardour he now set about completing the work which had for many years occupied all his thoughts. This work, entitled 'Principi di una Scienza nuova d'intorno alla Commune Natura delle Nazioni,' appeared at Naples in 1725. A second and third edition appeared in the author's lifetime, and the seventh appeared at Naples in 1817. After the completion of this work his mind was at rest; and had his outward circumstances been more favourable, his happiness would have been perfect. On the accession of the house of the Bourbons to the throne of Naples in 1735, better days seemed to dawn upon him; for he was appointed historiographer to the king, and his son, Gennaro Vico, obtained the professorship of rhetoric. But his mental powers were broken down, both by intense study and by domestic cares and anxieties. He fell into a state of insensibility, which lasted for fourteen months, during which he knew neither his friends nor his children. In this state he died, on the 20th of January, 1744.

The 'New Science' ('Principi di una Scienza Nuova') is the principal work of Vico; but although three editions appeared in his lifetime, it seems to have been nearly forgotten for more than fifty years after his death. This is probably owing to the extraordinary obscurity of the work, which was increased by the additions published in the third edition (probably by Gennaro Vico) from the author's manuscripts, which are frequently inserted in places where they interrupt and destroy the argument. But notwithstanding this great defect, the work is one of the most remarkable phenomena of modern literature. In England the work seems to have been unknown, until a French exposition of Vico's system, by Michelet, attracted attention to it, and induced a writer in the 'Philological Museum' (ii., p. 626) to give a sketch of his life and his philosophy to the English public. The great truth which he endeavours to establish in this 'Scienza Nuova' is that the history of the human race is determined by laws which are as certain in their operation as those by which the material world is governed. He sets forth these laws or principles in the form of a series of broad assertions, which he endeavours to demonstrate and explain. He set out from the conviction that as the idea of the material world existed in the Divine intellect previous to the creation of the world, so there must also have existed in it an eternal idea of the history of mankind; and this idea is realised and manifested in the actual events of history. He endeavours to prove that notwithstanding all the apparent confusion and incoherence in human affairs, that eternal idea is never departed from; or, in other words, that a Divine providence is discernible throughout the history of mankind. It is a philosophy of history which he endeavours to establish. After having laid down his principles, he proceeds to divide history into great cycles or periods, to show the characteristic features of each, and the organic progression and transition from the one to the other. He accomplishes this partly by appealing to the facts of history, and partly to general principles; and while on the one hand he obtains results which are profound and true, on the other hand he makes assertions which are visionary and fanciful. It is a remarkable circumstance that Vico has stated in broad outlines things which F. A. Wolf and Niebuhr afterwards reached by totally different processes and without having any knowledge of the views of Vico: Wolf, in regard to the Homeric poems; and Niebuhr, in regard to the early history of Rome. It betrays a want of the knowledge of facts to assert, as some do, that Montesquieu, or Wolf, or Niebuhr adopted the views of Vico: they could not adopt what they did not know. Besides the 'Scienza Nuova,' Vico wrote some other works, which bear the impress of his original genius:—1, 'De Antiquissima Italorum Sapientia,' Naples, 1710, translated into Italian by Monti, Milan, 1816. 2, 'De uno Universi Juris Principio et fine uno,' Naples, 4to, 1720. 3. A Life of himself, which is prefixed to the first edition of his 'New Science,' and is reprinted, with additions by himself and his son, in the subsequent editions of the same work. A collection of all his works was edited by the Marquis de Villa Rosa, at Naples, in 1818, and a second edition appeared in 1835. A clear and able exposition of the 'New Science' has been given by Michelet, 'Principes de la Philosophie de l'Histoire, traduits de la "Scienza Nuova," 1827.

VICO, FRANCIS DE. [See vol. VI. col 1028.]

VICQ-D'AZYR, FELIX, was born at Valogne in 1748. His father, who was a physician of good repute, sent him to study philosophy at Caen and medicine at Paris. He received his licence to practise in 1773, and directly after began to deliver lectures on comparative anatomy, during the vacation from the regular courses of lectures of the faculty. In consequence however of some dispute with the authorities of the faculty, he was obliged to discontinue his course, though already he had become a very popular teacher. Upon this, Antoine Petit, who had been Vicq-d'Azyr's instructor in anatomy, resigned the professorship of anatomy at the Jardin des Plantes, hoping to secure the appointment of his pupil to be his successor. In this however he was disappointed. Portal, through the influence of Buffon, was elected, and Vicq-d'Azyr was obliged to limit himself to the delivering of lectures in his own house. These were well attended, but the greatest assistance to his advancement was furnished by his marriage with a niece of Daubenton, who fell in love with him in return for his politeness in assisting her when she once fainted in the street. Daubenton furnished him with all that was necessary for the prosecution of comparative anatomy and natural history, in which he was actively engaged, and the results of which he published in numerous essays in the Memoirs of the Academy of Sciences.

In 1774 Vicq-d'Azyr was elected a member of the Academy of Sciences; and in 1775, through the influence of Lassonne, he was sent to investigate and endeavour to exterminate a murrain which was raging among the cattle in the south of France. On his return he formed with Lassonne the scheme of establishing a society for carrying on at all times similar investigations of epidemics, &c., by correspondence with provincial physicians; and upon their plan the Royal Society of Medicine was founded in 1776, and Vicq-d'Azyr was chosen perpetual secretary. This engaged him for a time in an angry dispute with the faculty of medicine, who appear to have done their best to destroy his reputation; but his activity, and the general excellence of the numerous essays, éloges, and other works which he was constantly publishing, as well as the spirit and care with which the society was managed, obtained for him a constantly increasing celebrity, and in 1788 he was chosen to succeed Buffon in the French Academy. His oration in honour of his predecessor is the most remarkable of all (and they were very numerous) that Vicq-d'Azyr delivered in honour of men of science. In 1789 he succeeded Lassonne as first physician to the queen, and it is said that his devotion to her gave him reason to fear the rage of the revolutionary party so much that, through continual anxiety, his health began to fail. To avoid suspicion he took part with the followers of Robespierre, and having accompanied the citizens of his district to the impious mockery of the festival of the Supreme Being, he returned home seriously ill, next day became delirious, and died on the 20th of June 1794.

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Vicq-d'Azyr's works are very numerous, and were nearly all published together by Moreau de la Sarthe, with the title 'Œuvres de Vicq-d'Azyr,' 6 vols. 8vo, Paris, 1805, with a quarto volume of plates. The chief of them are as follows:—1, 'Observations sur les Moyens . . . pour préserver les Animaux saine de la Contagion,' 12mo, Bordeaux, 1774. 2, 'La Médecine des Bêtes à cornes,' 2 vols. 8vo, Paris, 1781: this was published by order of the government, and contains the substance of several previous works on veterinary medicine, and especially on epizootic diseases. 3, 'Traité d'Anatomie et de Physiologie, avec des planches coloriées,' folio, Paris, 1786. This, had he been able to complete it, would have been a truly magnificent work. Vicq-d'Azyr proposed to illustrate the whole of physiology by a series of plates of natural size, but the work did not go beyond this first part, containing the plates of the brain, which are executed well, though they are not without anatomical errors. His other principal writings are contained in essays in the Memoirs of the Academies of Sciences and of Medicine. In the Memoirs of the former academy he published, in 1774, the first part of his Memoirs on the Comparative Anatomy of Fish and Birds, and on the Conversion of Muscle into Fat during Life; in 1774 the conclusion of these Memoirs, and another on the Structure and Physiology of the Extremities of Man and Quadrupeds; in 1776 a Memoir on the Comparative Anatomy of the Ear; in 1779 one On the Organ of the Voice; in 1781, the Anatomy of the Mandril and some other Apes; in 1784, Observations on the Comparative Anatomy of the Clavicle. All these contained many new and important facts; but they do not prove that Vicq-d'Azyr was capable of working out the great general truths of physiology. In the Memoirs of the Society of Medicine his essays are also very numerous, but less important than those in comparative anatomy: in these also are published his numerous éloges delivered on the deaths of members of the society, all of which are well written, and some are even eloquent. He edited the two volumes of the anatomical portion of the 'Encyclopédie Méthodique,' to which he contributed several articles; and he also edited the first volumes of the medical portion of the same work, in which there are also several articles by him, including one of considerable length and importance with the title 'Anatomie Pathologique.' Many other essays were published in other collections, which need not be enumerated: the last which he wrote were, Observations on the Changes of the Vitellus during Incubation, and a Description of the Genital Organs of the Duck, which appeared in the 'Bulletin de la Société Philomathique' for 1793.

(*Éloge of Vicq-d'Azyr*, read at the Society of Medicine of Paris, 1798; Deziemeris, *Dictionnaire Historique de Médecine*, &c.)

VICTOR I., a native of Africa, succeeded Eleutherius as bishop of the Christian congregation at Rome, about A.D. 185. During his episcopacy Theodotus was expelled the Christian congregation of Rome, for asserting the mere humanity of Christ. Victor had a warm controversy with the churches of Asia, and especially with Polycrates, bishop of Ephesus, concerning the proper time for celebrating the Easter festival. Irenæus, bishop of Lyon, remonstrated in a letter to Victor upon his intolerance upon this occasion. Victor died about 197, and was succeeded by Zephyrinus. Some say that he died a martyr, but the word martyr was often used by the early Christian writers to signify a person who had in any way suffered on account of the Christian faith.

VICTOR II., GEBHARD, bishop of Eichstadt, and a friend and adviser of Henry III. of Germany, was chosen by the clergy of Rome to succeed Leo IX. in 1055. The monk Hildebrandus (afterwards Gregory VII.), who had suggested the choice, was sent by the Romans to Germany, for the purpose of obtaining the emperor's assent to the election, which is said to have been given with some reluctance, as Henry was unwilling to part with his adviser. Victor, having proceeded to Italy, assembled a council at Florence, in which several abuses in the discipline of the clergy were condemned, and the ordinances against alienating the property of the Church were renewed. Another council was held in the same year at Tours, at which Hildebrand presided as legate. Berenger appeared before the council, and was challenged to defend his opinion against transubstantiation. Berenger however declined doing so, and he professed to submit to the general belief of the Church upon the matter in question. [BERENGER.] The year 1055 was a busy year for councils: a council was held at Lyon against simony; another at Rouen to enforce continence among priests; and another at Narbonne, in which the usurpers of certain possessions of the Church were excommunicated. In the following year, 1056, Pope Victor went to Germany at the desire of Henry III., and was there present at the death of the emperor, which took place in that year. Victor remained in Germany with the dowager empress Agnes and her infant son Henry IV. till the next spring, 1057, when he returned to Italy. Pope Victor died at Florence July 28, 1057, and was succeeded by Stephen IX.

VICTOR III., DESIDERIUS, abbot of Monte Casino, was elected by the cardinals assembled at Salerno, after the death of Gregory VII., in compliance with the wish expressed by that pope on his death-bed, in 1085. Desiderius however declined the proffered dignity, and the Church remained without a pontiff till Easter of the following year, 1086, when Desiderius, having gone to Rome, was invested with the papal garments by the assembled cardinals, and proclaimed by the name of Victor III. But the prefect of the emperor Henry IV., who had possession of the Capitol, and who supported the antipope Guibert, who had been already set up in opposition to Gregory VII., opposed the consecration of the new pope. After four days Desiderius left Rome and returned to Monte Casino, having deposed his pontifical robes at Terracina and renounced his dignity. During the Lent of the next year, 1087, a council was held at Capua, in which Desiderius was prevailed upon to resume the papal office for the good of the Church. The new pope then proceeded towards Rome, accompanied by the cardinals and many of the Roman nobility, and by a body of troops given to him by the Prince of Capua, and by Roger, duke of Apulia. On arriving outside of Rome they defeated the troops of the antipope, and drove him away from the Vatican. On the Sunday after the Ascension, Pope Victor was solemnly crowned in St. Peter's church, after which he returned to Monte Casino, as the city of Rome was still occupied by the partisans of the antipope. Soon after however the Countess Matilda arrived near Rome from Tuscany with a large force, and invited Pope Victor to a conference, which took place in the Vatican in the beginning of June. On St. Barnabas'-day, 11th of June, the pope and the countess, having forced the passage of the Tiber, entered Rome amidst the acclamations of the people.

On the eve of St. Peter's-day, 28th of July, a messenger from Henry IV. having threatened the consuls and senators of Rome with the displeasure of the emperor if they continued to adhere to Victor, the Romans turned against the pope, and drove him and his friends out of the town. Pope Victor however retained possession of the Vatican, and celebrated mass on the next day in St. Peter's church. A few days after Pope Victor thought proper to abandon Rome altogether, and withdrew to Monte Casino, and thence to Beneventum, where he held a council in the month of August, in which he anathematised the antipope Guibert, as well as Hugo, archbishop of Lyon, who had declared himself for the antipope, and had written a violent letter to the Countess Matilda, in which he strove to blacken the character of Pope Victor, charging him with ambition, cunning, and other vices. This letter, which is inserted in Labbe's 'Concilia,' probably gave rise to the several accusations against the memory of Pope Victor, which are found in the Chronicle of Augsburg and other compilations. Whilst the council was sitting, Pope Victor fell dangerously ill of dysentery. He hastened back to his favourite residence of Monte Casino, where he died on the 16th of September 1087, after having recommended the cardinals who were about him to choose Otho, bishop of Ostia, for his successor, who was accordingly elected by the name of Urban II. (Muratori, 'Annali d'Italia,' and the authorities therein quoted.)

Pope Victor III. is better known in the history of learning as Desiderius, abbot of Monte Casino. In his convent he was a great collector of manuscripts; he employed amanuenses to copy the works of the classics; he restored or rather rebuilt from the foundations the church and part of the convent upon a much larger scale than that of the former structure, and he sent to Constantinople for skilful workmen in mosaic and joinery to assist in adorning the church.

(Peregrinius, *Series Abbatum Cassinensium*; Tiraboschi, *Storia della Letteratura Italiana*.)

VICTOR IV., antipope. OCTAVIAN, cardinal of St. Clement, was set up by a small faction of cardinals, supported by the Emperor Frederick I., in opposition to Pope Alexander III., in 1159. This created a schism in the Church, which continued even after the death of the antipope Victor, which took place in 1164. [FREDERICK I., Emperor.]

VICTOR-AMADEUS I., Duke of Savoy, was born at Turin, on March 8th, 1587. He was educated in the court of Spain, whence he was called by his father, Carlo-Emmanuel, in 1614, to act with him in the war against France. In July, 1630, on his father's death he succeeded to the sovereignty, and early in 1631 concluded a treaty at Cherasco, by which he not only restored peace to the duchy, but acquired possession of Montferrato and Alba, in exchange for Pinerolo and one or two other towns. On the establishment of peace his first care was to improve his dominions, and among other things he re-established the university of Turin, for which he provided a handsome building, and drew to it a number of eminent masters. In 1635 he was forced by the threats of Cardinal Richelieu to join the French in their contest with Spain, on account of the Italian possessions. After having gained two victories over the Spaniards, he died at Verceil on October 7, 1637, leaving the war still raging, and two infant sons by his wife Christine, daughter of Henri IV. of France; the elder of whom, Francesco-Giacinta, reigned nominally for a year, when he died, and was succeeded by Carlo-Emmanuel II., on October 4, 1638.

VICTOR-AMADEUS II., the son of Carlo-Emmanuel, was born on May 14, 1666, and succeeded his father in June 1675, the government being carried on under the regency of his mother, Françoise, daughter of Gaston, duke of Orleans. On arriving at age he found himself harassed between Louis XIV. of France on the one side and the house of Austria on the other. The imperious Louis sent him commands as if he were his vassal. In 1686 he compelled him to subdue the Valdenses, a task effected not without difficulty, and with great cruelty: their sufferings had before occasioned the intervention of Cromwell, and the production of Milton's noble sonnet. Louis also ordered him to send several regiments to join

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his army in Flanders, and lastly to give up to him the citadel of Turin. Victor-Amadeus in June 1690 entered into a treaty with Spain and Austria against France, restored the Valdenses to their homes and their privileges, summoned round him the nobles of Piedmont, and declared war. Being joined by an Austrian force, he disputed every inch of ground against the French. The war lasted till 1695, when Louis XIV., by fair promises, succeeded in detaching the duke of Savoy from the emperor. The peace of Ryswick restored peace to Italy, and the French evacuated all the territories of the Duke, including Pinerolo, which they had possessed for about a century. In the war of the Spanish succession, Victor-Amadeus sided first with the French, but afterwards joined the emperor, because he considered it extremely dangerous for his dominions to allow the house of Bourbon to become possessed of the Milanese and the other Spanish territories in Italy. The consequence was that the French armies again overran and devastated Piedmont, and in 1706 besieged Turin, which made a noble defence. Victor-Amedeus, being joined by the Austrian army under his relative Prince Eugene of Savoy, defeated the French besieging army on the 7th September 1706, and delivered Turin. By the peace of Utrecht, 1713, he obtained the Valsesia, the territory of Lomellina, the remainder of Montferrato, and other districts, and above all the island of Sicily with the title of king, and he was crowned at Palermo, in December 1713. By the subsequent treaty of London, Victor-Amadeus gave up Sicily to the emperor, and received in exchange the island of Sardinia with the title of a kingdom. Thus through his gallantry and perseverance the house of Savoy became numbered among the royal houses of Europe. Victor-Amadeus employed the peaceful period which followed to improve the administration, to recruit his finances, and to encourage agriculture and industry. Through his care the cultivation of the mulberry-tree and the rearing of silkworms attained in Piedmont that perfection which they still maintain. He also reformed the university of Turin, founded several colleges, and built the palace of the Superga. On September 2, 1730, Victor-Amadeus abdicated in favour of his son Carlo-Emmanuel III. and retired to the villa of Moncalieri. In 1731, having made an attempt to remount his throne, he was arrested and confined for some time, but at length remitted to his residence at Moncalieri, where he died October 30, 1732. Distinguished both as a general and a statesman, he was well worthy of being the first king of his dynasty. King Victor-Amadeus was married to Anne Marie of Orleans, daughter of Philip, duke of Orleans, brother of Louis XIV., and of Henrietta Maria, daughter of Charles I. of England. This alliance is the origin of the connection between the house of Savoy and the royal family of Great Britain.

VICTOR-AMADEUS III., son of Carlo-Emmanuel III., was born on June 26, 1726, and succeeded his father in February 1773. He early displayed a fondness for military parade and exercises, and he increased his army in time of profound peace. The finances became exhausted, the public debt increased, and fresh taxes were laid on the people. The king greatly favoured the nobles, giving to them almost exclusively the public offices, civil, military, and ecclesiastical. At the same time Victor-Amadeus encouraged useful studies; he re-organised the public colleges and schools after the expulsion of the Jesuits; and he appointed fit professors to the chairs of the university of Turin. The storms of the French revolution rendered the end of his reign calamitous; he lost Savoy and Nice in 1792, Oneglia in 1794, and after two years more of a desultory but sanguinary warfare along the line of the Alps, in which the Piedmontese troops displayed their accustomed valour and discipline, the line of defence formed by the Alps was turned by the French passing through the Ligurian Apennines, and the revolutionary torrent poured down into the plains of the Po. [BONAPARTE, NAPOLEON.] King Victor-Amadeus was induced to conclude a hasty peace, which left his dominions at the mercy of the French. He died soon after, on October 16, 1796, and was succeeded by his son Carlo-Emmanuel IV.

VICTOR, CLAUDE PERRIN, Duke of Belluno and Marshal of France, was born at La Marche, in the department of the Vosges, on the 7th of December 1764. He was seventeen years of age when, on the 16th of December 1781 he enlisted as a private soldier in the 4th regiment of artillery, at that time in garrison at Auxonne. He had obtained his discharge when the first events of the Revolution of 1789 occurred; but, animated with the warlike spirit which then pervaded the French nation, he again eagerly sought for military employment, and entered as a volunteer the third battalion of the department of the Drôme. A few months sufficed for this young and intrepid soldier to raise himself from the lowest rank to that of adjutant-major and chef de bataillon. With the battalion under his command he distinguished himself at Coarara, by foiling the attack of three thousand Piedmontese and a regiment of emigrants. At the head of the same battalion he obtained considerable success, in 1793, at the siege of Toulon; under the orders of General Lapoye, he gained the important heights of Pharon, and afterwards, with similar good fortune attacked the fort L'Aiguillette, the capture of which greatly contributed to the favourable issue of the siege. These brilliant actions, in which he was twice wounded, were rewarded by his promotion to the rank of adjutant-general. Transferred to the army of the Eastern Pyrenees, with the rank of general of brigade, he rendered himself conspicuous for his skill and bravery at the sieges of Collioura (June 5, 1794) and Rosas (January 2, 1795). After the termination of the war between France and Spain by the treaty of peace signed on the 22nd of July 1795, Victor joined the army of Italy. The courage which he displayed in the several battles of that campaign, and particularly in the action at Borghetto (May 30, 1796), brought him under the favourable notice of Bonaparte, who gave him every opportunity for further distinction by entrusting him with the management of manœuvres as honourable as they were perilous. His conduct during the sanguinary engagements which took place at Cossaria and Mondovi (April 5 and 16, 1796), justified the high estimation in which he was held by his chief, and were recognised by the government at Paris in a flattering letter which they sent him. The following year, by a series of skilful manœuvres, he greatly contributed to the success obtained by Masséna [MASSÉNA, MARSHAL] over the Austrian general Wurmser at Corona (August 11, 1797). It was on account of his successes during this campaign, of which we have enumerated a very small portion, that he was raised to the rank of general of division. In this capacity he powerfully seconded the operations directed by General Lannes against the Papal States [LANNES]. After defeating the Roman troops on the river Serio, he occupied with the troops under his command the towns of Faenza and Cesena; he afterwards marched against Ancona with a detachment of twelve hundred men, and captured it without a shot being fired, though it was defended by one hundred and twenty pieces of cannon, and a garrison of five thousand degenerate Romans. "General Victor," says Napoleon, "crossed the Po at Borgo Forte, at the head of four thousand infantry and six hundred horse, and formed a junction at Bologna with the Italian division of four thousand men, under General Lahoz. These nine thousand men were quite sufficient to conquer the States of the Church." (Montholon, 'History of the Captivity of Napoleon at St. Helena,' vol. ii., p. 56.)

After the peace of Campo Formio, General Victor was appointed to the difficult command of the province of La Vendée. By his skilful dispositions, and by his conciliatory but firm and decisive conduct, he maintained the tranquillity of that country. Being recalled in 1798 to the army of Italy, he was placed at the head of a division. In the following year he acquired fresh renown at the engagement of Santa Lucia (March 30, 1799). Shortly after this battle he received orders to cross the Apennines, and to facilitate the retreat of the French army of Naples through the valley of the Bormida; in effecting this movement his division was attacked by a large body of Piedmontese insurgents in the narrow and difficult passes of those mountains; his troops however bravely repelled this attack at the point of the bayonet, and, after surmounting great dangers, he was enabled to effect a junction with the army under the command of General Macdonald. [MACDONALD, MARSHAL.] Victor bore a distinguished part in the engagement on the banks of the Trebbia, which proved disastrous to the French. He was afterwards sent to Paris by General Moreau, to solicit from the Directory reinforcements for the army in Italy. On the failure of his mission, he returned to Italy, and resumed the command of his division, which acquired fresh laurels at the battle of Bassano, where it formed part of the centre under the command of General Championet.

At the memorable battle of Marengo, the division of Victor formed part of the advanced guard; to the bravery and perseverance which he displayed on this occasion may in a great measure be ascribed the favourable issue of this long-disputed engagement. His services were rewarded by the presentation of a sabre of honour, on which was inscribed a flattering testimonial to his merit. He was afterwards transferred to the Batavian army, with the rank of second in command; his conduct in that campaign, though unmarked by any brilliant exploit, was such as to maintain the high reputation he had acquired.

After the peace of Amiens he was sent to the court of Denmark as ambassador from the First Consul. He held this office till 1806, when, on the breaking out of the war with Prussia, he was appointed to the command of the tenth corps of the grand army. A wound, which he received at the battle of Jena, did not prevent him from directing in person the operations of the corps under his command during this short but brilliant campaign; and he powerfully contributed to the victory obtained over the combined forces of the Prussians and Russians at Pultuck (December 26, 1806). In this campaign he was taken prisoner by a body of partisans, but by means of an exchange he speedily recovered his liberty. The following year was marked by the great battle of Friedland (June 14), in which Victor, at the head of the first corps of the grand army, so greatly distinguished himself, that Napoleon, on the field of battle, raised him to the dignity of marshal of the empire.

After the treaty of Tilsit (July 6-9, 1807), Marshal Victor was appointed governor of Berlin, a government including the greater part of Prussia. This office, which he held for fifteen months, was one which afforded many temptations to an abuse of power, but he appears to have exercised his authority with dignity and moderation.

In 1808 he was intrusted by Napoleon with the command of the first corps of the French army in Spain. Shortly after his arrival in that country he obtained important advantages over the Spaniards in the engagements of Espinosa (November 10 and 11, 1808), Sommo Sierra (November 30), and Madrid (December 4). On the 13th of January 1809 he routed the remnants of the Spanish army which had been defeated at Tudela, but which, reinforced by fresh levies from the

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provinces of Murcia and Valencia, had taken up a menacing position at Ucles. In this engagement upwards of three hundred officers, including two generals, and twelve thousand soldiers, were made prisoners; all the enemy's artillery and thirty standards were captured by the French. According to the Spanish accounts, this victory was stained by the exercise of wanton cruelty towards the prisoners, in retaliation for similar cruelty exercised on former occasions by the Spaniards towards the French. (Napier, 'History of the Peninsular War,' vol. ii., p. 16). At Medelin (March 28, 1809), Marshal Victor obtained another important victory over the Spanish army under General Cuesta, in which six thousand Spaniards are said to have fallen, and three thousand to have been taken prisoners. He was afterwards sent with his division to the support of the army of Marshal Soult in Portugal; but he had scarcely entered that country when he was obliged to effect a retreat. Having formed a junction with the troops of Joseph Bonaparte, Marshal Jourdan, and General Sebastiani, he was induced to attack the army of Sir Arthur Wellesley, which was advancing into Spain. The issue proved disastrous to the French arms; after a long-contested and sanguinary engagement, Victor was defeated at Talavera de la Reyna (July 28, 1809). Victor having however united his forces with those of Marshal Ney and Mortier, and the British army being obliged to retire before the superior numbers of the enemy, the French were again enabled to occupy the town of Talavera. To the credit of the French commander of Talavera, it may be stated that a large number of sick and wounded English soldiers were treated with the greatest kindness.

On February 4, 1810, the duty of investing Cadiz was assigned to Marshal Victor, whom Napoleon had created Duke of Belluno; he conducted the operations of this siege with skill and perseverance, but though protracted for a considerable length of time, they finally proved unavailing. In 1812 he was summoned from the blockade of this town to join the grand army destined for the expedition to Russia, and was appointed to the command of the ninth division. His name stands conspicuous in the annals of this disastrous campaign. During the retreat he rendered the most important services to the French army, and in particular at the perilous passage of the Beresina (November 28, 1812), where, with six thousand men, he successfully resisted the efforts of General Wittgenstein [WITTGENSTEIN] and thirty thousand Russians. His courage in this action was rendered more remarkable by his humanity. Being recalled, on the approach of evening, from the position which he occupied at Stoudziancka, he took upon himself to disobey his orders, and remained there during the whole night, for the purpose of giving every assistance to the remnants of the French army which had not yet effected the passage of the river. At daybreak he skilfully managed to evacuate this position, without loss of either baggage or artillery, taking with him the wounded and a large number of camp followers, who, without his humane aid, must have fallen into the hands of the pursuing enemy.

The following year, Marshal Victor commanded the second division of Napoleon's army: to the conduct of that division at the battle of Dresden (August 26, 1813) the victory the French there obtained has generally been attributed. With the same division he likewise greatly distinguished himself at the battles of Wachau (October 16, 1813), Leipzig (October 18, 19), and Hanau (October 30). After the passage of the Rhine had been effected by the French army, Marshal Victor was actively employed in putting in an efficient state of defence the strong places of Alsace and the Franche Comté; he also for a long time bravely opposed the entrance of the Russian army into France. Compelled at length to fall back upon the Meuse, he effected this movement with his usual skill. He afterwards dislodged the allies from the position they had taken up at St. Dizier (January 27, 1814), and drove them out at the point of the bayonet from the village of Brienne. During the whole campaign he zealously seconded the efforts of Napoleon and the French army in checking the advance of the allies. On the 9th of February he marched his troops towards the Seine, for the purpose of more effectually co-operating with the movements of his chief, and sustained his high character as a soldier in the defence of the bridge of Nogent (February 11, 1814) and in the actions of Nangis (February 17) and Villeneuve le Roi. His failure in dislodging the allies from Montereau, where he had the misfortune to lose his son-in-law, General Château, exposed him to the displeasure of the emperor, who deprived him of his command. The marshal, it is said, refused to leave the service, and observed with emotion to his chief, that "he had once been a private soldier, that he had not forgotten the use of the musket, and would again take his place in the ranks." The emperor, moved by this proof of his fidelity, put him at the head of two brigades of his guard, with which he distinguished himself a few days after at the battle of Craonne, where he was severely wounded, and was obliged to retire from the field.

When the success of the allies and the abdication of Napoleon had replaced the Bourbon dynasty on the throne, he was among the first to offer them his allegiance, and was rewarded by an appointment to the command of the second military division. On the return of Napoleon from Elba, he issued a proclamation, in which he allowed himself to speak of the creator of his fortunes in terms which reflect high discredit upon his character: he describes him as "the man who has tyrannised, desolated, and betrayed France during twelve years;" and he urges every Frenchman to pursue to the utmost not only this tyrant, but "his satellites who have accompanied him on his plundering excursion." Independently of the ingratitude which this language betrays, it evinces a singular want of discernment, coming from one who had once been among the most conspicuous of these satellites. He afterwards followed the examples of Marshals Berthier and Marmont in accompanying Louis XVIII. to Ghent. [LOUIS XVIII.] On the second restoration, he was created a peer of France, and appointed one of the four major-generals of the royal guard. He was also unfortunately conspicuous as the president of the commission charged to inquire into the conduct of his former brethren-in-arms during the Hundred Days. [NEY, MARSHAL.] In that capacity he is reported to have displayed an unnecessary and pertinacious severity. In 1816 Marshal Victor was appointed to the command of the sixteenth military division of France. In 1821 he was named by Louis XVIII. minister of the war department. In this capacity he altogether disappointed the expectations to which his military talents had given rise; he alienated the affections of the new army as effectually as he had done those of the old, and lost the little popularity he had hitherto enjoyed. He actively promoted the expedition to Spain of 1823 [SUCHET], and having retired from the ministry, accompanied the army as second in command to the Duke of Angoulême. After the revolution of 1830 [CHARLES X.] he ceased to take any active part in public affairs; though he gave in his adhesion to the government of Louis Philippe, he attached himself to the legitimist party, and appears on one occasion to have been seriously compromised, with several of the leading men of that party, in espousing the cause of the Bourbon claimant to the throne of France. He died on the 3rd of March 1841.

The position occupied by Marshal Victor among the generals of Napoleon is not a very high one. Though his services to the Imperial cause were numerous, and many of his exploits were brilliant, he is rather distinguished as a brave soldier than as a skilful commander. At the head of a division he executed with boldness and precision the movements indicated to him by his chief, but he was devoid of the military genius requisite to originate a skilful plan of battle. Hence, in a separate command, as in many instances in the Peninsular War, he was generally unsuccessful. He does not however appear to have merited the very harsh remark made concerning him by Napoleon, which O'Meara records: "Victor était une bête sans talens et sans tête." ('Napoleon in Exile,' vol. i., p. 511.) Such a judgment probably escaped Napoleon under the influence of the feelings which Victor's conduct, on his return from Elba, had excited. It is indeed scarcely possible that it was the real estimate he had formed of this general's military character, since he had raised him from the position of a private soldier to the highest dignities of his empire; dignities which were in every case the reward of some species of merit, and not the mere fancy of favouritism.

VICTOR-EMMANUEL I., King of Sardinia, was born on July 24, 1759, the second son of Victor-Amadeus III., and during his father's life bore the title of Duke of Aosta. He took an active part in the war undertaken by his father against the French revolutionists, and gained some advantages over them, but was at length compelled to retreat before their power. When his father concluded a peace with Bonaparte in 1796, he refused to agree to it, and withdrew to Southern Italy. Carlo-Emmanuel IV., who succeeded Victor-Amadeus III., abdicated in 1802, and Victor-Emmanuel assumed his brother's titles, but remained at Cagliari in the island of Sardinia under British protection, till 1814, when he returned to Turin. The treaty of Paris in 1814, restored to him Nice and the half of Savoy; by that of 1815 he obtained the remainder of Savoy; and the Congress of Vienna gave him the sovereignty over Genoa. The Piedmontese expected now an adoption of the French institutions to which they had been for some time accustomed, but the government by degrees replaced them by the old laws. This occasioned discontents, to which the persecutions commenced against the Valdenses and the Jews added fresh cause. The contests between the supporters of the old and the new ideas of government, occasioned the formation of a number of secret societies, and at length on March 21, 1821, a revolution took place. As Victor-Emmanuel could not make up his mind to take the oaths to the new constitution adopted by the military, he abdicated on March 23, and was succeeded by his brother, Carlo-Felix, who was followed by Carlo-Alberto. Victor-Emmanuel I. died at Moncalieri on January 10, 1824.

*VICTOR-EMMANUEL II. was born on March 14, 1820, the son of Carlo-Alberto. Carefully educated by his father he took as crown-prince an active share in all the political movements of 1848, and by his father's side witnessed the campaign against Austria, until the loss of the fatal battle of Novara occasioned his father to abdicate the throne. On March 23, 1849, he formally assumed the crown under the most trying circumstances, with an unsuccessful war in progress, and bitter political domestic factions in active existence. He however succeeded in effecting a treaty of peace with Austria without any humiliating concessions, and in setting bounds to the wishes of the extreme democratic party by carrying out strictly and with a rare conscientiousness the provisions of the constitution given by his father, and by endeavouring to uphold and advance the formation of a liberal public opinion. Alike against the requisitions of foreign powers, and the efforts of the ultra-Romanist portion of the ecclesias-

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tical party at home, he has maintained a government, by constitutional means, by which a large amount of freedom has been secured. Austria, it is said, proffered him the possession of Parma, if he would annul the constitution, which offer he unhesitatingly rejected; but when Genoa revolted, expelled his garrison, and established a provisional government, he at once adopted the most vigorous measures for the suppression of the insurrection. General della Marmora was sent with a large force to besiege it; he reduced it to submission; and then Victor-Emmanuel endeavoured to conciliate the inhabitants by justice and mildness, and by efforts to increase their trade and prosperity. The kingdom was suffering from the many misfortunes of the past period, and particularly from those inflicted by the last war; he took the best means for repairing them by adopting and carrying into practice many of the principles of free trade, and the construction of railroads, in order to promote the industry of his people. His efforts have been remarkably successful; and while all the rest of Italy has been the scene of continually recurring conspiracies and insurrections, his dominions have been latterly exempt from them, if we except an impotent attempt in Genoa, in 1857, to seize a fort, in which strangers were chiefly concerned. His greatest difficulty has arisen from the priestly party, who have opposed themselves to the toleration he has introduced, and by whose efforts the kingdom has been placed under a species of excommunication by the see of Rome; a measure that has produced little or no ill effect on his subjects. In 1854, when Genoa was attacked by cholera, the example he set in his efforts for the relief of the suffering won him the esteem of all parties, and indeed his most extreme political opponents are forward in their acknowledgments of his excellent qualities as a monarch. In January 1855 he signed a convention with France and England by which he became a partaker in the war against Russia for the defence of Turkey. A Sardinian force was despatched to the Crimea under General della Marmora, where it greatly distinguished itself in several actions, and particularly at the battle of Tchernaya. Sardinia has in consequence taken an active part in all the negociations for the settlement of the Turkish affairs; and at the Conference at Paris, the ambassador laid before the assembled representatives of the various states an able paper on the troubled state of Italy. The Sardinian states, from the wise use they have made of their constitutional freedom, are looked up to by the real patriots of Italy, as their guide in the acquisition of a beneficial liberty. In 1842, he married an arch-duchess of Austria, who died in January 1855, several children still surviving her. In November 1855 he visited England, where he met with a cordial reception from the public as well as from the royal family. [*See* SUPPLEMENT.]

VICTOR, SEXTUS AURELIUS. [AURELIUS VICTOR.]

•VICTORIA, ALEXANDRINA, Queen of the United Kingdom of Great Britain and Ireland, was born at Kensington Palace, May 24, 1819. The Queen is the only child of Edward, Duke of Kent, the fourth son of George III., and of Maria Louisa Victoria, a daughter of Francis, Duke of Saxe-Coburg Saalfeld. The Duchess of Kent, who is the sister of Leopold, King of Belgium, was the widow of the Prince of Leiningen, on whose death in 1814, she had been left the guardian of her youthful sons and the ruler of their territory, both which duties she fulfilled with remarkable care and prudence. The Duke of Kent died on January 23, 1820, leaving his widow in charge of their infant daughter. From the earliest age the young princess was taught to seek health by exercise and temperance; to acquire fearlessness even from her amusements, such as riding and sailing; to practise a wise economy united to a discriminating charity; to cultivate a self-reliance that should render her independent of and superior to mere favourites and flatterers. As she advanced in years her intellectual development was provided for with equal care, under the additional superintendence of the Duchess of Northumberland. A knowledge of music, languages, and some science, especially botany, was imparted to her; and her father having during the latter years of his life belonged to the Whig party, her political instruction was chiefly derived from that source, and Viscount Melbourne has had the credit of grounding her thoroughly in the principles of the British constitution. On the accession of Victoria to the throne on June 20, 1837, she found Lord Melbourne at the head of the government, and she willingly continued him in that post. On February 10, 1840, the Queen was married to Prince Albert-Franz-August-Karl-Emmanuel, the second son of Ernst-Anton-Karl-Ludwig, Duke of Saxe-Coburg-Gotha. On November 21, the Princess Royal was born, who is now (September 1857) betrothed to the presumptive heir of the Prussian monarchy. On November 9, 1841, was born Albert Edward, Prince of Wales; on April 25, 1843, Alice Maud Mary; on August 6, 1844, Alfred Ernest Albert; on May 25, 1846, Helena Augusta Victoria; on March 18, 1848, Louisa Caroline Alberta; on May 1, 1850, Arthur William Patrick Albert; on April 7, 1853, Leopold George Duncan Albert; and on April 15, 1857, Beatrice Mary Victoria Feodore. In her private life Queen Victoria has uniformly practised the virtues inculcated in her childhood. She has always displayed a considerate kindness, her name appearing as a contributor to every beneficent project; a wise economy alike removed from meanness and extravagance; a love for the beauties of nature, as shown by her selection of her residences at Osborne, in the Isle of Wight, and of Balmoral, in the Highlands of Scotland, and by her repeated excursions by land and sea, to visit the most remarkable spots of her own kingdom as well as those of others; and a patronage of the fine and industrial arts.

We have considered it desirable, in the instance of our present queen, when the public events of the reign so completely belong to our own immediate times, to deviate from the plan which has been pursued in the biographies of the other English sovereigns. A connected historical sketch could scarcely be given without some expression of opinion; and we therefore prefer to notice, in the dry form of a chronological table, the most prominent circumstances of the past twenty years. The historian of this remarkable period will point to it as an epoch of unparalleled progress in all that makes a nation prosperous and great. He will describe the steady advance of the most enlarged principles of political action, without the slightest disturbance of that respect for law and order, in the absence of which no accession of freedom can be permanent. He will mark a growth of industrial prosperity so mighty and so rapid, that it could only be accomplished by a people living under the stability of a monarchy and the liberty of a representative government. He will see the happiest development of the aim at an universal social improvement, not to be effected by sudden changes, but with an accelerated energy at every step, which gives the hope that the inequalities in the condition of the people may become far less onerous than in any previous period, and eventually produce a community more united by common interests than any other in the world. He will dwell upon the progress of the civilising Arts—how Music has again become an enjoyment for all; how Painting has received a more important impulse in the extension of taste, than it ever derived from mere patronage; how the higher branches of Art have come to the aid of manufactures; how, if Literature has become less bold and original, it has applied itself to the advance of the knowledge and amusement of a body of readers, who have increased tenfold since Queen Victoria came to the crown. Above all, it will record the growth of the domestic virtues; the universal contempt with which the low indulgences of a former generation are regarded; and with some differences upon minor points of doctrine and ceremonial observance, how the great religious principle which has ever distinguished Protestant England prevails throughout the land in companionship with that spirit of free inquiry, derived from our scientific progress, from which truth has no reason to shrink. How large a portion of the great characteristics of our time have been derived from the influence of the personal character of Queen Victoria, the future historian will feel it his duty to set forth. It is impossible for any thinking man, who has had the happiness to live under her benignant rule, not to feel how essentially that rule has contributed to the welfare of his country. It is a great feature of this reign, that during seventeen years it was a reign without the excitement of foreign warfare. A prince with martial propensities might have plunged the country into European and even trans-Atlantic quarrels. But let it not be forgotten that, when the sword was to be drawn in a just cause, a more animating example was never presented than that derived from the patriotic spirit of Victoria; and that the world felt that, after forty years' peace, Great Britain, under a queen, was as warlike as under the most chivalrous leader, and far more just and considerate towards other nations, than in the days when war was held the greatest glory. In the chronological table which follows, will be found the record of some events which have a natural bearing upon the great characteristics of the reign of this queen. But there are others, far more numerous, and some more important, which cannot be indicated in such a form. We only attempt to offer an aid to the memory of the reader when he desires to know the date of some remarkable occurrence which belongs to the public history of the period. For more precise details he will consult the lives of the statesmen and warriors of the reign; and, incidentally, of those eminent men who, in various walks, have most essentially contributed to its intellectual and industrial progress.

1837. June 20, Queen Victoria succeeded to the throne, and was proclaimed on June 21. The Duke of Cumberland succeeded his brother as King of Hanover, as the succession is restricted to males, and thus the connection of the royal family with the Continent was sundered after continuing for 123 years. July 6, William IV. was buried at Windsor. July 17, the Queen went in state, and dissolved the parliament. On November 9, the Queen dined with the Lord Mayor of London, at Guildhall, and the day was kept as a general holiday. November 20, she in person opened the new parliament, and in her speech called attention to the insurrection in Canada. December 14, the Canadian rebels were defeated at St. Eustace in Lower Canada, their chiefs saving themselves by flight. December 29, the American United States steamboat Caroline, which had brought assistance to the rebels, was attacked and burnt, on the territories of the United States.

1838. January 5, the Canadian insurgents, under Dr. Mackenzie, surround Toronto, but are repulsed by the governor, Sir Francis Head; and a proclamation of the President of the United States forbids the attacks of its citizens on neighbouring states. January 10, the London Royal Exchange was burnt down. January 16, the Earl of Durham was appointed governor-general of her majesty's posses-

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sions in North America, with extraordinary powers, in order to effect the adjustment of the disputes there. April 23, the Sirius (which left April 4) and Great Western (April 8) steam-ships arrived at New York from England, being the first vessels which crossed the Atlantic by steam power alone. May 31, a lunatic named Thom, who assumed the name of Sir William Courtenay, and proclaimed himself king of Jerusalem, having excited a number of deluded followers against the Poor-Law Act, a contest ensued with the military, and Thom having shot two men was himself shot by one of the soldiers. June 28, the coronation of Queen Victoria took place, which was attended by Marshal Soult, the old opponent of the Duke of Wellington, as ambassador from the King of the French. July 31, the new Irish Poor Law and the International Copyright Acts were passed. On August 10 and 15, the Hackney and Stage Coaches and the Irish Tithe Compositions Acts were passed. August 16, the Queen prorogued parliament. On September 17, the London and Birmingham Railway was opened throughout its entire length. October 9, the Earl of Durham declared his intention of resigning the governorship of Canada, in consequence of some of his proceedings being disapproved. November 1, the rebels were defeated at Napierville. On November 4, there were riots at Montreal. In November intelligence was received that Dost Mohammed Khan, the chief of Cabul, had joined Persia with an intention of attacking the British possessions in India, whereupon the governor-general had adopted the cause of Shah Soojah in his claims on the throne of Afghanistan. November 17, the rebels in Canada were again defeated near Prescott in Upper Canada, and the insurrection wholly suppressed. December 12, a proclamation was issued against illegal Chartist assemblies, several of which had been held at night in various parts of the country, those attending them being armed with guns, pikes, &c.

1839. January 7, the Académie des Sciences at Paris made a report on the invention of M. Daguerre, the originator of the daguerreotype process, which has been followed by the photographic process. January 20, the troops of the East India Company occupy Aden. February 5, parliament opened by the Queen. April 7, the Chinese government arrested Captain Elliot, the superintendent of the British trade in China and compelled him to deliver up opium to the value of 3,000,000*l*. May 6, the government having been defeated in the House of Commons on a bill for suspending the constitution of Jamaica, where the House of Assembly had refused to pass the prisons' bill, Lord Melbourne announced to the House of Lords, on the 7th, that the ministry had resigned. On the 8th, Sir Robert Peel received her majesty's command to form an administration; but owing to the refusal of the Queen to dismiss the ladies of her household, he declined the commission, and on the 10th Lord Melbourne was reinstated. June 8, ratification of the treaty for the separation of Holland from Belgium. June 14, the Designs Copyright Act passed. July 15, Chartist riot at Birmingham suppressed by the military, but not till a large amount of damage had been done. July 20, the British army in India attacked and captured Ghiznee; Dost Mohammed fled, and Shah Soojah was proclaimed sovereign of Cabul. August 17, the Postage Act passed, enacting a uniform rate throughout the kingdom for all letters not exceeding half an ounce in weight, and it gave the Treasury the power of fixing the rate at first, though it was to be ultimately one penny. This was done by reducing all rates above 4*d*. to that sum, leaving all below 4*d*. unaltered. It came into operation on December 5; and on January 10, 1840 the uniform half-ounce rate was reduced to one penny. The Act was for one year only, but it was confirmed in 1840. October 10, Prince Albert of Saxe-Coburg arrived in London. November 4, Newport in Monmouthshire was attacked by a party of Chartists, estimated to number about 10,000 men, under the command of John Frost, an ex-magistrate. They were opposed by the mayor, Mr. Phillips, and a party of special constables, assisted by about thirty soldiers. The rioters broke the windows of houses, fired on the inmates, and the mayor was wounded; upon which the soldiers fired, made a sortie, and dispersed the mob, of whom about twenty were left dead on the spot. The next day Frost and some others of the leaders were apprehended; on December 31, they were tried, found guilty of high treason, and sentenced to death, but the punishment was commuted to transportation for life. November 23, the Queen announced to the Privy Council her intended marriage with Prince Albert. November 24, the trade between England and China was stopped by order of Lin, the Chinese Imperial commissioner.

1840. January 11, a Chartist outbreak contemplated at Sheffield was discovered and prevented, some of the leaders being apprehended. Slight disturbances took place about this time also, in a few other towns of the North. January 16, parliament opened by the Queen, and Lord John Russell brought before the House of Commons the case of Stockdale, who had brought an action against Hansard, the printer to the House, for a libel contained in some of the papers printed by order. He had obtained a verdict, issued execution, and the sheriffs of Middlesex had seized and sold some of Hansard's property. The House declared all these proceedings breaches of privilege. At different times, and after considerable discussion, Stockdale, his attorney, the two sheriffs, and some subordinate agents, were committed to the custody of the sergeant-at-arms. A bill was subsequently brought in by Lord John Russell, for exempting from such actions all papers ordered by the House to be printed, which was passed on April 14. February 10, the marriage of the Queen took place, attended with festivities throughout the country. March 15, the English ambassador at Naples presented a note, complaining of the establishment of a monopoly of the trade in sulphur granted to a French company in contravention of the treaties with England. As the Neapolitan government refused satisfaction, an English fleet was ordered to Naples to adopt coercive means; but by the mediation of France hostilities were prevented, and the sulphur trade restored to its former course. May 6, the new stamps and envelopes for pre-paid letters came into use. June 4, the Act for the better effecting Tithe Composition in England and Wales received the royal assent. June 10, a pot-boy, named Oxford, fired two pistols at the Queen while riding up Constitution Hill in an open carriage; he was seized, tried, and sent to Bethlehem Hospital as a lunatic. July 3, the fort of Amoy, in China, was destroyed by the English fleet, and on the 10th, the island of Chusan was taken. July 23, the Act for uniting the provinces of Upper and Lower Canada received the royal assent. August 7, the Act against employing children to sweep chimneys, and on August 10, that for regulating Irish Municipal Corporations, received the royal assent. August 11, the parliament was prorogued. August 25, the Carlist insurrection in Spain having been suppressed, the English auxiliaries evacuate San Sebastian and Passages. October 18, Dost Mohammed Khan was defeated and wounded, and again defeated on November 2, whereupon he surrenders himself to Sir William M'Naghten, the British agent at the court of Shah Soojah. December 2, Mehemet Ali, of Egypt, who had been for some time resisting the claims of the Sultan of Turkey to the sovereignty over Egypt, who had invaded and taken possession of Syria, at length, subdued by Turkey assisted by England and France, accepted on this day the terms proposed. Commodore Napier with an English fleet had greatly distinguished himself by his successful attacks on Beyrout and Acre. December 15, the remains of Napoleon Bonaparte, which England had allowed to be removed from St. Helena, were this day deposited with great ceremony in the Hôtel des Invalides, having been brought to France by a French squadron under Prince de Joinville.

1841. January 9, a meeting of the Repeal Association was held in Dublin, to receive the accounts of the preceding year; and during the spring several monster Repeal meetings were held to hear the addresses of Daniel O'Connell, some of which were attended by as many as 150,000 persons. January 9, the Bogue forts at Canton were attacked and taken by the British forces. January 20, after some further hostilities, the Chinese government proposed terms, by which Hong-Kong was ceded to Great Britain, direct official communication between the two powers granted, some additional ports opened to trade, and an indemnity of six million of dollars paid. January 26, parliament commenced its sittings. Feb. 10, the union of the Canadas proclaimed at Montreal, and Lord Sydenham took the oaths of office. Feb. 13, a dinner given to Lord John Russell in London, to celebrate the foundation of the most recent colony of Great Britain—New Zealand. On March 15, at a meeting of the Vice-Chancellor, heads of houses, and proctors of the University of Oxford, a resolution was passed condemning the Puseyite Tracts, which had lately excited much attention. March 23, Father Mathew continues his efforts in Ireland in favour of temperance. On this and two succeeding days, he was said to have administered the pledge to 120,000 persons. March 31, the annual meeting of the Metropolitan Anti-Corn-Law Association was held, numerous meetings with a similar object having been held in various parts of the country. April 28, a meeting called by the Archbishop of Canterbury, in London, to raise funds for sending out bishops to the colonies, when a large subscription was obtained. On the same day, the preliminary expedition of the second colony to New Zealand sailed under the command of Captain Wakefield; the colony to be formed on the principle propounded by E. G. Wakefield, limiting the area, and applying the land produce fund to the purpose of obtaining labour. May 18, a great meeting held at Manchester, to petition for a total repeal of the Corn-Laws. Many other meetings for the same purpose were held throughout the country, some of which were disturbed by the attempts of Chartists to incorporate a petition for universal suffrage. May 28, hostilities re-commenced at Canton. The British forces, under Sir Hugh Gough, took two forts, and the town capitulated, having agreed to the previous terms and to pay six millions of dollars within one week. May 27, the case of the seven ministers of the presbytery of Strathbogie was brought before the assembly of the Scottish Church; when they were suspended for having obeyed the order of the civil courts in placing the minister of Marnoch against the order of the Assembly. A large minority protested, and a numerous meeting was held in Edinburgh on the following Monday (31st), to express their sympathy with the deprived ministers. On the 27th Sir Robert Peel brought forward a resolution in the House of Commons, declaring that the ministry did not possess the confidence of the country. June 4, the debate terminated, and the resolution was carried by 312 against 311. On the 7th, Lord John Russell informed the House, that in consequence they should appeal to the country. On the 22nd the parliament was prorogued and dissolved. June 21, the Act for the Commutation of Copyhold and Customary Tenures, and that for affording Facilities for the Conveyance and Endowments of Sites for Schools received the

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royal assent. August 19, the new parliament met. An amendment to the address was moved by Sir R. Peel; and after a debate, the amendment was carried. On the 30th, the ministers announced their resignation, and Sir R. Peel was commissioned to form a new ministry. In September, accounts arrived from various parts of the country, representing the extreme distress of the manufacturing districts of the country. October 4, a great fire occurred in the Tower, which destroyed the storehouse and the small-arms armoury. November 25, Akhbar Khan, the son of Dost Mohammed, joins the insurgents of Cabul in a series of attacks on the English. December 31, Lord Ashburton was appointed to a special mission to the United States, in order to settle the various differences between the two countries, which he concluded in September 1842.

1842. January 6, the British forces began to evacuate Cabul under a convention concluded between Akhbar Khan and Major Pottinger, but were attacked in the Cabul Pass and nearly all massacred. January 17, the first stone of the new Royal Exchange was laid by Prince Albert. February 8, about 600 deputies of the Anti-Corn-Law Association assemble in London, to promote its objects. March 6, Colonel Palmer evacuates Ghiznee, after capitulating with Akhbar Khan. On April 5, General Pollock joins Sir R. Sale at Jellalabad, after forcing the Khyber Pass. April 29, a new law for a graduated scale on the importation of foreign corn received the royal assent. May 4, the Boers of Port Natal having thrown off their allegiance to the British government, are attacked by Captain Smith with a small force, whom they defeat, but were beaten in a second action on June 26, and forced to submit. May 30, John Francis fires a pistol at the Queen, who escaped uninjured; Francis was tried for the attempt at the Old Bailey, found guilty, and sentenced to be hung, but the punishment was commuted to transportation for life. June 4, there were riots at Cork and Ennis, occasioned by want of food arising from the potato rot in 1841; and great distress and discontent continued to exist among the manufacturing population of England. June 16, the treaty with the Chinese not having been ratified, the British forces entered the river Yang-tze-Kiang, and seized several forts with numerous cannon; and on the 19th they took possession of Shanghai. June 22, Sir Robert Peel's bill enforcing an Income Tax received the royal assent. July 3, J. W. Bean presented a pistol at the Queen, but was prevented from firing by a bystander, and was afterwards sentenced to eighteen months' imprisonment; on July 16 a law was passed inflicting the punishment of whipping and imprisonment for such offences. July 9, a deputation from the Anti-Corn-Law Association waited on Sir R. Peel, to represent the extreme distress of the labouring poor. July 30, a law received the royal assent, bestowing a representative government on New South Wales. August 8, a serious riot took place at Manchester owing to the distress, and the riots extended subsequently to other towns in the North. August 12, the Bankruptcy Amendment Act received the royal assent. August 29, the Queen and Prince Albert visit Scotland. September 8, Ghiznee was retaken by General Nott. On the 16th, General Pollock forces the passes, and occupies Cabul, after several actions. October 1, Lord Ellenborough issued a proclamation, stating that the disasters in Afghanistan having been avenged, the British army would be withdrawn across the Sutlej, which was done on the 12th. September 30, a special commission was held to try the offenders in the late riots, when fifty-four were convicted, and sentenced to various periods of imprisonment.

1843. January 9, O'Connell announced at a weekly meeting of the Repeal Association that "1843 is and shall be the great Repeal Year." January 20, Mr. Edward Drummond, the private secretary of Sir Robert Peel, was shot at Charing-Cross by a man named M'Naghten, who was acquitted on March 4, on the ground of insanity, and removed to Bethlehem Hospital. On February 2, parliament assembled. February 17, the forces of the Ameers of Scinde were defeated by Sir C. Napier, who, on the 20th, took Hyderabad, and subsequently annexed Scinde to the British empire. About the end of this month, the Rebecca Riots took place in Wales, the object of which was the removal of oppressive turnpike tolls. The riots continued through several months. March 25, the Thames Tunnel was opened. May 18, the secession of the supporters of the non-intrusion principle took place from the General Assembly of Scotland, when above four hundred ministers resigned their parishes. May 30, Natal was annexed to the colony of the Cape of Good Hope. July 3, the Cartoons for the embellishment of the new Palace at Westminster were exhibited to the public. August 22, a great Repeal Meeting held on the hill of Tara. August 28, the Queen and Prince Albert embarked at Southampton, on a visit to Louis Philippe at the Château d'Eu; on September 13, they visited the King of the Belgians at Ostend. August 17, an Act for the pacification of the Scottish Church received the royal assent, but had no effect in staying the disruption. August 24, parliament was prorogued. August 29, Father Mathew holds a great Temperance meeting in London, and in the course of a few weeks administers the pledge to 74,000 persons. On September 9, the French took possession of Otaheite. September 15, Maharajah Shere Singh, ruler of the Punjab, was assassinated with his family, at the instigation of his minister Dhyan Singh. September 28, the Anti-Corn-Law Association renewed its meetings in London. October 7, the Irish government issued a proclamation forbidding the Repeal meetings, and O'Connell recommends submission. On the 14th, Mr. O'Connell, his son, and several other Repeal leaders, are arrested and held to bail on a charge of conspiracy and sedition. October 27, the Welsh special commission opened at Cardiff for the trial of the Rebecca rioters, the principal culprit being a young farmer, who was sentenced to imprisonment for twenty years. Most of the others were let off, on pleading guilty, and on condition that the riots should cease. December 29, Gwalior, in the East Indies, invaded and subjugated by the Anglo-Indian army.

1844. January 29, the Grand Duke of Saxe-Coburg, father of Prince Albert, died. February 1, parliament was opened. February 12, after a trial which lasted twenty-four days, O'Connell and his companions were found guilty. A new trial being refused by the judges, on May 11, O'Connell was sentenced to a year's imprisonment and a fine of 2000*l.*; on September 2, the judgment was reversed, on appeal, by the House of Lords, and he was restored to liberty. March 5, Mr. Pritchard, the British ex-consul at Otaheite, was seized and placed in confinement, by M. Bruat, the French governor, whose conduct, after much contention, was subsequently disavowed by his government. April 12, a treaty of annexation proposed between Texas and the United States was rejected by the Senate. On May 11, a meeting was held under the presidency of Lord Ashley, for improving the habitations of the poor. June 1, the Emperor Nicolas of Russia visited England. June 6, the Factories Act, regulating the employment of children and young persons, received the royal assent. June 14, a discussion was raised in the House of Commons on the subject of Sir James Graham opening letters at the Post-office. He contended that he had the right, but would give no further explanation. The letters said to be opened were addressed to Mazzini, and the information thus obtained had enabled the Austrian government to seize the brothers Bandiera, who had landed in Italy for the purpose of creating an insurrection. A Committee of Examination was appointed by Lords and Commons, but they only reported that the power had been occasionally exercised. July 22, a treaty was signed between England and Hanover for the settlement of the Stade duties. August 8, a meeting was held in Manchester for the formation of public parks, and 25,000*l.* were subscribed by November 1. September 5, parliament was prorogued. October 7, the King of the French arrived at Windsor on a visit to the Queen. October 28, the Queen opened the new London Royal Exchange. November 19, a meeting was held at Birmingham for the establishment of public parks and baths.

1845. Jan. 11, the Archbishop of Canterbury addressed a letter to the clergy of the Established Church, on the disputes raised by the introduction of Puseyite practices in the ceremonies of the Church, as to which he would not give an authoritative opinion, but recommended moderation. Feb. 4, parliament was opened by the Queen in person. On the 14th, Sir Robert Peel made his financial statement: he proposed to continue the Income tax, to repeal all duties on export, to abolish the duties on 430 articles which yielded only a trifling income, also those on cotton-wool, glass, and staves, and to substitute an annual licence for the auction duties: these were ultimately carried. March 6, Sir Robert Peel brought in a bill to enable Jews to hold municipal offices, which was passed on March 14th. May 5, a bazaar in aid of the Anti-Corn-Law Association was held in Covent Garden Theatre, by which 25,000*l.* was realised. On the 22nd a meeting was held in London for the establishment of baths and washhouses, under the presidency of the Duke of Cambridge. May 23, the Arctic expedition of discovery, under Sir John Franklin, sailed from Greenhithe, and, unfortunately, never returned. May 28, a terrible fire took place at Quebec, and on the 28th of June another. In the two fires 2947 houses were destroyed and 20,000 persons left destitute: parliament voted 20,000*l.* for their relief; subscriptions were raised, and collections were made in all the churches, under the authority of the Queen's letter. May 29, a new convention between England and France for the better suppression of the slave trade was signed. June 15, a French and English squadron attacked Madagascar, in consequence of the Queen of Madagascar having threatened the traders of those countries with expulsion: they destroyed some forts and part of a town, but nothing satisfactory was accomplished. June 30, Sir R. Peel's act for the endowment of Maynooth College received the royal assent; and on July 21, the acts for the establishment of museums in large towns, for the endowment of the new colleges in Ireland, and for the amendment of the Poor-Law in Scotland. August 9, the Queen prorogued the parliament, and on the same day, with Prince Albert, embarked at Woolwich on a visit to Germany. On their return they again visited Louis Philippe on Sept. 7 at the Château d'Eu. Oct. 31, Mr. Waghorn arrived with the East India mail, which he had brought for the first time by the Overland route. During this month the railway mania reached a crisis, and a panic ensued, by which many were ruined. November 19, the Irish Roman Catholic bishops condemn the new Irish colleges. Nov. 22, Lord John Russell issues his letter to the electors of London, declaring for a total repeal of the Corn Laws. Dec. 10, it having been previously understood that there had been many discussions in the cabinet on the subject of the Corn Laws, it was made known that ministers had resigned, and that Lord John Russell had been sent for to form a ministry. On the 20th, he having failed, Sir R. Peel was again sent for, and re-accepted office. Dec. 18, the Sikh army was beaten by the British at Moodkee; on the 21st the Sikhs were attacked at Ferozeshah and driven from their

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entrenchments; and on the 27th the Sikh army retreated beyond the Sutlej.

1846. Jan. 3, the corporations of London and Dublin presented addresses to the Queen representing the sufferings caused in Ireland by the potato-rot of the previous year. Jan. 5, a meeting of agricultural labourers was held at Wootton-Basset in Wiltshire, at which they petitioned for the abolition of the Corn Laws. Jan. 11, the New Zealand chiefs, who had previously committed several outrages on the British settlements, were attacked and defeated: on the 19th they made their submission. Jan. 22, the parliament was opened by the Queen, who referred to the failure of the potato crop, and recommended the consideration of the propriety of relaxing protective duties. On the 27th Sir R. Peel announced his intended repeal of the Corn Laws. Jan. 28, the Sikh army was again defeated at Aliwal, on the Sutlej, by the British forces under Sir H. Smith. Feb. 10, the British army, under Sir H. Gough, attacked the Sikhs at Sobraon on the Sutlej, defeating them with great slaughter after a most obstinate conflict. March 13, potatoes having risen to a famine price in Ireland, a treasury order was issued allowing the importation of Indian corn, rice, and buckwheat at a nominal duty of one shilling per quarter. April 4, the governor of the Cape of Good Hope commenced a war upon the Caffres, who had been committing depredations on the colonists. June 9, the town of St. John's, Newfoundland, was destroyed by fire; the damage done amounted to 1,000,000*l.* June 12, a treaty with the United States for the settlement of the Oregon boundary was agreed to by the senate at Washington. On the 26th the Corn Duties Repeal Act, and the Customs Duties Act, which gave great freedom to commerce, received the royal assent. On the same day, on the motion for the second reading of the Protection of Life Bill (a coercive measure for Ireland), the ministers were defeated, and immediately resigned. On July 6, Lord John Russell and other members of the new ministry were sworn into office. July 28, W. S. O'Brien and many others seceded from the Repeal Association, because O'Connell had denounced all attempts to obtain their object by physical force. August 26, an act for the establishment of Public Baths and Washhouses received the royal assent, and also the act for establishing County Courts. Sept. 4, twenty-four districts in Ireland were declared by proclamation to be in a state of distress, and the provisions of the Labour Rate Act were directed to be put in operation in them. Sept. 14, a formal protest was made by the British government against the marriage of the Duke de Montpensier, a son of the King of the French, with the sister of the Queen of Spain. Oct. 2, the distress in Ireland continuing, and the provisions of the Labour Rate Act proving worse than useless, the lord lieutenant issued a circular authorising the undertaking of works of permanent utility. Dec. 18, the island of Labuan was taken formal possession of by the agents of the British government. Dec. 18, a meeting was held in Edinburgh to consider as to the best means of relieving the distress in the Highlands and Islands of Scotland, where 330,000 persons were without the means of subsistence.

1847. Jan. 2, the British Association established, by which large sums were raised by subscription for the relief of the distress in Ireland and Scotland, in both of which countries numbers were dying of starvation. Jan. 19, parliament was opened by the Queen, who directed the attention of the Houses to the great distress prevailing, and called on them to provide measures for its relief. May 13, Daniel O'Connell died at Genoa, while on his way to Rome. June 8, the new Irish Poor Law received the royal assent; on the 21st, that for the improvement of towns; and on the 23rd parliament was prorogued. Oct. 17, thanksgivings were offered up in all the churches for an abundant harvest. Oct. 23, in consequence of a great monetary pressure, the temporary suspension of Sir R. Peel's Bank Restriction Act was ordered, and the order was withdrawn Nov. 23. Nov. 18, parliament re-assembled, and passed an act for the suppression of crime and outrage in Ireland.

1848. February 21, the revolution commenced in Paris by which Louis Philippe ceased to be king of the French. On the 24th the king abdicated. On the 26th the republic was proclaimed. Louis Philippe and his family fled, and arrived in England at the beginning of March. April 10, a proposed great Chartist demonstration on Kennington Common, near London. The government however had appointed special constables; an intended procession was prevented, and the affair passed off harmlessly. May 15, the state trials in Ireland commenced; the jury could not agree in a verdict as to Mr. O'Brien and Mr. Meagher. Mitchell was tried on May 22 for seditious writing in the 'United Irishman,' found guilty, and sentenced to fourteen years' transportation. June 18, Lieut. Edwardes, with a small force, engaged and defeated the army of the Dewan Moolraj. July 29, an engagement took place between the Irish rebels and the government forces at Ballingarry: the rebels were easily defeated. On August 5, W. S. O'Brien was captured, and on the 12th Meagher, O'Donohue, and Lyne. Aug. 20, twenty Chartist leaders arrested in the Blackfriars Road. Aug. 29, Sir H. Smith defeated the rebels under Pretorius at Bloem Platts, in the Cape of Good Hope colony. Aug. 31, the Health of Towns Act received the royal assent. Sept. 30, the Chartist trials were concluded in London, and Dowling, Cuffey, and others were sentenced to transportation for life. October 9, the trial of the Irish rebels concluded, and O'Brien, Meagher, O'Donohue, and McManus were sentenced to death. October 17, the Punjaub was annexed to the British possessions in India.

1849. January 13, the Sikhs defeated at Chilianwallah by Lord Gough. February 21, they were again defeated and completely routed at Chenaub. May 11, on the appeal of Smith O'Brien and others to the House of Lords the judgment was confirmed, and on July 9, they were all transported. May 13, a large meeting held at Cape Town to protest against the attempt to make the Cape a penal colony. June 26, the act for repealing the Navigation Laws received the royal assent, and on the 28th the Irish Encumbered Estates Act. September 16, prayers offered up in the churches for the removal of cholera, which had been raging in England for some time. November 5, Russia and Austria demand the expulsion or imprisonment of the Hungarians lately engaged in the insurrection against Austria; Turkey asks the assistance of England, and a British fleet enters the Dardanelles. December 1, the Dowager Queen Adelaide died. December 16, a large assemblage of tenant farmers and cottiers took place at Mullinahone in Tipperary to petition for Tenant Right.

1850. January 10, the Enterprise and Investigator leave Woolwich in search of Sir John Franklin. January 25, a meeting held in the Mansion House, London, in furtherance of the Industrial Exhibition of all nations. February 27, Sir C. Napier, commander-in-chief in India, disbanded the 66th Bengal Native Infantry for mutiny. June 4, an attack made on the Queen by Lieutenant Pate, who struck her with a cane. July 2, Sir Robert Peel died, in consequence of a fall from his horse. July 26, Baron Rothschild, having been elected for the city of London, attended the House in order to take his seat, but was refused because he objected to take the oaths on the faith of a Christian. August 5, the act for regulating metropolitan interments, forbidding burials in church-yards, received the royal assent, as also an act for the better government of the Australian colonies, forming Victoria into a separate colony, and giving it a representative legislature. August 14, the act enabling town councils to establish public libraries and museums also received the royal assent. August 21, the Queen embarked at Osborne to visit the King of the Belgians. September 24, the pope issued a bull establishing a Roman Catholic hierarchy in England, which, on its promulgation, occasioned great agitation. October 8, Captain M'Clure, in the Investigator, discovered the North-West Passage by Prince of Wales's Strait. The ship was subsequently frozen up, and the crew were not rescued till April 1853, when they made their way over the ice to Melville Island. November 22, a meeting of the clergy of the Established Church was held at Oxford to protest against the pope's bull, which was followed by public addresses for the same purpose to the Queen from various parts of the country. December 31, Sir Harry Smith, governor of the Cape of Good Hope, declared war against the Caffres. He had been attacked by them and narrowly escaped on the preceding day, and the Caffres defeated our troops in several places.

1851. January 27, Earl Grey in a despatch places the Clergy Reserves at the absolute disposal of the legislature of Canada. February 4, Parliament opened, and the Queen alluded to the Ecclesiastical Titles bill, as occasioned by the pope's recent bull. February 18, the trial of the London Dock Company for a fraud on the Customs ended this day by a verdict which was a virtual acquittal. February 22, the Russell ministry resigned, in consequence, as stated by Lord John, of the smallness of their majority against Mr. Disraeli's motion in favour of agricultural protection, and of Mr. Locke King having carried a motion against them in favour of the extension of the county franchise. On the recommendation of the Duke of Wellington the Russell ministry resumed their places on March 3. May 1, the Great Exhibition of the Industry of all Nations in Hyde Park was opened by the Queen. May 22, the governor of New South Wales issued a proclamation forbidding the search for gold in the newly discovered gold regions without a licence. By the beginning of June 20,000 persons were employing themselves at the diggings. August 1, the royal assent was given to the Ecclesiastical Titles Assumption and the New Metropolitan Cattle Market acts. September 27, the Submarine Cable Telegraph between Dover and Calais was brought into operation and was opened for public communication on November 13. October 23, Kossuth arrives at Southampton, on the 30th he went in procession to the Guildhall of London, where an address from the city was presented to him. November 6, the Caffres defeated a British force at Waterkloof. December 2, the Prince-President of France dissolved the legislative assembly, arrested Cavaignac, Changarnier, Thiers, and others, and on January 2, 1852, his continued authority was voted by 7,439,216 votes against 640,737.

1852. Jan. 1, the Roman Catholic synod of Thurles prohibited the Roman Catholic clergy from holding any office whatever in the Queen's colleges in Ireland. Feb. 3, the parliament met; on the 20th the ministry were beaten on the Local Militia Bill, and on the 23rd they resigned; they were succeeded by one under the presidency of the Earl of Derby, who, on announcing his acceptance of office on the 27th, deprecated the attempts which were being made to produce a panic-fear of invasion by the French. April 2, Martaban in Burmah was stormed and taken by the British, and on the 14th Rangoon was also taken. May 19, Bassein was taken. On June 1, Pegu, and on July 9, Prome, were taken by the British. April 13, Major-General Cathcart, who had superseded Sir H. Smith as governor of the Cape,

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issued a proclamation recognising the independence of the Boers of the Vaal river. June 1, the electric telegraph between England and Ireland opened for communication. June 2, the independence of Greytown guaranteed by the English and American governments. June 30, the act granting a representative constitution to New Zealand received the royal assent. July 1, the parliament was dissolved. July 3, a great Tenant-Right meeting at Waringstown in Ireland, at which Mr. S. Crawford, M.P., attended, was dispersed by the magistrates. August 11, Queen Victoria arrived at Antwerp on her way to Brussels. Sept. 14, the Duke of Wellington died; on Nov. 18, received a public funeral in St. Paul's, ordered by parliament. Nov. 2, a great Free Trade banquet held at Manchester, which was attended by 3000 persons. Nov. 23, three ships arrived in the Thames with a large quantity of Australian gold. Dec. 4, the Burmese attempt to retake Pegu, but are repulsed with great loss; on the 20th Pegu is annexed to the British empire by a proclamation of the governor-general of India. Dec. 16, in the new parliament which had assembled on Nov. 4 the ministry were beaten on the budget by 305 against 286; they immediately resigned; and on the 27th the Earl of Aberdeen announced that he had accepted office, and formed a new ministry.

1853. Jan. 5, the Emperor of China legalised the importation of opium, in order to make it contribute to the revenue. March 9, a treaty with the Caffre chiefs concluded by General Cathcart at King William's Town. April 1, a royal charter received at Manchester, constituting it a city. May 3, Prince Menzikoff presented the Russian ultimatum to the Turkish government, claiming for the czar the protectorate of the Greek Christians in the Turkish dominions, which was rejected. May 12, the Industrial Exhibition opened at Dublin. June 20, peace with Burmah proclaimed by the governor-general of India: the late king of Burmah had died, and his successor agreed to the terms proposed by the English. June 21, the Queen reviewed the troops encamped at Chobham. June 26, the Emperor of Russia issued a manifesto against Turkey, and announced the march of Russian armies upon its Danubian provinces. Sept. 27, Turkey declared war against Russia. Oct. 22, the French and English fleets entered the Bosphorus. Dec. 5, a protocol signed at Vienna by France, England, Austria, and Turkey, for the maintenance of the integrity of the Turkish empire.

1854. Feb. 13, Lord John Russell introduced to the House of Commons his new Reform Bill, which was abandoned on April 11, in consequence of the state of public business. Feb. 20, the Grenadier and Coldstream guards embarked at Southampton for Turkey, and other troops followed in rapid succession. March 11, the Queen reviewed a fleet at Spithead previous to its sailing for the Baltic. March 28, war declared by England against Russia. April 22, Odessa bombarded by the French and English fleets. June 7, a treaty concluded at Washington for facilitating the intercourse of the British North American colonies with the United States. June 8, the Crystal Palace at Sydenham opened by Queen Victoria. June 16, the act for doubling the income tax received the royal assent. August 7, the act for regulating Oxford University received the royal assent. August 16, Bomarsund was surrendered to the allied fleet. Sept. 14, the allied army landed in the Crimea, after having suffered severely from cholera during this and the preceding month. On the 15th the Russians evacuated Moldavia, and the Danubian provinces were garrisoned by the Austrians. On the 20th the battle of the Alma took place, and the Russians were defeated. Oct. 17, the bombardment of Sebastopol commenced. Nov. 5, the battle of Inkermann, when the Russians were again beaten. On the 14th a violent storm destroyed many ships laden with stores, and caused great calamities on shore. This was followed by a season of great suffering: the roads were impassable; the weather was bitterly cold; men and horses, ill supplied with food or shelter, perished in large numbers, while medical attendance and hospital accommodation were wofully deficient. Great dissatisfaction was expressed at home, and private subscriptions to a large amount were raised to alleviate the distress. Miss Nightingale organised a staff of nurses, and proceeded with them to Constantinople to superintend the hospitals, and attend the sick and wounded.

1855. January 6, conferences between the plenipotentiaries of England, France, Austria, and Russia, were opened at Vienna. Lord John Russell was the English plenipotentiary, and his conduct in supporting the propositions of Austria for a peace with Russia, formed the subject of a parliamentary discussion on July 6, and led to his secession from office on July 13. January 10, Sardinia joined the allies, and undertook to send troops to the Crimea. January 29, Mr. Roebuck's motion for a committee to investigate the causes of the sufferings of the army in the Crimea carried against the ministry by 305 to 148. In consequence the Aberdeen ministry resigned, and on February 10 was succeeded by one of which Lord Palmerston was the Premier. March 2, Nicolas, emperor of Russia, died, and was succeeded by his son Alexander II. April 17, the Emperor and Empress of the French arrived at Windsor on a visit to the queen. May 24, Kertch occupied by the Allies, whose fleets swept the sea of Azoff, and destroyed several towns and a vast number of vessels. June 18, the French attacked the Malakhoff and the English the Redan, but were repulsed. July 1, a large assemblage of persons took place in Hyde Park to protest against Lord R. Grosvenor's Sunday Trading bill, and some rioting occurred. The bill was withdrawn on the next day, but the meetings and the riots were continued on the two following Sundays. July 11, Sveaborg, in the gulf of Finland, was bombarded by the allied fleets. August 14, the Metropolis Local Management Act, constituting a representative board for the management of the improvements of the whole metropolis, received the royal assent. August 18, the Queen and Prince Albert paid a visit to the Emperor of the French in Paris. September 8, the French captured the Malakhoff, and in the night the Russians evacuated the south side of Sebastopol, of which the allies took possession. September 29, the Russians assaulted Kars, and were repulsed by the Turks, assisted by Sir W. F. Williams, several other English officers, and General Kmety. October 17, Kinburn, at the mouth of the Dnieper, surrendered to the allies, and on the next day the Russians blew up the fortress of Oczakoff. November 26, Kars was surrendered to the Russians, after a gallant defence; Sir W. F. Williams and the English officers were made prisoners, and treated with great kindness by the Russians. November 30, the King of Sardinia arrived at Windsor Castle on a visit to the Queen. December 19, the united kingdom of Sweden and Norway joined the alliance of the Western Powers.

1856. January 31, the Queen, on opening the session of parliament, announced the acceptance by Russia of the terms proposed for a general peace. February 1, Mr. Murray, the British minister to the Persian court, quitted Teheran in consequence of a dispute with the Persian government. February 7, the Queen, having created Sir J. Parke, one of the barons of the Exchequer Court, a peer for life only, a motion to refer the subject to a committee of privileges was carried against the ministers. The committee reported that such a peerage gave no right to sit in parliament, which was confirmed by the House. Ultimately ministers gave way, and Baron Wensleydale was created a peer in the usual form. February 25, John Sadleir, M.P. for Sligo, having poisoned himself, an investigation led to the discovery of a series of enormous frauds, through which the Tipperary Bank failed, and an immense amount of litigation and suffering among the shareholders followed. April 29, official proclamation made of the peace with Russia. May 3, an amnesty granted to the political exiles; Frost, Williams, Jones, Smith O'Brien, and others, subsequently returned to England. May 29, public celebration of the conclusion of peace; magnificent fireworks exhibited in London, Edinburgh, and Dublin, and a general illumination took place. July 12, the allies evacuated the Crimea. July 29, the act for establishing reformatory and industrial schools for criminal and vagrant children received the royal assent. August 20, the Queen of Oude arrived in England, to appeal against the annexation of her son's dominions to the British possessions in India. September 4, the Royal British Bank stopped payment; on the accounts being investigated gross frauds were disclosed; the failure caused a vast amount of distress; and ultimately the attorney-general undertook to prosecute some of the directors; an act of parliament was also passed in 1857 to render trustees more easily punishable for misconduct and misapplication of funds. October 11, the seizure by the Chinese in the Canton river of the 'lorcha' Arrow, gave rise to a series of attacks on Canton, from which place all the foreign commercial residents withdrew. November 10, in consequence of the Persians having taken Herat, in violation of a treaty, war was proclaimed at Bombay against that country. December 11, the collection of pictures belonging to Mr. John Sheepshanks was made over by him to the government as a gift to the nation. December 16, the Queen went to Spithead to receive from the government of the United States the Arctic discovery ship Resolute, which, having been abandoned in the ice by its crew, was found and recovered by an American ship, and now restored.

1857. January 27, the Indian army landed at Bushire in Persia, capturing the place with small opposition. February 2, the army advanced to Burezjoon, where the Persians abandoned their camp and stores, and retreated; but endeavoured to intercept the British force on its return on February 7, when they were utterly defeated. On March 26, the town of Mohammerah was taken; but in the meantime a treaty of peace had been concluded at Paris on March 4, Persia agreeing to withdraw from Herat; and the war ended. March 3, the ministry were defeated on a motion by Mr. Cobden, involving censure on them for the attack on Canton. Lord Palmerston then announced his intention of appealing to the country as soon as the indispensable business of the House could be got through. Parliament was dissolved on March 21, and a new one summoned, which met on April 30. In the new elections the most remarkable fact was that Mr. Bright, Mr. Cobden, and most of what were called the 'Peace Party,' failed in getting returned. March 14, the treaty with Denmark for the abolition of the Sound Dues was signed at Copenhagen. An indemnity was to be paid to Denmark, of which England's share was settled at 1,300,000*l.* and the dues ceased from April 1. May 5, the Art Treasures Exhibition was opened at Manchester by the Queen and Prince Albert. May 7, a mutiny broke out in the Indian army; six regiments revolted, took possession of Delhi, and massacred many of the English residents. The mutiny spread, and nearly all the Bengal army joined it. An emperor was proclaimed at Delhi, and a few Europeans and some faithful native troops assembled to besiege it. May 25 and 27, Commodore Keppel, with a British naval force, attacked a number of Chinese junks in Escape Creek, and on June 1, another attack was made on those assembled in Fatshan Creek, in

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the Canton river. Both attacks were successful, numerous junks were destroyed, a quantity of cannon taken, and a large part of the enemy's force killed. June 17, the mutineers in India attacked Cawnpore, but were repulsed. They however renewed their attacks; the British commander, Sir Hugh Wheeler, was killed, and on June 20 the garrison was obliged to surrender to Nena Sahib, the Mahratta chief of Bhitoor, on an agreement of being allowed to depart for Allahabad. When they were embarked in boats on the Ganges for that purpose, cannon were fired on them, many boats were sunk, and those who landed were cut down. July 3, General Havelock marched against Cawnpore, and, after defeating the enemy in three battles, regained possession of the town on July 17. June 25, an order in Council directed that in future Prince Albert was to be prayed for in the churches and addressed as the Prince Consort. July 10, the Oaths Bill, by which Jews would have been admitted to parliament, was rejected in the House of Lords, after being carried in the Commons by a large majority. August 7, the laying down the Submarine Cable between Valentia in Ireland and St. John's, Newfoundland, was commenced. After laying down nearly 300 miles, the cable broke, and the undertaking failed for the present. [*See* SUPPLEMENT.]

VIDA, MARCO GIROLAMO, born at Cremona about the year 1490, studied at Padua and Bologna, and distinguished himself in the classical studies, and especially in Latin poetical composition. He afterwards entered the order of the regular canons of the Lateran. He went to Rome about the beginning of the pontificate of Leo X., who happening to see his little Latin poem on chess, 'Scacchia ludus,' and another entitled 'Bombyx,' or the Silkworm, took him into favour, and urged him to undertake the composition of a more important and regular poem on the life of our Saviour, and in order to enable him to apply himself undisturbed to his poetical studies, the pope bestowed upon him the priory of San Silvestro at Frascati. Vida accordingly began his poem entitled 'Christiados,' of which he presented two cantos to Leo X., who praised them greatly, but the poem was not finished for many years after. Meantime he published, in 1527, his didactic poem 'De Arte Poetica,' which has been extolled by Scaliger, Batteux, and other critics, as being his best work. It has been translated into English, and has been praised by Dr. Johnson, and by Pope in his 'Essay on Criticism.'

Clement VII. appointed Vida apostolic protonotary, and in 1532 made him bishop of Alba in Piedmont. Ughelli, in his 'Italia Sacra,' speaks at length of the meritorious conduct of Vida during the thirty-four years that he administered the see of Alba. When the French besieged that place in 1542, the bishop assisted at his own expense the poor inhabitants, and supported the spirit of the garrison until the besiegers were obliged to raise the siege. Vida afterwards repaired to the Council of Trent, where he became intimate with the Cardinals Pole, Cervini, and Dal Monte, and with the learned Marcantonio Flaminio, and in the familiar conversations which he had with them he conceived the plan of his dialogues 'De Dignitate Reipublicæ,' which he afterwards published and dedicated to Cardinal Pole. In the year 1549, on the occasion of a dispute about precedence between the towns of Cremona and Pavia, the citizens of the former intrusted their townsman Vida with the defence of their claims, which were to be laid before the senate of Milan for its decision. Vida wrote three orations: 'Cremonensium Actiones Tres adversus Papienses in Controversia Principatus.' In these compositions Vida gave way perhaps too much to municipal feelings, and indulged in invective against the people of Pavia, for which his orations were called Vida's 'Verrinæ.' Giulio Salerno, on behalf of Pavia, replied to Vida, in his 'Pro Ticinensibus adversus Cremonenses de Jure Possessionis,' which however were not printed, as the question was dropped.

Vida died at Alba 27th September 1566, and was buried in the cathedral of that town. It seems that he died poor. Besides the works mentioned in the course of this article, he wrote sacred hymns in Latin, and other minor compositions both in Latin and Italian. Vida was one of the most learned scholars and most elegant Latin writers of the 16th century. His contemporary Sadoleto, a competent judge, affirms that his Latin verse approached near to the dignity of classical poetry. His poem on the Life of Christ, in six books, is a close imitation of Virgil, for which the author was styled 'the Christian Virgil.' Vida wrote also a small poem on the challenge and fight between thirteen Italians and the same number of Frenchmen in Apulia, in February 1503, in which the Italians remained victorious. Of this inedited poem a fragment was published at Milan in 1818: 'Marci Hieronymi Vidæ XIII. Pugilum Certamen.' There is an account of this same occurrence in Italian prose: 'Istoria del Combattimento de' tredici Italiani con altrettanti Francesi, fatto in Puglia tra Andria e Quarati,' by a contemporary and a spectator of the fight, which has furnished the subject of Azeglio's historical novel, 'Ettore Fieramosca o la Disfida di Barletta.'

(Corniani, *I Secoli della Letteratura Italiana;* Tiraboschi, *Storia della Letteratura Italiana;* Giraldi, *De Poetis Suorum Temporum;* and the biography of Vida, in the edition of his works published at Oxford, 1722.)

VIDOCQ, FRANÇOIS-JULES, the chief of the detective brigade (Brigade de sureté), at the prefecture of the Paris police, established in 1812, whatever must be thought of his early life as a thief and inmate of the convict yards, undoubtedly did real service to France, by his active pursuit of the marauders, who levy contributions on their neighbours' goods. He was born at Arras, the chief town in the department of the Pas de Calais on the 23rd of July 1775. His father was a baker, and was chosen to supply the local government, during the revolution, with bread, flour, &c. Young François was employed in the business before he was thirteen; but formed acquaintances who led him to purloin his father's money by means of several artful contrivances. These being detected, the boy began to pilfer the stock, spending the proceeds with his companions at a neighbouring wine shop. A watch was at length set over him; which did not prevent his stealing two silver forks and spoons, and pledging them. For this offence his father gave him in charge, when he was sent to the House of Correction for a few days. While in confinement he was incited by a young fellow prisoner to rob his father again, by picking the lock of the till, and taking out the whole contents, amounting to 50*l.* Having divided this money with his accomplice, he left Arras, intending to sail for the United States; but the high price of the passage made him change his mind; and being at Ostend a few days after, he was plundered by a sharper of all his ill-gotten gains.

In this state of destitution, he hired himself to an itinerant showman, who kept a small ménagerie. His allotted task consisted at first in sweeping out the cage and the reception room. His master, after promoting him to the rank of tumbler and acrobat, wanted him to play the part of a savage who eats raw flesh and drinks blood. The wretched boy refused to undertake this new character, and was discharged. He next took service with the master of a puppet show; from whom he passed into the hands of a peregrinating quack-doctor. At length weary of this hard probation of vagrant life, which had lasted two years, the seeming penitent returned home, and a kind old priest prevailed on his father to forgive him and receive him. This was in 1791, in his 16th year.

But he was too idle and restless for regular work; so he enlisted (after one or two escapades), in the regiment of Bourbon, and set out for Belgium, then the seat of the new war, between France and Austria. He was present in several actions, and was made a corporal; but, having quarrelled with his drum-major, and challenged him to fight, he deserted to avoid a court martial. He then enlisted in the 11th chasseurs, and fought at the battle of Jemappes, November 6, 1792. Having distinguished himself at the capture of Longivy, under Kellermann, October 20, 1792, and being of unusual stature for his age, he was made a corporal of grenadiers. A day or two after he was recognised as a deserter, when he made his escape to the Austrian outposts. Unwilling however to fight against his own countrymen, he counterfeited illness, and began to teach fencing.

After a short stay with the Austrians, he got back to France, entered the 14th regiment, and then returned to the 11th, being present at several actions, and being wounded three times. One of his wounds obliged him to return to Arras, where in consequence of a quarrel he was denounced to the Revolutionary Tribunal as a 'Modéré,' and thrown into prison. However he was soon after released, owing to the good offices of Mademoiselle Chevalier, the daughter of the notorious Joseph Lebon. He married her in 1793, but they separated almost immediately. The next year he went to Brussels, became a professed gambler, made love to a countess under a feigned name, and repenting of his treachery or fearing punishment for bigamy, just as he was about being married to her, confessed the imposture, was rewarded with a considerable sum of money, and took the diligence for Paris, which he entered for the first time in 1796, at the age of twenty-one.

He had not been in the capital many weeks, before the dangerous society of gamblers, swindlers, and loose women, left him once more penniless; which compelled him to return to the army of the north. Several fresh instances of folly, three imprisonments, and as many escapes, succeeded; after this he was confined in the prison of Douai, where he remained eight months. During his confinement, he was mixed up in a case of forgery, which in his autobiography he tries to explain as an act of inadvertence, rather than of guilt. For this however he was tried, convicted, and sentenced to eight years' penal servitude at the galleys. As they conducted him, bound to the chain, he excited a revolt among the convicts, but the attempt to escape having failed, he reached Brest, and remained six years at the bagne. In this place he completed his studies of the manners, the crafts, the habits of every class of thief. Two years before the expiration of his penalty, he contrived to escape from the convict-yard, assumed the name of Duval, and returned to his own neighbourhood, where he became an usher to a school at Ambricourt, near Lille. He was soon re-captured, and sent to Toulon. From this convict-yard, he then made what he calls "his finest escape." After this he joined a band of freebooters in the south, who plundered the stage-coaches on the highroads. But these malefactors having detected the brand of the convict on his shoulder, dismissed him from their company, having first made him swear not to betray them. He resolved to be revenged; and this incident became the turning point in his fortune.

As he was making for the north, Vidocq, having no passport, was arrested and taken before a magistrate, to whom he offered to give such intelligence as would enable him to surprise his late comrades in the act of plunder. For this purpose, he applied for a temporary

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release. But the magistrate demurred. "Suppose, on my way to prison," said Vidocq, "I get away from my keepers, come back to you, and resume my bondage, will you then grant me the provisional freedom I now solicit?"—"Yes," replied the judge. He escaped, and made good his offers to assist justice. This service was followed by others far more considerable. These events took place in 1804, but he continued for several years the slave of his antecedents. In 1806 he went to Paris again, where he maintained himself by following the handicrafts which he had learned during the course of his nomadic life. He became a toy manufacturer, a dealer in hardware, and a tailor; but other thieves, who had known him in prison, and who were well acquainted with his embarrassments, left him no peace: sometimes they wanted money, at others they proposed a good bargain; next it was some plunder to be hid. On one occasion they borrowed his cart, to convey the body of a murdered victim to a place of safety. His state in the end became intolerable.

In 1809, driven to extremity, Vidocq presented himself before M. Henri, the commissioner of the secret police of Paris, acknowledged his critical condition, and offered to give valuable information in case he might be allowed to come and go freely. This proposal was not accepted until his solicitations had been several times renewed, in the midst of which he was once more arrested. On this occasion he was sent to Bicêtre, when M. Henri, interested by his perseverance, and struck with the pointed nature of his proposals, which he continued to make by correspondence, at last consulted the Minister of Police, Pasquier, who returned a favourable answer, in which Vidocq was instructed to furnish information. His revelations then became so numerous and so important, that his liberty was granted him not long after.

The qualities he displayed in his new functions, soon attracted attention. Few detective officers ever possessed so much presence of mind, keen intelligence, bodily strength, courage, and diligence; besides that fluency of slang and banter, which is the eloquence of the vulgar. He made it a point, from the outset of his new vocation, to produce at once the culprit and the proofs of his crime. The receivers of stolen goods found in him a more relentless enemy than the thief. At first he held but a humble employment under the regular police officers; but, in 1813, he was withdrawn from their control and placed under the orders of M. Henri alone. His captures were extraordinary. The famous thief Delzève, and Folard, the robber who afterwards stole the medals of the Royal Library, were surprised at their work, and handed over by this secret agent to justice. La Courtelle, a sort of St. Giles's, infested with the worst vagabonds, was purged; the great burglar, Desnoyers, and thirty-two of his accomplices were taken. About the same time, the famous brigade of detective police (Brigade de Sûreté), directed by Vidocq, was formed, consisting at first only of four men; in 1817, the number rose to twelve; and in 1824, when its complement was full, it contained twenty-eight detectives. "It was with this limited force," says Vidocq, "that I had to watch and look after 1200 returned transports, and issue every year from four to five hundred writs." In the single year 1817, he effected 772 arrests, and 39 seizures of stolen goods. His useful brigade cost but 2000*l.* a year, of which he enjoyed a salary of 200*l.* During the whole term of his official employment, he was the butt of continual charges, suspicious, and open accusations. He was said to take part in every crime, to incite robberies for the sake of arresting his dupes, and to have a share in all the plunder. This obloquy rose so high as at length to alarm the government, and in 1825 he was superseded in his functions by Lacour, whose antecedents resembled his own. In 1826 he established a paper manufactory at Saint-Mandé; and in 1827 he wrote his autobiography, which was published in Paris, by the bookseller Tenon, in 1829, in 4 vols. In 1831-32 he was employed to detect some of the political agitators of the day, but his vocation was not either permanent or precise. Then, in 1834, he set up an office for information on behalf of Trade and Commerce, the object being to enable the fair trader, when applied to for credit, to ascertain the degree of trust to which his new customer was entitled. In 1844, stimulated by the success of Eugène Sue's 'Mysteries' at Paris, and certain works of the same questionable character, which had appeared in London, he republished his Mémoires, under the title of 'Les Vrais Mystères de Paris.' The morbid taste for notoriety of any kind which then seemed to exist, induced Vidocq to visit London, and exhibit himself, with many curious articles used by French burglars, in the rooms of the Cosmorama in Regent Street. But this speculation did not answer his expectations. Soon after he fixed himself in Belgium, where he died in 1850.

VIEN, JOSEPH-MARIE, one of the most celebrated French painters of the 18th century, was born at Montpellier, June 18, 1716, and was the pupil of various painters, among them A. Rivalz, of Toulouse, and finally C. Natoire, at Paris, whither he repaired in 1740. He was very sickly in his youth, and his parents thought that even the fatigue of the drawing-board was more than his strength could bear, and endeavoured to lead him to other pursuits; his own enthusiastic devotion to art however got the better of all obstacles, and in the year 1743, he competed successfully at Paris, for the grand prize of the French Academy, and obtained accordingly also the government pension for Rome. The subject of the picture was the Plague of the Israelites in the time of David. In 1744 he departed for Rome and remained there until 1750, when he returned to Paris. Besides numerous studies he painted many excellent pictures during his six years' residence in Rome, including several church or altar pieces of great merit, as the Slaughter of the Innocents, St. John for the town of Montpellier, and the only two pictures by Vien now in the gallery of the Louvre, Saint Germain and Saint Vincent receiving the Crown of Glory from the hands of an Angel, and the Sleeping Hermit.

These were followed by a long series of works at Paris, many of them compositions of the highest pretensions, and indicating a decided revival in the French school of painting from the insipid puerile state to which it had been reduced by Vanloo and Boucher. The pictures of Vien approach the style and technical excellence of the scholars of the Carracci, though for some time his works were much maligned by the scholars of Boucher and Vanloo, and among them his own master Natoire. His St. Denis preaching to the Gauls, one of his best works, was pronounced by them inferior to the picture by F. Doyen of the Miracle des Ardens, illustrating the tradition of the miracle performed by St. Généviève when by her prayers she arrested the conflagration of Paris, which was caused by lightning in the year 1129. Vien's picture was placed in the church of St. Roch, where Doyen's is also now placed: they are nearly the same size, being about 24 feet high by 13 wide. In a few years however, and before the French revolution, Vien was justified by his contemporaries, who gave him the title of regenerator of painting in France: Count Caylus had always been an admirer of his genius. It was his object to restore the study of the antique, and of nature as represented in the works of the best Italian masters, and he succeeded to a considerable extent in both respects; but his admiration for the antique was carried to the utmost extreme by his pupils, Vincent and David and their scholars.

Vien was elected a member of the French Academy in 1754, when he gave as his presentation piece, a picture of Dædalus attaching his Wings. In 1775, after the painting of his picture of St. Denis, which was exhibited in the Louvre in the previous year, he was decorated with the Order of St. Michel, and was appointed Director of the French Academy at Rome, where he resided from that time until 1781, and was elected in the mean while member of the Academy of St. Luke. After his return to Paris he became one of the rectors and Director of the Academy there (he had previously been professor); and he was finally appointed principal painter to the king in 1789. This post he of course lost at the revolution, but he was from its foundation a member of the Institute of France; he was also created by Napoleon a member of the senate, a count of the empire, and a Commander of the Legion of Honour. He died at Paris, March 27, 1809, having nearly completed his ninety-third year, and he was buried in the Pantheon. He painted until within a year of his death. Vien's pictures are very numerous, amounting to little short of two hundred; this number would not be great, if many of them were not of very large proportions. Few of them have however been engraved; the St. Denis, already mentioned, which is by some considered his masterpiece, has been engraved only in outline by C. Normand for the 'Annales du Musée,' published by Landon, and in the 'Musée de Peinture,' &c., of Réveil and Duchesne. His works are from various subjects, but chiefly from the Sacred Scriptures, from ancient and modern history, and from Greek mythology. Among his more celebrated pictures are:—Julius Cæsar contemplating the Statue of Alexander at Cadiz, and regretting that he was still unknown at an Age when Alexander was already crowned with Glory; the Consecration of the Equestrian Statue of Louis XV.; Marcus Aurelius causing Provisions to be distributed among the People; St. Louis vesting the Regency of the Kingdom in his Queen, Blanche of Navarre; St. Jerome; the Embarkation of St. Martha; Christ breaking Bread; the Resurrection of Lazarus; the Virgin attended by Angels; St. Gregory; Briseis in the Tent of Achilles; the Parting of Hector and Andromache; Hector exhorting Paris to go out to battle; Venus wounded by Diomede; Æneas pursuing Helen during the burning of Troy; Andromache showing the Arms of Hector to her Son; Mars forcing himself from the Arms of Venus; Cupid and Psyche; Sappho playing on her Lyre; Proserpine adorning the Statue of Ceres; Cupid flying from Slavery; a Woman selling Cupids; and a young Greek Girl comparing her Bosom with a Rose-bud.

Vien has left also many drawings, some in series, as:—The Sports of Nymphs and Cupids, in 20 pieces; the Vicissitudes of War, also in 20 pieces; and the Union of Cupid and Hymen, Love and Marriage, in 36 pieces. There are also some etchings by Vien: he executed a set from a series of designs of the Adventures of Lot and his Daughters; and a Fête or Masquerade given by Vien and other students of the French Academy at Rome, to the Cardinal de Larochefoucauld in 1748: it is in 32 pieces, under the following title—'Caravane du Sultan à la Mecque, Mascarade Turque donnée à Rome par Messieurs les Pensionnaires de l'Académie de France et leurs Amis, au Carnaval de l'Année 1748; Jos. Vien inv. et sc.'

Madame Vien, born Marie Reboul, was a distinguished painter of birds, flowers, and still life; and was a member of the old French Academy of Painting. She died in 1805, aged seventy-seven.

Joseph-Marie Vien, the Younger, the son of M. and Madame Vien, though a distinguished portrait-painter, practised only as an amateur. He was born at Paris, in 1761. He exhibited several pictures in the

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Louvre during the first quarter of the present century: among them a portrait of his father, as M. Vien, sénateur, in 1804.

(Gabet, *Dictionnaire des Artistes de l'École Française au dix-neuvième Siècle*; Fiorillo, *Geschichte der Mahlerei*; Landon, *Annales du Musée*; Réveil et Duchesne, *Musée de Peinture*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.)

VIETA, FRANCIS. Much has been said of the writings of Vieta, but very little on his life, and that little has often been wrongly given. In the absence of all good sources of reference, we are under the necessity of giving somewhat more space to this biography than is usual.

François Viet, Viette, or de Viette (his name is given in these ways, and in one of his own writings it is Latinised Fr. Vietæus, but more usually Vieta), was born at Fontenai-le-Comte, a small town not far from La Rochelle, in the year 1540. His family, if we may judge from the position which he occupied during the greater part of his life, must have had both rank and interest. We may connect the epoch of his birth with other parts of the history of science, by stating that he was born about the time when algebra was introduced into the northern parts of Europe from Italy, in the thirty-ninth year of the age of Cardan, and three years before the death of Copernicus, while Napier, Harriot, and Galileo were respectively 10, 20, and 24 years his juniors. Of his education and early years we know nothing, and the scanty materials for the rest of his life are found principally in the work of his friend the president De Thou ('Hist.,' lib. cxxix.). Bayle charges this celebrated writer ('Dict.,' art. 'Rasario') with inaccuracy in his accounts of learned men; if we may disregard this imputation in the case of Vieta, with whom the biographer was personally and intimately acquainted, we cannot all the more help wishing that the facts preserved had been more in number, and of somewhat closer connection with the scientific pursuits of Vieta. The whole of De Thou's account does not amount to more than a few insulated anecdotes, which are often repeated; and the want of information from other quarters respecting one of the greatest mathematicians of the 16th century, may be accounted for if we remember the troubled times in which he lived, and the rule which he appears to have followed of printing all his works at his own expense, and distributing them as presents among his friends. This has been found almost uniformly to be a successful mode of preventing or diminishing posthumous fame.

The life of Vieta was passed in the public service: on the resignation of De Thou, he was made master of requests. We have seen it said that he held this office under Henry III., and elsewhere that it was in the household of Margaret, wife of Henry IV. Both statements are probably true; since De Thou assures us that his attention to the mathematics was only the relaxation of a whole life spent in public business, for which, says the historian, he had both talent and industry. And Vieta himself, in his answer to Adrian Romanus, says that he cannot profess to be a mathematician, but only a person to whom mathematical studies are delightful when he has leisure. He lived and held office through the religious troubles of the reigns of Henri III. and Henri IV.; a letter of his friend Ghetaldi, hereinafter mentioned, proves that he was on the council of state in the latter reign, and we must suppose that his love of study induced him to confine himself to the simple duties of his calling. It seems however that he did not entirely escape the dangers of the time, or the attacks of the opposite party. In his dedication to Catherine de Parthenai, duchesse de Rohan, and mother of the Duc de Rohan, well known as the leader of the French Protestants in the time of Louis XIII., he addresses that lady as one who had saved him from imprisonment and certain death; which means, we suppose, that he had fallen into the hands of the Huguenots. He proceeds to aver, but whether this be fact or dedication we have no means of knowing, that it was her love for and great skill in mathematics which first incited him to that study. Her literary attainments are mentioned by her biographers, and the account given by Vieta may be perfectly true. There is only one story in De Thou of his political services:—The extent and scattered character of the Spanish dominions having rendered their communications insecure in time of war, a cipher was invented with more than 500 characters, and these not permanently retaining the same signification. The complexity of this method foiled the ordinary decipherers, and application was thereupon made to Vieta, who without any difficulty discovered the secret, which was used for more than two years, to the great loss and annoyance of the Spaniards. These, perceiving that their cipher was detected, and imagining that no human skill was equal to such an effort, attributed the discovery to magic, and took care to publish this report throughout Europe, but particularly at the court of Rome. But the imputation failed to excite any odium, and was received, says De Thou, *non sine risu et indignatione rectius sentientium*; heresy had taken the place of sorcery. It is therefore not true, though some writers have said it by way of mending the story, that Vieta was actually cited to appear at Rome and answer the charge of dealing with the foul fiend.

Indirectly connected with the politics of the day is the share which Vieta took in the controversy on the reformation of the calendar. This, as is well known, was completed under the auspices of Pope Gregory XIII., in 1582, though the subject had been in agitation more than a century, and the change had even been projected by Sextus IV., in 1474. The plan finally adopted was that of Lilius, an astronomer of Calabria, who died before its presentation to the pope, and the execution of it was intrusted to the Jesuit Clavius. It is to be remembered that the true time of keeping Easter was then thought of the utmost importance, and that heterodoxy in this particular had more than once been thought worthy of excommunication. The reformed calendar was attacked by Vieta, Joseph Scaliger, and others, the first of whom published in the year 1600 what he called the true Gregorian calendar, and prefixed to it the bull of Gregory XIII. On this work it will be sufficient to say that Montucla and Delambre unite in condemning the ideas of Vieta: he made 3400 Julian years contain exactly 42,053 lunations, the error of which is a trifle more than that of the astronomy of his day. His work was carried by himself to Cardinal Aldobrandini, who was then at Leyden on a mission from Clement VIII. He had however no success with the cardinal, "as I warned him when he set out," says De Thou, "feeling sure that an improvement adopted by the princes of Christendom after so much deliberation, would not easily be modified, even for the better, by those who think it a secret of government never to confess that they either have erred or can err." Clavius simply replied to Vieta by referring him to a work on the Gregorian calender which he was then preparing, and which he stated would contain a full reply to all the objections. This answer seems to have enraged Vieta beyond his powers of forbearance. Perhaps he felt indignant at not being considered worthy of a separate reply, or perhaps the malady which afterwards destroyed him had begun to act upon his mind—which last may be charitably hoped. In 1602 he published his expostulation against Clavius, a tract of three pages, which Montucla is surprised his editors should have permitted to descend to posterity. He charges his opponent with evasion, and asserts that he ought to have retracted his error for the sake of the mysteries of religion, the peace of Christendom, and the divine authority of the supreme pontiff. He accuses Clavius of having slandered him to the pope, of contempt of religion, of falsehood in mathematics and theology; and urges upon him the danger that the Protestants might, through his obstinacy, get hold of the real calendar (his own) by themselves, and not from the papal authority. He calls upon Clement to alter the bull of his predecessor, and brings forward, curiously enough, as a precedent, that Augustus Cæsar, a Pontifex Maximus, had changed the arrangement of the year ordained by Julius Cæsar, another Pontifex Maximus. Finally, in order that no manifestation of bad feeling might be wanting, he calls upon the order of Jesuits to excommunicate all who should by design and fraud stand in the way of the good of Christendom; meaning, of course, Clavius and his followers. To this explosion of passion Clavius did not condescend to reply; but throughout his work, which appeared in 1603, the year of Vieta's death, he treated the latter with the respect due to his genius. De Thou gives a partial friend's account of this controversy; for he says that on the refusal of Clavius to adopt the emendations of Vieta, the latter sent him a serious expostulation, and that had Vieta lived, the matter would not have stopped there, since those who did not hesitate to pluck at the beard of a dead man, would have beaten the living one, had they dared. The anonymous author of the life of Vieta in the 'Biographie Universelle' has followed De Thou in the preceding description of the controversy, probably from having never seen anything but copies of this description.

It can hardly be supposed that so severe an attack upon the bull of Gregory XIII. would pass altogether unnoticed at Rome; and the treatment of Galileo, which was not many years after Vieta's death, may lead to a suspicion that, if Vieta had not died opportunely, he would have been compelled to desist from his opposition; and certainly, if the Inquisition had caught him on this matter, he would not, after the hint which he had thrown out about Clavius, have had the sympathy which posterity, with one voice, has expressed for Galileo. There is a circumstance which seems to us to make it probable that the storm was brewing. In 1603, just before Vieta's death, Theodosius Rubeus (author of a work called 'Diarium Universale,' published in 1581, and which seems to have been reprinted with additions in 1693), an ecclesiastic at Rome, published, "permissu superiorum," an expostulation against Vieta on behalf of Clavius; a work, of which we never saw any mention, except in a manuscript cross-reference from 'Vieta' in the catalogue of the British Museum. This expostulation was dedicated to the pope, in terms which, unless used by permission, were presumptuous in the highest degree; since they certainly imply that the writer was empowered to say that recourse would be had to authority, if that expostulation were not sufficient. As this tract is never cited, and not easily obtained, we give at length the passage to which we allude:—"Itaque cum apud te solum, Pater Beatissime, hæc causa, cujus cognitio tua est, sit agitanda, censui *sub augustissimo nomine tuo*, hanc meam admonitionem in publicum dare, ut omnis provocandi ansa Vietæ tollatur, *et tandem huic controversiæ auctoritate tuâ finis imponatur*." Rubeus afterwards pays a high testimony to the extent of Vieta's acquirements, which is well confirmed by such scattered notices of him as exist. He says that he feels it necessary to speak strongly in behalf of Clavius, since the latter is contending single-handed with one who is both lawyer, theologian, mathematician, orator, and poet.

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What more we have to say of Vieta must appear in connection with his friendships or his writings. He died at Paris in 1603, according to De Thou: Weidler says December 13, but without stating from whence. Of his attachment to study the former writer says it was so excessive, that he often continued for three days together, fixed in thought, without stirring from his chair, or taking more sustenance or sleep than nature absolutely required. In religion he appears to have been a zealous Roman Catholic, at least towards the end of his life, and in politics a confirmed believer in the divine right of kings. The assassination of Henry III. seems to have dwelt upon his mind for years, so much as to force him to recur to it in his writings, in places where political allusion is a curious kind of digression. Thus, at the end of his 'Responsa Mathematica,' published in 1593, he suddenly breaks off from the subject of the Calendar to refer to that event, which took place in 1589: 'Sed de iis tollendis ad ecclesiasticos referam commodiore loco, ac ipsis detegam periodum quæ summo ipsorum applausu mirum solis et lunæ consensum prodat εἰς ἱερὰ ἐπιμήνια. Sed,

> "Eheu! quis unctum chrismate mystico
> Necara regem, sacrilegâ manu,
> Ausus cucullatus sodalis
> In numerum colitur Deorum!
>
> "Pii haud vacillent, ECCE MALUS BONIS.
> Tremant procaces, ECCE BONUS MALIS
> Non competer nomen sodali
> Omen et imposuit nefando,"

The allusion in the verses is to Jacques Clement, who after the assassination of the king, was considered as a saint by his party.

This article is the proper place of reference to two minor mathematicians, who are hardly worth separate articles, but who owe some of their fame to their connection with Vieta:—Adrian van Roomen, and Marino Ghetaldi.

ADRIAN VAN ROOMEN, commonly called ADRIANUS ROMANUS, was born at Louvain, September 29, 1561, and died May 4, 1615 (1625?). He published various works, of which the names may be found in Vossius 'De Scientiis Mathematicis.' The story of his acquaintance with Vieta is told by De Thou, but more in detail by Tallemant des Réaux, whose 'Historiettes' (written before 1657) were published at Paris, in 6 vols. 8vo, 1834-35. In his 'Idea Mathematicæ,' &c., Antwerp, 1593, Romanus proposed a problem to all the celebrated mathematicians whom he knew by reputation, naming them, but without a Frenchman among them. Shortly after, the ambassador of the States being at Fontainebleau, in conversation with Henry IV., who was enumerating to him the celebrated men of the country, said, "But, Sire, you have not a mathematician, for Adrian van Roomen does not name one Frenchman in his list." "Indeed I have, though," answered the king; "and an excellent one—let some one call M. Viète." Vieta came, was presented to the ambassador, who gave him Van Roomen's problem, placed himself at a window, and, before the king left the room, wrote two solutions with a pencil. In the evening he sent several others, offering more, as he said the problem was capable of any number. Van Roomen, immediately on hearing this, set off to Paris to see Vieta, followed him to Fonteney, and spent some weeks with him. We shall see more of his problem presently. Tallemant, who was evidently not a mathematician, tells us the sort of impression which Vieta's writings had created about the middle of the 17th century. He says that this M. Viète, who had learnt mathematics by himself, there being nobody to teach him in France, wrote treatises so difficult that no one of his age could understand him; that one Lansberg, if he mistakes not (but he does mistake), first deciphered some of them, and that since his time people had made out the rest. It is worth noting that this same Tallemant is a witness independent of De Thou; for he informs us that Vieta died young, of study, whereas, had he seen De Thou's account, he would have found in the very first words that Vieta died "anno climacterico." And yet Alexander Anderson, who must have known his friend's age, calls his death, "fatum immaturum."

MARINO GHETALDI, of Ragusa, was of a good family, but of his life we can find nothing; nor of his death, except that it took place before 1630. Tallemant, already cited, says that a Ragusan gentleman, called Galtade (Ghetaldi), procured himself to be made minister of his native republic in France, that he might have the acquaintance of Vieta. Ghetaldi, in the letter already alluded to, says he was at Paris on his own affairs when he first met with Vieta. The works of Marino Ghetaldi are—1, 'Nonnullæ Propositiones de Parabola,' Rome, 1603; 2, 'Promotus Archimedes,' Rome, 1603, a work on specific gravities, which is sometimes cited on matters of weights and measures; 3, 'Apollonius Redivivus,' Venice, 1607; 4, 'Supplementum Apollonii Galli,' Venice, 1607, in continuation of the tract of Vieta presently mentioned; 5, 'Apollonius Redivivus' (the second book), Venice, 1613; 6, 'Variorum Problematum Collectio,' Venice, 1607; 7, 'De Resolutione et Compositione Mathematica,' folio (all the others being quarto), Rome, 1630 (posthumous). There is not much of algebra in Ghetaldi's writings, but what there is comes from the school of Vieta: the author so far bears out Tallemant's story, that he speaks of his intimate friendship with Vieta at Paris. Alexander Anderson (born at Aberdeen in 1582), who taught mathematics publicly at Paris, was the editor of two of Vieta's works, which came into his hands, one from the author, the other from his executors, as will presently appear. [ANDERSON, ALEXANDER.] Nathaniel Torporley may also be named in this connection, he having for several years acted as Vieta's amanuensis. [TORPORLEY, NATHANIEL.]

It may perhaps save some bibliographical student a hunt for an imaginary work of Vieta if we mention here the 'Supplementum Fr. Vietæ, ac Geometriæ totius Instauratio,' Paris, 1644, by A. S. L. This A. S. L. is Antonio Sanctini of Lucca, who had a few years before published 'Inclinationum Appendix,' &c., with his name. At the head of his dedication he calls himself *Constantius Silanius Nicenus* which is an anagram for *Antonius Sanctinius Lucensis*. The work itself is an impudent attempt to connect Vieta's name with pretended solutions of the problem of two mean proportionals, the multisection of the angle, &c. Both Sanctini's works were answered by P. P. Caravaggi of Milan, in his 'In Geometria, &c. Rimæ detectæ,' &c., Milan, 1650. Sanctini's algebra is of the school of Vieta. It is a striking corroboration of what may be suspected for other reasons, namely, how little Vieta was appreciated in France for many years after his death, that of all the persons we have mentioned as connected with him, not one is a Frenchman; but nevertheless some part of his works was translated into French by one Vaulezard: we know that this translation exists, but we cannot find any mention of it.

The writings of Vieta are rendered difficult to read by the then almost universal affectation of forming new terms from the Greek, and of introducing phrases in that language. His pages may remind the reader of the English fashionable novels of twenty years ago, which required a continual insertion of French words and sentences. Thus, in the *isagoge*, we find *zetetic*, *poristic*, and *exegetic* processes, the first consisting of *antithesis*, *hypobibasm*, and *parabolism*; and also that by an additional axiom, 'αἴτημα non δυσμήχανον,' many problems hitherto 'ἄλογα,' may be solved 'ἐντέχνως.' He uses the signs + and —, and also that for division; but when he would designate the difference of two quantities of which the greater is unknown, he places between them our modern sign of equality, thus, A = B. The exponents are expressed by words, either full or contracted; and the numerical coefficients are written after their accompanying letters. The analogy between algebra and geometry, which gave the name of square and cube to the second and third powers is extended to all symbols. Thus the equation $3BA^2—DA—A^3 = Z$, would be written

B 3 in A quad.—D plano in A—A cubo æquatur Z solido.

Here D is called D *planum*, and is considered as the representative of a geometrical superficies, that the second term may be homogeneous with the first: for a similar reason Z is Z *solidum*. And in various places it is expressly laid down, that it is not allowable to compare quantities which are not thus rendered homogeneous. The great difference between the methods of Vieta and of his predecessors is one in which lies much, if not the greater part, of the power of algebra: he was the first who used letters to signify known or determinate quantities, and he was the first who systematically combined the use of symbols of quantity with that of symbols of operation. By this method the comprehension of a process which expressed in words would be long and complicated, does not cost the practised eye a second glance. It is true that the operations of those who preceded Vieta would lead to a correct numerical result in any particular case; but the result only appeared, and the *modus operandi* was either lost or wrapped in the dusky folds of a verbal rule. The notation of Vieta expresses at once the rule and the result, and is a step in the advance of science which, for the magnitude of its consequences, deserves to be ranked with the invention of fluxions. There is much truth in the remark of Vieta upon his predecessors: 'Vovebant Hecatombas, et sacra Musis parabant et Apollini, si quis unum vel alterum problema extulisset, ex talium ordine qualium decadas et eicadas ultrò exhibemus, ut est ars nostra mathematum omnium inventrix certissima."

We now proceed to a short account of the writings of Vieta, referring for more detail to the second volume of Hutton's tracts. Vieta, as we have said, printed his works privately, and we are not wholly able to recover the dates of the several first publications.

[But—we put this paragraph in brackets, as we first wrote it, for a reason afterwards mentioned—it is not noticed that many of these works, which are now only known by the edition of Schooten, were published together, or at least preceding publications were joined together in one, by Vieta himself, before the year 1591, under the name of 'Restituta Mathematicæ Analysis, seu Algebra Nova.' Neither Montucla, nor any other modern writer that we have seen, appears to be aware of this fact: the French historian does not seem to know that the first seven books of the 'Responsa Mathematica,' of which (i. 578) he regrets the loss, were contained in the collection alluded to. The fact is nevertheless certain, as the following editions of different separate works—viz., 'In Artem Analyticam Isagoge,' Tours, 1591; 'De Numerosa Potestatum ad Exegesin Resolutione,' Paris, 1600; and 'Supplementum Geometriæ,' Tours, 1593—contain in their title-pages the name of the source from whence they were taken, and the first of them also gives a list of the contents, from which list we have placed R. M. before the titles of the following descriptions, in every case in which the 'Restituta Mathematica' is said to have contained the work. Besides these, we must reckon among the contents the

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seven first books of the 'Responsa,' which have not come down to us, though tradition has preserved the name; and 'Ad logisticen speciosam notæ posteriores,' of which even the very name has disappeared from the history of algebra. We cannot help hoping that some old library may yet be found to contain this collection. Other writers take the words of the title in a sense between that of quotation and description. Thus Alexander Anderson says, "*Restitutum Mathematicam Analysin* F. Vietæ debetis, φιλομαθεῖς." And Walter Warner (preface to Harriot), "*Artis Analyticæ Restitutionem* F. Vieta aggressus est."]

We believe it will be shorter and clearer to leave the preceding passage in brackets (for which we thought we had very fair evidence), and to make a suspected correction, as another writer would do, in preference to mixing up the mistake (if it be a mistake) and the correction. The first publication of the 'Isagoge,' &c. (1591), bears on its title-page that it is 'Seorsim excussa ab *Opere* Restitutæ Mathematicæ Analyseos, seu Algebræ Novæ:' and on the reverse of the title-page appears 'Opere Restitutæ Mathematicæ Analyseos, seu Algebrâ Novâ, continentur . . . . : *Operi* autem Preposita *est* sequens epistola.' Ten works are given by title, which may, all but the *seven books* and the *notæ posteriores* already noticed, be collected from the indication (R. M.) in the following list; and the epistle is the dedication to Catharine of Parthenai before alluded to. Blancanus (1615) places 'Opus Restitutæ,' &c., in the list of Vieta's works; and Morhof says that Vieta wrote "Isagoge, &c., *seu Algebra Nova.*" Can any evidence be more positive to the fact that a work was published, or at least written out for publication? The absence of date or printer's name tells nothing as to that period: for books were then few, and did not require the minute accuracy of description which is now necessary to distinguish one work from another: moreover, whether this be the reason or not, such accuracy of description was not usual. Why then do we not continue to believe that such a work was published? In the first place it is entirely lost, and with it the *Responsa* and the *notæ posteriores*, which is not likely to have happened to a large collection of Vieta's works; in the second place, Anderson, in his publication (which he gives us to understand was the first that was made) of the treatise 'De Recognitione,' &c., tells us something about Vieta's habits, which seem to explain the whole. "He was," says Anderson, "in the habit of referring to as finished" (*insignire* solebat), and by their names, works which, though undertaken in his own mind, and digested in order, were not even so much as fairly written down, owing to the interruption which his studies received from his public duties. This then may be the whole secret: Vieta gave a list of the works which he intended to publish, under the name which he intended to give them collectively. The seven books of the 'Responsa' and the *notæ posteriores* never, on this supposition, were published at all. And it will afterwards appear that there was a reason why the eighth book of the 'Responsa' should have been published without the rest; though it is singular, if the list above named be only of works intended, that this eighth book, which must have been as finished as the rest, should not have been mentioned. It is almost incredible moreover that Alexander Anderson should have published a few of Vieta's theorems, with his own demonstrations, as new, if Vieta had published them, and more, twenty years before.

(R. M.) *In Artem Analyticam Isagoge*, first published by Vieta himself, at Tours, in 1591. Here are laid down the principles of homogeneity before alluded to, and the common axioms used in the solution of simple equations. Many new terms are introduced, of which only two have lasted, namely, the distinction of equations into *pure* and *adfected*. The law of homogeneity is a fanciful deduction from certain well-known analogies between arithmetic and geometry, and the manner in which it is applied renders this book of Vieta somewhat obscure. The following is a specimen:—"Lineam rectam curvæ non comparat (probably corrupt, *comparare non licet*), quia angulus est medium quiddam inter lineam rectam et planam figuram. Repugnare itaque videtur homogeneorum lex."

(R. M.) *Ad logisticen speciosam notæ priores.* The *notæ posteriores*, as just mentioned, are lost. *Logistice Speciosa* is the literal algebra, as distinguished from *logistice numerosa*, or common arithmetic. Here are various questions in algebraical addition and multiplication: the powers of a binomial are raised up to the sixth inclusive, and the law of the exponents is given, but not that of the coefficients. Particular notice is taken of the addition of powers of A+B and A−B, and, in a few cases, of the composition of $A^n - B^n$. Various methods are given of forming right-angled triangles whose sides shall be whole numbers.

(R. M.) *Zeteticorum libri quinque.* The first book contains problems producing simple equations, of which the following are specimens:—Given $x \pm y$, $x \pm z$, and the ratio of y to z, to find x; given the sum or difference of two numbers, and of given proportions of those numbers, to find the numbers. Here, as elsewhere, Vieta uses the capital letters only, and represents the unknown quantities by vowels, and the known quantities by consonants. The second book is full of those problems of the second and third degree, which produce unadfected equations, solved as in our modern works. The third book contains the reduction into equations and solution of questions in proportion, and also of right-angled triangles. The fourth and fifth books give the solutions of various of those problems now called Diophantine, mostly collected from Diophantus himself. We find here the first use of the vinculum connecting terms whose result is considered as a whole. Blancanus says that Cataldi explained this work of Vieta in what he calls "continuatio algebræ proportionalis," which cannot be the "nova algebra proportionale," Bologna, 1619, published after Blancanus wrote.

(R. M. as to the first, not the second.) *De Equationum Recognitione et Emendatione libri duo.* First put together by Alexander Anderson, who obtained the materials from Alelmus or Aléaume (who had charge of Vieta's papers), and published these books at Paris in 1615. The first six chapters of the treatise *De Recognitione* are employed in demonstrating that equations of the second and third degree spring from questions upon three or four continued proportionals, except in the irreducible case of the latter species, which is shown to depend on the trisection of an angle. Where a cubic equation has one root only, and that negative, the equation is deduced which has the corresponding positive root. The two roots of an equation of which one is negative are not considered, but the equation is deduced which has a positive root corresponding to the negative root of the former, and this equation is called contradictory to the former. Various methods are found by which an equation of a higher degree may be deduced from a given one, a synthetical process, apparently introductory to the subsequent depression of equations. In the treatise *de Emendatione*, Vieta lays down rules for destroying the second term of an equation of the second or third degree. He then shows, in a cubic equation which has the highest term negative, how to avoid this by a transformation which is in effect finding the equation whose roots are reciprocals to the roots of the former equation. We have not space to enter minutely into the various transformations; we will only remark generally, that an equation is considered unfit for use in which the highest power of the unknown quantity is negative, or has a coefficient, and that the greater part of the reductions employed would not be necessary to a modern analyst. These books leave the reader in possession of the methods then known for the depression or solution of equations of the second, third, and fourth degrees. They are a luxuriant exercise of the power newly derived from Vieta's improvements in notation. He concludes by showing how to construct an equation which shall have given positive roots: which form the suggestive basis of the subsequent discoveries of Harriot. On this he observes, "Atque hæc elegans et perpulcra speculationis sylloge, tractatui alioquin effuso, finem aliquem et Coronida tandem imponito." Dr. Hutton mistranslates when ('Hist. Alg. Tracts,' vol. ii.) he concludes from these words that Vieta only announces the theorem, "and for this strange reason, that he might at length bring his work to a conclusion." Nevertheless, Hutton's account is generally a very good one.

(R. M.) *De Numerosa Potestatum purarum atque adfectarum ad exegesin resolutione tractatus.* This work, first published, with Vieta's consent, at Paris in 1600, has at the end a letter (herein before referred to) from Ghetaldi to Michael Coignet, a Belgian mathematician, who states that at his earnest entreaty Vieta had consented to allow the work to be published, on condition that he (Ghetaldi) would take the trouble of editing it. This letter mentions the seven books of the *Responsa*, the *Harmonicon Cœleste*, &c. The *numerosæ exegesis*, as the method herein explained was frequently denominated, passed through the hands of Harriot, Oughtred, and Wallis, with some improvements, but was so prolix, and required so much calculation, that when Newton's method appeared it gradually sank out of use. The late Mr. Horner of Bath reproduced it, with a capital improvement in the mode of making the successive computations, which will establish it permanently. Recently, Mr. Thomas Weddle of Newcastle, author of 'A New &c. Method of solving Numerical Equations,' has produced the kindred method of finding the highest denomination of the root, and correcting it by successive *multiplications*, instead of additions; a method which has considerable advantages when the degree of the equation is high. To return to Vieta: when the root is irrational, and any given degree of approximation is required, instead of using fractions, the equation is found whose roots shall be ten, or a hundred, &c., times the root of the given equation, which roots are then extracted by the method within a unit. The introduction of our notation for decimal fractions had not taken place at the time we are speaking of, though we should not be justified in drawing this conclusion from the mere fact of not finding it used by Vieta. From his avocations perhaps, but more from the imperfect modes of communication (for there were then no scientific associations), he appears not to have been perfectly aware of what was going on in other parts of the mathematical world. So that it is impossible to say, at present, whether some of the things which we know to have been discovered before his time, may not have been, as far as he knew, the fruits of his own investigation. "He neglects to avail himself of the negative roots of Cardan" (but this however was done, on principle, and from a determined refusal of all symbolical extension); "the numerical exponents of Stifelius, instead of which he uses the names of the powers themselves; or the fractional exponents of Stevinus; or the commodious way of prefixing the coefficient before the quantity; and such like circumstances, the want of which gives his algebra the appearance of an age much earlier than his own." (Hutton, 'Tracts,' ii. 273.) He had however seen the exponents of Stevinus, and the prefixed coefficients, for Van Roomen's problem, as given by himself, contains both.

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(R. M.) *Effectionum Geometricarum Canonica Recensio* and *Supplementum Geometriæ*. The second of these works was first published at Tours in 1593. The former of these treatises is a collection of problems in common geometry, intended to facilitate the solution of problems of the second degree. The second treatise assumes the construction of the conchoid of Nicomedes; the finding of two mean proportionals, the trisection of an angle, the inscription of a regular heptagon in a circle, and the solution of the irreducible case of cubic equations are made to follow. The last of these is contained in the following proposition:—"If there be two isosceles triangles, having the equal sides of one equal to those of the other, and the equal angles of the second triple of those of the first, the cube of the base of the first diminished by three times the parallelopiped under the base of the first, and the square of the common side, is equal to the parallelopiped under the base of the second and the square of the common side."

Pseudo-mesolabum. The term *mesolabum* was applied to any process by which two mean proportionals could be found between two given straight lines. By *Pseudo*-mesolabum Vieta means a process which, though not limiting itself to Euclidean geometry, nevertheless is effective on its own suppositions. A chord of a circle cuts a diameter, and a perpendicular from one extremity of the chord cuts the diameter produced, so that the part produced is equal to the chord. This being the case, the segments of the chord are mean proportionals between those of the diameter. When Vieta has finished his pseudo-solution (merely ungeometrical), he then is ambitious of showing how well he can reason falsely, and ends with a *pseudo*-theorema (meaning one which is avowedly untrue, and given to be afterwards exposed). Now, if a man will write a pseudo-method, which he himself defines to mean no more than unallowed by Euclid, and makes his treatise to end in nothing but a *pseudo*-theorema (intended to be false), not even the closest examination will prevent every one from supposing that his pseudo-theorema is the *finis atque corona* of his pseudo-method.

(R. M., in which it is called *Analytica Angularium Sectionum in tres partes distributa*). *Ad Angulares Sectiones Theoremata καθολικώτερα*. This is really Alexander Anderson's publication. Vieta sent him the theorems, he found out the demonstrations, and published them, in 1615, at Paris, with a dedication to Charles, prince of Wales. Among many trigonometrical theorems are here given some of the class of which we shall presently speak with respect to Van Roomen's problem. The chord of an arc being given, the chords of its multiples and of their supplements are found.

Ad Problema quod omnibus mathematicis totius orbis construendum proposuit Adrianus Romanus Responsum. The circumstances under which Vieta first saw this problem have been already stated from Tallemant. It amounts to this: given the chord of an arc, to express algebraically the chord of the 45th part of that arc; but it is given in the form of a proposed equation of the 45th degree. If Vieta sat down at a window and solved several cases while Henry IV. and the Belgian ambassador were talking in the room, it must have been because he was then in full possession of his theory of angular sections, and saw at once that Van Roomen's problem was a particular case of it. But it must not be forgotten that the latter must also have been in possession of the same or of cases of it. This answer of Vieta is a full one, and appears to have been drawn up deliberately: he gives the complete reduction of the problem, with a good deal of what he must have supposed to be fun, but of a very ponderous and sober character. He ends by proposing, in his turn, a problem, evidently directed at Van Roomen, and by way of hit at his fearful equation and enormous coefficients, he says, "Porro ad exercendum non cruciandum studiosorum ingenia, problema hujus modi construendum subjicio." The problem is one of Apollonius, of which the solution had been lost,—Given three circles, to find a fourth touching them all.

Apollonius Gallus, seu exsuscitata Apollonii Pergæi περὶ ἐπαφῶν Geometria, first published by Vieta at Paris, in 1600, and addressed to Van Roomen. It has, in the beginning, a Greek epistle, anonymously addressed (perhaps by Van Roomen himself) Φραγκίσκῳ Οὐιέτῃ, which is a presumption that the true pronunciation is Viĕta. Van Roomen, as appears by the introduction, solved the preceding problem by the help of the hyperbola, on which Vieta rallies him in his manner, and proceeds to a geometrical solution. He then gives geometrical solutions of some problems which Regiomontanus had solved algebraically, but professed himself unable to solve geometrically. He calls himself Apollonius Gallus, and Van Roomen, Apollonius Belga; and from that time it became a fashion for those who had done anything after the manner of a particular Greek, to adopt the name of that Greek, with an adjective of country annexed. Thus Snell, after his measure of the earth, called himself Eratosthenes Batavus.

Variorum de Rebus Mathematicis Responsorum liber octavus. This book, first published at Tours in 1593, is preceded by an epistle from Pet. Da., whoever he may be, which explains why it appeared. It seems (at least it is so asserted) that there was at that time a great excitement at Tours, not only among the educated, but even down to the lowest of the people, about the quadrature of the circle, the problem of two mean proportionals, &c.; and Pet. Da., who had seen Vieta, and knew that he had a book on the subject lying by him, solicited and procured its publication. We have already spoken of the first seven books, which, if they were ever written, are lost. This book contains the history of, and remarks on, the method of finding two mean proportionals, various modes of applying mechanical curves to the quadrature of the circle, approximate solutions of the same problem, and a collection of formulæ for the solution of triangles, with a short chapter on the calendar.

Munimen adversus Nova Cyclometrica. This was a refutation of Joseph Scaliger's asserted quadrature of the circle, though the name of Scaliger is not mentioned in it. This eminent scholar was exceedingly angry, and attacked Vieta with much bitterness. But he afterwards, according to De Thou, changed his tone, admitted his error, and did justice to his opponent. Vieta himself had a high respect for Scaliger, as might be inferred from his suppression of the name. If Isaac Casaubon is to be trusted, he thought most highly even of the mathematical knowledge of Scaliger. In one of Casaubon's letters to De Thou (p. 307 of the collection), he says, that on one occasion he and a friend paid a visit to Vieta, and that, Scaliger's name coming up in conversation, Vieta said, "I have so great an admiration of that astounding genius, that I should think he alone perfectly understands all mathematical writers, particularly those of the Greeks." And he added, that he thought more highly of Scaliger when wrong than of many others when right.

Relatio Calendarii verè Gregoriani (Paris, 1600); *Kalendarium Gregorianum perpetuum*, and *Adversus Christophorum Clavium Expostulatio* (Paris, 1602). We have said enough of these unfortunate works in the preceding part of this article. The expostulation is preceded by Greek verses addressed to Clavius.

All the preceding works are contained, in the order in which we have mentioned them, in the collected edition of Vieta's works, edited by Schooten, and printed by the Elzevirs at Leyden in 1646. It seems that Vieta's papers had either been almost entirely destroyed or else exhausted; for though the Elzevirs, in 1640, advertised their intention of printing such an edition (in the first number of the 'Catalogus Universalis,' an annual book-list, printed at Amsterdam), requesting those who had anything unpublished of Vieta's to communicate it, and giving the names (without dates, unfortunately) of all that had been published, yet they could not print, six years after this advertisement, one single treatise which did not appear in their own advertisement as already known. We have yet to speak of two other works, both remarkable in their way, which are not in Schooten's collection.

Harmonicon Cœleste.—This work has only been recovered in our own day. Schooten's reason for not giving it was, that he could only find an incomplete and inaccurate copy to print from; but he says that he had reason to suppose he should obtain a more complete copy, which he promised to publish with other writings of Vieta: no such work ever was produced. The very year before this preface of Schooten appeared, Bouilland, in the prolegomena to his 'Astronomia Philolaica' (1645), says that Peter Dupuis (Petrus Puteanus) had lent the manuscript to Mersenne, and that some borrower, or more professed thief (but which is not said), had obtained it from Mersenne, and had never returned it. Some particular person is evidently pointed at; Bouillaud says this borrower would neither restore it nor a copy of it, and suspects that he meant to publish it as his own. Bouillaud was a good authority in this matter: he was known to De Thou, Schooten, &c., and Peter Dupuis was one of his colleagues in the formation of the catalogue of De Thou's library, and perhaps, if the story be true, got the manuscript out of that library to lend it to Mersenne. This story has been repeated in many English writers on this subject, from Sherburne down to Hutton, and always in the same words. Some inquiries which the writer of this article made some years ago at Paris through a most competent investigator, ended in the assurance that it was *in Bouillaud's handwriting* in the Royal Library at Paris, that he (Bouillaud) had himself lent the manuscript to Cosmo de' Medici of Tuscany, which must have been after it was recovered from Mersenne's honest friend, and of course after the publication of the 'Astronomia Philolaica.' Lately M. Libri ('Hist. des Sci. Math. en Italie,' vol. iv. p. 22) announces that there is an imperfect manuscript in the Royal Library at Paris, and that the original manuscript of Vieta (and an old copy, which however is mislaid) is in the Magliabecchian Library at Florence (which confirms the last statement of Bouillaud). He gives a short account of the contents of the Paris manuscript, which contains various modifications of Ptolemy's theory, and sufficient proof that Vieta well knew both the writings of Copernicus and Tycho Brahé. Of the former he says that the excellence of his system, if any, is destroyed by the badness of the geometry by which it is explained; and M. Libri states that he avows his opposition to the heliocentric system still more plainly in other places. There is one conjecture which is worthy of some attention: we have seen how imperfect is the evidence for attributing to APOLLONIUS the opinion afterwards maintained by Copernicus; Vieta asserts that this opinion was called Apollonian, not because Apollonius promulgated it, but because the sun (Apollo) is in the centre of the system.

It was said that the 'Harmonicon Cœleste' was to be published, but it has not yet appeared.

Canon Mathematicus, seu ad Triangula, cum adpendicibus, Lutetiæ, apud Johannem Mettayer, &c., 1579; to which is annexed, with a new

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title-page, 'Francisci Vietæi universalium Inspectionum ad Canonem Mathematicum liber singularis, Lutetiæ,' &c., as before.

This same book, from the same types, is also found with another title-page, as follows:—'Francisci Vietæi opera mathematica, in quibus tractatur canon mathematicus, seu ad triangula: item Canonion, &c. &c. &c., Londini, apud Franciscum Bouvier,' 1589 (but though bearing the imprint London, it is evidently printed on the Continent).

The same book, again from the same types, is in the British Museum with a third title-page, as follows:—'Fran. Vietæi Libellorum Supplicum in Regia magistri, insignis que Mathematici, varia opera mathematica: in quibus tractatur Canon Mathematicus, seu ad triangula; item Canonion, &c., Parisiis, apud Bartholomæum Macæum,' &c., 1609.

That the second and third are really the same book as the first, with a new title-page, we have ascertained by carefully comparing various words which are misspelt, and letters and lines which are broken, in all three; also by the fact that the second title-page, 'Francisci Vietæi,' &c., is the same, date and all, in the second. In the third the second title-page is taken out, and Mettayer's address is printed after the first. This book was, from its extreme scarceness, a bibliographical curiosity: we have seen five copies, three with the first title-page, one with the second, and one with the third: in two of the first three, some figures which are not found in the third have been stamped in after printing; and the same stamping is apparent both in the fourth and fifth. The *canon mathematicus* is the first table in which sines and cosines, tangents and cotangents, secants and cosecants, are completely given; they are arranged in the modern form, in which each number entered has a double appellation. But the notation of decimal fractions not being invented, the mode of description is as follows:—to give the sine and cosine of 24° 2', Vieta states that, the hypothenuse being 100,000, the perpendicular and base are 40,727 and 91,330 9; and in a similar way for the others: and here it is remarkable that in the cosines Vieta does use a species of decimal notation, leaving a blank space instead of using a decimal point; for, to an hypothenuse 100,000, the base to an angle of 24° 2' is what we should now write 91,330·9. There is also a large collection of rational-sided right-angled triangles, which form a trigonometrical canon, but not ascending by equal angles. The work concludes with a copious collection of trigonometrical formulæ and various numerical calculations, for mention of which see Hutton's 'History of Trigonometrical Tables,' prefixed to his logarithms, and inserted in his tracts. A short preface by Mettayer, prefixed to the 'Universalium Inspectionum,' &c., states that Vieta found great difficulties in getting tables printed at all, and also that plagiarists had printed and sold something of the kind, but what is not stated. Vieta himself (Schooten, p. 323) calls this book *infeliciter editus*, and hopes that a second edition will be of better authority.

Having now given, we believe, as complete an account of Vieta as existing materials can furnish, in consideration of the very meagre manner in which his biography is usually treated (the article in the 'Biographie Universelle' is very poor, considering that the work is French, and Vieta the greatest French mathematician of the 16th century), we may speak briefly upon the merit of his writings. Vieta is a name to which it matters little that we have not dwelt on several points which would have made a character for a less person, such as his completion of the cases of solution of right-angled spherical triangles, his expressions for the approximate quadrature of the circle, his arithmetical extensions of the same approximation, and so on. The two great pedestals on which his fame rests, are his improvements in the form of algebra, which he first made to be a purely symbolical science, and showed to be capable of wide and easy application *in ordinary hands;* his application of his new algebra to the extension of trigonometry, in which he first discovered the important relations of multiple angles; and his extension of the ancient rules for division and extraction of the square and cube roots to the *exegetic* process for the solution of all equations, which, with Mr. Horner's new mode of conducting the calculation, is becoming daily of more importance. He did not, as some of the French say, lay down the view of equations which was afterwards done by Harriot; but he gave strong suggestions towards it, stronger suggestions than the Italian algebraists had furnished him with for his own new algebra: it is Harriot's praise that he saw how to go on from where Vieta had stopped, as it is that of Vieta to have proceeded from the point at which Cardan had stopped. Neither did he, as some of the French again say (but not from national feeling in this instance), first apply algebra to geometry; for if by the application of algebra be meant the method of co-ordinates, that application is wholly due to Des Cartes, assisted, no doubt, by the power which Vieta conferred on algebra. But if nothing more be meant than the solution of geometrical problems by help of algebraical symbols and methods, many have claims before Vieta; for instance, Regiomontanus, Cardan, and Bombelli. Nay, Vieta himself points out that Regiomontanus had solved problems algebraically which he complained of not being afterwards able to do geometrically; and Vieta himself supplies the geometrical verification of Regiomontanus's algebraical solutions. Neither did he, as some of the French again say, show how to form the coefficients of the powers of a binomial: he saw, no doubt, the connection of them with the series, 1, 2, 3, &c., 1, 3, 6, &c., 1, 4, 10, &c., as Tartaglia had done before him; but he did not show how to form them by any algebraical law, as Newton afterwards did. If a Persian or an Hindoo, instructed in the modern European algebra, were to ask, "Who, of all the individual men, made the step which most distinctly marks the separation of the science which you now return to us from that which we delivered to you by the hands of Mohammed Ben Musa?" the answer must be—Vieta.

The earliest history of algebra is that contained in the mixed treatise of Wallis (in English, 1685; in Latin, 1693). Wallis had a partiality for Harriot, which not only blinded him to much of the merit of Vieta, but furnished him with spectacles by which he could see most of the discoveries of the latter only in the writings of the former. Montucla has fairly and properly exposed this tendency; but that he may be disqualified to throw a stone at Wallis, he, in his turn, gravely and seriously declares that he cannot see the merit of the invention of *aa*, *aaa*, &c., to represent the powers of *a*, instead of Vieta's mode. Montucla is not altogether fair to the Italian algebraists who preceded Vieta, as to which he has been severely criticised by Cossali, and also by M. Libri. But these Italian historians have a corresponding fault: they make a painful endeavour to show that the peculiar discoveries of Vieta are to be found in the writings of their own illustrious countrymen, and particularly of Cardan. Cossali will even have it that Cardan has even something equivalent to, or very nearly approaching to, Des Cartes's theorem on the roots of equations; and constantly endeavours to show that Cardan might, could, would, or should, or ought to have had something which he just stops short of saying Cardan actually *had*. He wants to make his countrymen a school of constructive discoverers; if Cardan had only carried the contents of page *x* farther than he did, and seen something at page *y* which he did not see, then he would have been able at page *z* to do something which he did not do, but which Vieta *did* do. M. Libri starts more fairly: "In France," he observes (vol. iv., p. 1), "Vieta made algebra approach nearer to perfection, and, perhaps, caused the labours of his predecessors to fall into too much neglect." This is perfectly true, and might have been more positively expressed; but a little further on we find (p. 7), "In truth his discoveries seem to be not comparable to those of Ferro or Ferrari." This is truly strange; for in the next sentence we find he "was an eminently philosophical mind, and is more to be admired for his methods than for the results which he obtained from them." Can it seriously be M. Libri's opinion that the inventor of an isolated result is to be placed above one who increases the power of the human race over every branch of science? and is it not the surest test of the greatness of a discovery, that it is a method, not a result, and that the power which it gives to others makes succeeding results obtained from it more remarkable than those of the inventor himself? If ever it has been true that coming events have thrown their shadows before, it has been in the progress of the mathematics: it never has happened, in the case of any great discovery, that it was made upon quite a clear field. No one can read the history of science without finding that there was always, in the time immediately preceding the promulgation of any new method, a constant tendency towards the invention of that method, a series of efforts the results of which have speedily merged in those of the man for whom the discovery was reserved. This leaves the relative merit of investigators unaltered; if it depress Vieta, it also depresses Tartaglia and Cardan. To us it raises all three; for it points out that they have severally succeeded where their predecessors have failed, and relieves them from the consequences of the supposition that it was merely their good fortune which led their thoughts to that which another might as easily have attained if his thoughts had been turned towards the subject. If sometimes too much Gallicism shows itself, by way of exception, in the admirable history of Montucla, it is not half so offensive as the constant and always recurring nationality of the Italian historians, which renders it necessary to watch them so closely, that the end of it will be a general conviction that they are not to be safely read at all, without the original authorities at hand, on any matter in which claims of country can enter. M. Libri, in finding out, and with perfect correctness, that Cataldi used continued fractions before Brounker, and infinite series (or at least an infinite series) before Wallis, and in making a very just remark on the interest with which the first dawnings of the doctrine of infinites should be regarded, forgets that Vieta had preceded Cataldi, to the extent of using a combination of the infinite product and series united. It would be difficult, we think, to produce an earlier germ of the doctrine just alluded to than is seen in the celebrated expression given by Vieta for the quadrature of a circle, which we should now express thus

$$\frac{2}{\pi} = \sqrt{a}\,.\,\sqrt{(a+\sqrt{a})}\,.\,\sqrt{\{a+\sqrt{(a+\sqrt{a})}\}}\ \&c.$$

where *a* means half a unit. ('Resp. Math.,' Schooten, p. 400.)

Both Vieta and Cossali endeavour to show that the Italian algebraists used letters for quantities, both known and unknown. So they did, no doubt, and so did Euclid, and so (according to M. Libri himself) did Aristotle. But who combined the use of letters with that of symbols of operation so as to produce algebraical formulæ, and to give to the operations of algebra that technical character which makes them resemble the operations of arithmetic? One look at any page of the Italian algebraists will show the difference between their algebra

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and that of Vieta better than any description. Accordingly, both Cossali and Libri state the asserted resemblances without specific citation. When will the writer who asserts that Cardan was substantially in possession of Vieta's algebra, attempt to substantiate his assertion by putting so much as half a page of the former side by side with one of the latter?

VIGA GANITA, the name of the principal Hindoo work on Algebra which remains. In our notice of DIOPHANTUS, the Alexandrian mathematician, we referred to the head Viga Ganita the consideration of the question whether the method of analysis which bears his name, but of which it is impossible to suppose he was the inventor, was borrowed from certain Greek predecessors, or whether he derived the original suggestion from India. We have also referred to this article all matters which relate to the astronomical and arithmetical science of the Hindoos, because there is not enough to be said on the subject or the writers, to make it worth while to distribute what we have to say under heads in a work like the present. We cannot pretend to the knowledge of Oriental matters which is necessary to form the most positive judgment upon the controversy; but it is of more consequence to our readers to see the manner in which the question has been discussed, than to be put in possession of any new statements of opinion; and it is of some importance that those who may hereafter write on the subject, should see that a disposition to support system is soon pointed out, even in ordinary works of reference.

In 1687 La Loubère, returning from his embassy to Siam, brought home what are called the Siamese Tables. In 1750 Du Champ, a missionary, sent home another set of tables, from Christnabouram (the Kistnabaram of the ordinary maps?), in the Carnatic. About the same time Petouillet, another missionary, sent home another set, nameless, but supposed to answer to the latitude of Narsapur, near Masulipatam. In 1769 the astronomer Le Gentil brought with him from India, where he had been to observe the transit of Venus, the tables of Tirvalore. These were all the documents of Indian astronomy which were known when Bailly published his history of that subject. The professed epochs of these tables are—Siamese, A.D. 638; Christnabouram, A.D. 1491; Narsapur, A.D. 1569; Tirvalore, B.C. 3102, the beginning of the Cali Yug, or fourth great age of the Hindoos.

These tables, with the exception of some remarks by D. Cassini and Le Gentil, excited no great notice till they impressed the active imagination of Bailly with the idea that the epoch of the Tirvalore Tables was that at which they were actually made, and that consequently they represent actual observation made nearly five thousand years ago. We have seen, in the article cited, the manner in which he rode this singular hobby, and how he even changed it at last for one still more strange, in inventing a people unknown to history to be the original progenitors of all astronomical science. Bailly had learned from his Indian teachers not to be nice about a few thousand years; but, as it has been mercifully said that we are not to judge of the temptation to which a man has yielded, without taking into consideration the amount which he may possibly have resisted, we may remember that the Hindoo Calpa was upwards of four hundred millions of years, and that Bailly, when at his wildest, never asked for more than eight or nine thousand. His latest opponent, Bentley, who, as we shall see, had the same sort of fault as himself, petitioned for and obtained a sort of certificate in his own favour from Maskelyne, who states that, to his knowledge, Lalande and Laplace considered Bailly as a superficial astronomer and an indifferent calculator. But Bailly was a better calculator than Laplace, and a better astronomer (in the sense in which Laplace was an astronomer) than Lalande.

The antiquity of Hindoo astronomy found favour in the eyes of Playfair, and was supported by him in the 'Edinburgh Transactions,' in a paper which is reprinted in his miscellaneous works. It was opposed by Leslie, who regarded everything Indian with abhorrence: his gross ignorance and reckless assertions were exposed by Colebrooke ('Algebra,' &c. Introduction, p. 59). Playfair's only authority was Bailly; and his paper amounts to little more than a reiteration, in his own elegant manner, of the main points of Bailly's argument. Sir W. Jones evidently leans to the side of antiquity; and, placing the foundation of the Indian system about B.C. 2000, seems to suppose that astronomical knowledge was nearly of as old a date; but he does not enter into the question as a mathematician. We next come to Delambre, a mind the opposite of Bailly's in every particular: he was seduced by the regular and demonstrated system of the Greeks into the belief that the origin of all astronomy which deserves the name must have been Grecian. Relying upon nothing but contemporary written documents, his mode of meeting every conjecture, however probable, is simply that of treating it as conjecture. It is evident that the spirit of system is as strong in him as in Bailly, the current only setting in a different direction; his mode of arguing equally keeps out truth and falsehood, when it comes on unwritten evidence. The admissions which he is obliged to make in favour of Indian arithmetic and algebra, are evidently wrung from a most unwilling soul; and not content with overthrowing most completely the premises of Bailly's argument, he endeavours to insinuate that all the astronomy of the Eastern world either did come or might have come from the Greeks: in his mind the latter is the same thing as the former. Much of the matter of Delambre's chapters on the subject is drawn from the writings of Davis and the earlier writings of Bentley. Colebrooke's 'Algebra,' &c. only appeared in time for him to consider it in the preface to the History of Astronomy in the Middle Ages. He did not see Colebrooke's work: the account of it in the 'Edinburgh Review' was, he says, better for his object (and he puts it in Italics) than the work itself, on account of the accompanying remarks. It is the only instance that we can find in which an article in a review serves Delambre's purpose better than the historical documents on which it was written.

Since the time of Bailly, three Anglo-Indians have written on the subject of Hindoo science, more or less controversially: Samuel Davis, Henry Thomas Colebrooke, and John Bentley. The first two are the only writers in our list who seem to have no personal wish that the astronomy of which they treat should have any particular date. Mr. Colebrooke states that Mr. Davis was the first who opened to the public a correct view of the astronomical computations of the Hindoos. Mr. Colebrooke was one of the most eminent of Sanskrit scholars, an indefatigable Indian antiquary, and more than well informed in mathematics and astronomy. His account of the Hindoo systems of philosophy, as published in his 'Miscellaneous Essays,' is by far the best which exists; and all that he has written on their science is done in the most careful and conscientious spirit. We may even say that it was his bias to allow the least possible weight to his own arguments, and the greatest to all that could make for his opponents. For instance, when he has brought the time of Aryabhatta (presently mentioned) to "some ages before the 6th century," he places him in the 5th century A.C., and requires no other conclusion to be granted. But when he comes to speak of Diophantus (of whom, the earlier he wrote, the more likely is it that he did not borrow his algebra from India), he is willing that it should be "confidently affirmed" that he cannot be later than the 4th century, because (such are his grounds) Suidas states that Hypatia wrote a commentary on some Diophantus, most likely the writer now known by that name, and an author of uncertain date in the 'Anthologia' wrote an epigram upon him. Throughout his writings there is this apparent carelessness of making the most of his own argument, and the least of that of his opponents, to an extent which, while it makes us feel we are certainly on the safe side in following him, causes us to regret that so cautious an investigator should not have given us his limits in both directions. We consider him by far the safest guide, both in point of learning and judgment, taking the former from the general report of Oriental scholars; and accordingly we shall represent him as to dates and facts, even where we do not follow him.

Mr. Bentley, the last named of the three, is the Bailly of those who oppose the antiquity of Hindoo astronomy. In his earlier writings, which are to be found (as well as those of Davis and some of those of Colebrooke) in the 'Asiatic Researches,' he does not deserve any such epithet; his opinions, though strong, are accompanied by their supports moderately stated. His paper 'On the Antiquity of the Surya Siddhanta' was published in 1799: it was not till 1823 that he published at Calcutta his 'Historical View of the Hindoo Astronomy,' which was reprinted in England in 1825. It is in this work that he has surpassed Bailly in his own line. The Hindoo works are forgeries by the dozen: Bentley knows who forged them, and why. The upholders of Indian antiquity are dupes, or worse; they are to take the stain (see his preface) of supporting all the horrid abuses and impositions of the Hindoo superstition, "the burning of widows, the destroying of infants, and even" (even!) "the immolation of men." They conspire to overturn the Mosaic account; and they calumniate the just endeavours of those who attempt to stop the torrent of imposition. It is worth while to state an instance or two of Mr. Bentley's mode of proceeding, as some of our readers may have no other authority on the subject.

Bhascara, the author of the Liliwati and Viga Ganita, lived, according to Mr. Colebrooke, who gives his reasons, in the 12th century. A version of the former, by one Faizi, was made, at the command of the emperor Akber, in 1587. It does not please Mr. Bentley that it should be so, and he accordingly informs us that Bhascara's work was presented to Akbar, the author being then alive; but that, in order to give a false antiquity to the work, it was represented as that of another Bhascara, who lived some centuries before. Not a single hint at any authority is given; it is a simple statement, as of the author's own knowledge; and is only one out of hundreds of the same kind, all of which Mr. Bentley calls in different places "absolute facts," "demonstrated facts," &c.

Again, Mr. Colebrooke mentions a treatise which he found in his library, the Siddhanta-Sphuta. This is one of Mr. Bentley's mass of forged treatises; but in this instance he declares he knew the forger. A native, he says, offered his services to him, informed him that his profession was 'book-making,' in rather an odd sense, for he said he could forge any book whatever. This native was, after being contemptuously dismissed by Mr. Bentley, in the employment of Mr. Colebrooke, at least so the former affirms; and on this native he fixes the forgery, as he asserts it to be, of the Siddhanta-Sphuta, giving us to understand that the keen and critical eye of Mr. Colebrooke could be deceived by so shallow an artifice as a recent forgery laid among his papers by his own servant. And he makes this adroit native interpolate other books of Mr. Colebrooke's, so that the latter, in fact, had

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a manufactory of falsified history on his own premises, from which his opponent could destroy the genuineness of any passage he pleased. Mr. Bentley does not tell us in what language he talked with this native, but we strongly suspect that they misunderstood each other.

On the grounds of the complete absence of all reference to authority, the certainty of all the conclusions (for there is rarely an admission of any degree of probability less than certainty), and the temper of the writer, who sees nothing but folly or fraud in every one who differs from him, we should feel justified in assuming that Bentley is no authority whatsoever in the matter. But Colebrooke answered Mr. Bentley's work, in the 'Asiatic Journal' for March 1826; and though the answer does not occupy more than seven pages of the periodical above cited, it sets in array such a number of inconsistencies, as well as of simple unsupported assertions, as to satisfy us that our opinion of Bentley as derived from his writings was a correct one. With respect to the asserted forgery of the 'Brahma Sphuta Siddhanta,' Colebrooke says it is "an idle guess, untrue in all its particulars." But he turns the tables on his opponent, as follows:—"Bentley has reasoned on a treatise in his possession, which he calls the Arya Siddhanta, and asserts to have been written by Aryabhatta." Colebrooke says that none but Bentley had seen this work, that the manuscript was not forthcoming, that Bentley himself did not understand Sanskrit, that the natives about him well knew his notions, and that he was as likely as his friend Colonel Wilford (who from his ignorance of Sanskrit had had some very curious impostures palmed upon him) to have been imposed upon. With regard to his own manuscript Colebrooke adverts to the fact of its being (with the rest of his Oriental library) deposited at the India House, in a situation accessible to Sanskrit scholars. And with respect to Bentley's celebrated test, namely, that tables must have been constructed at the time when they best represent the state of the heavens, Colebrooke adverts to an instance in which Bentley himself was obliged to abandon it, because it would have proved that a certain set of tables, which now exist, *were* written fourteen hundred years *hence*. But as we have nothing here to do with Bentley, except to give sufficient reason for not taking as an authority a writer whose name is very well known (perhaps better than that of any recent writer) in connection with our subject, we refer the reader to the 'Asiatic Journal' (March, 1826, vol. xxi.) for further information.

The writers who are most cited by Hindoo astronomers bear the names of Varaha-mihira and Brahmegupta. The astronomers at Ujein place Brahmegupta at A.D. 628, and Mr. Colebrooke, from his own description of the position of certain stars with respect to the equinox, thinks he lived towards the end of the 6th century. His work, called the Brahma Sphuta Siddhanta, generally referred to under the name of Brahma Siddhanta, which appears to be a correction of a treatise of the latter name, was found in an imperfect state by Mr. Colebrooke. He informs us that it consists in the computation of mean motions and true places of the planets; solution of problems concerning time, the points of the horizon, and the position of places; calculation of lunar and solar eclipses; rising and setting of the planets; position of the moon's cusps; observation of altitudes by the gnomon; conjunctions of planets with each other and with stars; the astronomical sphere and its circles; the construction of sines; the rectification of the apparent planet (?) from mean motions; the cause of lunar and solar eclipses; and the construction of the armillary sphere. It also contains algebra and mensuration.

From his astronomical data Colebrooke infers that Varaha-mihira wrote at the end of the 5th century, which is also the date assigned to him by the astronomers at Ujein. He is the author of a system of astrology (including astronomy), which he declares he has compiled from earlier writers. There is another Vahara-mihira, whom the same astronomers place in A.D. 200. But popular tradition places Varaha-mihira in the time of Vikramaditya (B.C. 56), and names, as hereafter noticed, several of his contemporaries. No historical evidence tending to impeach this tradition has yet been put forward, not prominently at least.

Aryabhatta, known to the Arabs under the name of Arjabahar, is placed by Colebrooke, after much discussion, at not later than the 5th century, possibly not far from the first. He wrote both on astronomy and algebra, but none of his writings have been found, except in citations.

Authors prior to or contemporary with the last named are mentioned by name, and even cited; such are Palisa, Parasara, and others; but none of their writings are preserved.

Bhascara Acharya, the author of the Liliwati, Viga Ganita, Siddhanta-siromani (of which the two former are parts), and other works, is very confidently placed by Colebrooke A.D. 1150.

The celebrated work on astronomy, the Surya-siddhanta, is of uncertain date. The term siddhanta means a system of astronomy, and surya is the sun. The oldest writings mention a work of this name, and the Arabs state that among the systems of astronomy of the Hindoos there is one called Arca (or solar). The tables mentioned at the beginning of this article are generally admitted to have been substantially taken from the Surya-siddhanta, as it now exists, or from a common source; but whether the work which now exists is that which was mentioned by the ancient writers may be strongly doubted. Bentley (in one of his early papers, before he became his reader's sole authority) has discussed the question; and assuming that the age of a table is most probably that at which, one result with another, it best represents the heavens, has deduced the year A.D. 1000, or thereabouts, for the age of the Surya-siddhanta. The principle is a fair one; and Colebrooke at one time acknowledged great force in Bentley's argument. But it is notorious that the Hindoo writers were in the habit of correcting their works from time to time, without altering their names; so that it is very possible that there may always have been a Surya-siddhanta, from the earliest times of Hindoo astronomy. The name of the author, according to Bentley, is Varaha-mihira; but Colebrooke does not mention any author, as far as we can find, and certainly disputes Bentley's assertion, which also overturns itself, thus:—Bentley's method (which was also that of Bailly and Playfair, though their conclusions were very different), as applied by himself, throws the tables of Brahmegupta into the 6th century: now Brahmegupta mentions Varaha, who is nevertheless, by Bentley's own conclusion from another source, the author of the Surya-siddhanta in the 11th century. Perhaps it was this dilemma which drove its author to assert forgery upon forgery, until he had set all right.

It thus appears that there is ordinarily good evidence for a succession of writers from the commencement of the Christian era up to the 12th century, with no very great allowance of antiquity to those who are cited by the earliest writers now remaining. There would be nothing extraordinary in the supposition that the chain of authors went back to the time of Alexander at least, since it is certain that the Brahminical system existed before the time of that conqueror. The only question which is worth discussing is, whether anything was received from the Greeks, and if so, whether it was without interchange, and enough to give us a right to say that the Greeks were the primary instructors of the Hindoos. If not, then it is to be settled whether the Hindoos were the original instructors of the Greeks. It is only with reference to this question that the antiquity of Hindoo astronomy is of much independent interest, as a matter of discussion at least: if the astronomy travelled westward, then we must place a flourishing period of it before the time of Thales, and the only thing to be said is, that we must probably wait for the actual ascertainment of the most active age of Hindoo science, till we know that of other things. But if it travelled eastward, it must be pretty clear, from the dates given above, that it was the science of Hipparchus and his successors of the period preceding Ptolemy, and not that of Ptolemy, nor of his Saracen followers, which was communicated to the Hindoos.

There is some evidence of communication between the Greeks and Hindoos, such as it is; but neither Delambre nor Bentley could produce it. All that can be obtained from the actual theories and methods amounts to very little indeed, in establishing any connection; while there are hints and processes by the dozen to which there is no resemblance whatever in the Greek writings. Varaha-mihira, according to Colebrooke, says that the Yavanas (Ionians or Greeks) are barbarians, but that this science (astronomy) is well established among them, and they (the learned in it, we suppose) are revered like holy sages. The name of Yavana-charya, which occurs frequently in Hindoo compilations, is thought by the same writer to have reference to some European; and he thinks he sees in a work entitled Romaca-Siddhanta a title which has some allusion to the astronomers of the west. But nevertheless in another place Colebrooke cites one *Yavaneswara* as a known Sanskrit writer. Besides this, there are several words of Greek origin, and used in their Greek meaning. First *hora*, for astrological prediction, in the sense of determining the *hour*—"Vahara mihira... derives the word from *ahoratra*, day and night.... But this formation of a word, by dropping *both* the first and last syllables, is not conformable to the analogies of Sanskrit etymology." Next *dreschcana*, used in the same astrological sense with the Greek *δεκανος* and Latin decanus. Thirdly, for the minute of a degree, the Hindoos have adopted, besides their own *cala*, one taken from the Greek *λεπτα*, hardly altered in the Sanskrit *lipta*. This word in Sanskrit means smeared, infected with poison, eaten; and the dictionaries give no interpretation that has any affinity with its special acceptation as a technical term in the writings of Brahmegupta. *Cendra*, for centre, resembling the Greek *κεντρον*, is not easily traced to any Sanskrit root. If to all that precedes we add that the Hindoo astronomy employs epicycles about as much as Hipparchus appears to have done, but stops decidedly short of the use of them made by Ptolemy, it seems very likely, especially when we consider the age in which their earliest cited writers must be placed, that they had some communication with the Greeks, or their writings, before or immediately after the Christian era. And this surmise, founded on the points of resemblance between their astronomy and that of the Greeks, receives an additional probability from the state of their political affairs. In the first century before our era was the celebrated prince Vikramaditya of Ujein, from whose reign the years of the Samvat era are counted (B.C. 56). Vahara-mihira, whom Colebrooke leaves somewhere in the 5th century, is the name, according to Professor Wilson, of one of nine who were called the gems of the court of this prince. The prince just mentioned was a noted promoter of knowledge, and the period was a remarkable one. It is not unreasonable to suppose that at this period, which is intermediate between the times of Hipparchus and Ptolemy an effort was made to obtain information from Greek

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writings: nor would it be unlikely that at the same time those notions of algebra from which Diophantus wrote his work were given in exchange. It is exceedingly difficult to make any other conjecture which will explain the existence of this solitary work on algebra among the Greeks; but that the Hindoos received at this time *all* their astronomy is very unlikely. In several points it differs materially from the system of the Greeks, and in some it is more correct: for instance, in the precession of the equinoxes, the length of the tropical year, and the synodic period of the moon.

It is worth noting that the disposition which existed among Greek writers to send their old sages to India to learn the principles of astronomy and other sciences does not commence till after the Christian era.

We may now leave the question of the antiquity of Hindoo science, and proceed to give some account of its materials. The works in which it is contained are usually written in verse, and in short and obscure precepts, intended to be committed to memory: the commentators take every verse, and almost every word, in succession. The most peculiar feature of these books is the general absence of demonstration: results only are frequently announced. It cannot be denied that there is, particularly in the algebraical part, a frequent succession of steps, of which the connection is pointed out in a manner which makes the last of those steps a necessary consequence of the first. But though a Hindoo writer may fall into the road of demonstration in any part of his journey, and remain there for a time, it is evident that this is with him entirely a matter of convenience, and that he does not feel himself at all bound to give proof.

It seems to us by no means to be taken for granted that there ever was any such thing among those writers, or their predecessors, as a connected system of demonstration; there are few propositions either of their geometry or algebra which might not have been found by trial, and verified numerically or graphically; or else procured from empirical propositions by the mode of occasional demonstration just alluded to. But it must be allowed that here and there we have a proposition for which it is difficult to suppose an origin without presuming, not only power of demonstration, but methods of considerable generality. Though the Greeks, after the time of Euclid, never published anything of a mathematical nature without demonstration, it does not follow that even they had demonstration from the beginning; and the hints given by Proclus on the progress of geometry would almost support the contrary notion. The idea of an undemonstrated mathematical system may appear a strange one, but it must be remembered that the nations of modern Europe are, in this matter, the pupils of the Greeks, and never, till of late years, even so much as heard of any science which was independent of their own masters, except what has been added among themselves; and it is no wonder that any different mode of proceeding may seem strange, when the mere possibility of such a mode has never been made a matter of discussion among us.

The following is Colebrooke's comparison of the daily motions of the several planets, according to the Hindoos, Ptolemy, and Lalande (it is not worth while to substitute any astronomer more modern than the latter). Degrees, minutes, and seconds are common to all:—

	Brahmegupta.					Surya Siddhanta.		Ptolemy.		Lalande.	
	°	′	″	‴	iv	‴	iv	‴	iv	‴	iv
Sun	0	59	8	10	22	10	10	17	13	19	48
Moon	13	10	34	52	47	52	8	58	30	61	40
Moon (synodic) .	12	11	26	42	25	41	53	31	17	41	52
Mercury . . .	4	5	32	18	28	20	42	24	12	34	13
Venus	1	36	7	44	35	43	39	43	6	48	24
Mars	0	31	26	28	7	28	11	36	53	39	23
Jupiter	0	4	59	9	9	8	48	14	26	15	53
Saturn	0	2	0	22	52	22	53	33	31	35	38

It appears then, that Ptolemy's daily motions are generally too small, but that the Hindoos err still more in the same direction; except only in the synodic motion of the moon, in which they are much more correct than Ptolemy: the Surya Siddhanta in particular, probably the later work of the two, and therefore the more likely to be misled by Ptolemy's numbers if they were known, agrees entirely with Lalande. This is what might have been expected: the Hindoos were not, as far as appears, noted for good observations, nor very apt to record them; but they sedulously attended to eclipses, the prediction of which was the most important duty of the astronomer, and hence the goodness of their determination of the moon's *synodic* motion.

The length of the sidereal year is given $365^d\ 6^h\ 12^m\ 30^s$, more than three minutes too much; the Hindoo astronomical year is sidereal, and begins when the sun enters the sign of the Ram. But their tropical year is $365^d\ 5^h\ 50\frac{1}{2}^m$, much nearer the truth than that of Ptolemy and Hipparchus, which was $365^d\ 5^h\ 55^m$. The meridian from which they reckon is that of Lanka, which some take to be Ceylon, others the name of a lake near the sources of the Ganges; it passes through Ujein. Their precession of the equinoxes is 54″ in each year, which is much more correct than that of Hipparchus or of Ptolemy. Most of the Hindoo writers do not suppose a permanent precession, but imagine the oscillatory motion or trepidation, as it was called when it was afterwards introduced into Europe by the Arabs, who seem to have borrowed this idea from India. Those who hold the oscillatory motion fix it at from 24° to 27° on each side of a mean position. The revolutions of the apsides and nodes of the moon are given within a fraction of a day of what they are now known to be; the obliquity of the ecliptic is 24°, too large even for their time. The inclination of the moon's orbit is made 4° 30′; those of Mercury, Venus, and Saturn, 2° each; of Mars, 1° 30′; of Jupiter, 1°. The circumferences of the orbits (obtained, it is said, upon the purely speculative idea that they all move with the same actual velocity) are given in *yojanas*, a measure which appears to have been used in different senses, and which cannot be very well settled. This *yojana* contains four *crosas*, and the modern crosa is 1·9 statute miles. According to Colebrooke, Aryabhatta gave 3300 yojanas for the circumference of the earth, which, if the crosa were the modern one, would be 25,080 statute miles, or 69·7 miles to a degree: this degree of accuracy must be accidental. With regard to the motions of the nodes and apsides of the planets, which the Hindoo writers profess to give, Colebrooke thinks they are inventions constructed from analogy with those of the moon. As to the more theoretical parts of astronomy, the Hindoos knew the inequality of the planetary motions which is called the equations of the centre, though their values of these equations are not very correct. They had about as much of that which was afterwards called the Ptolemaic system as is reported to have been invented by Hipparchus; the principal variation being that their epicycles are made (by several of their astronomers) oval, instead of circular. This is enough of the actual details of the astronomy for our present purpose; those who would know more of it must search the tedious and disjointed pages of the authors whom we have cited. No one of them would trouble himself to collect into one page the actual numerical elements of the astronomy on which they were all writing; and it is consequently so difficult to understand their several accounts (since, in case of apparent contradiction, we cannot know whether they speak of the same or of different values of the elements), that we have not felt ourselves able to supply the deficiency. It is not however of much consequence, for the elements of the Hindoo astronomy are only interesting as connected with its date and the discussions upon it. We have not at all entered upon the refutations which it is still customary to give to Bailly on points connected with the theory of gravitation. That writer imagined that by correcting the various elements of the planets, as they now are, so as to reduce them to what, according to the Newtonian theory, they should have been at the beginning of the Cali Yug, a remarkable agreement was found between the results and the recorded elements of Hindoo astronomy. There is such agreement in one or two cases, but the result of the whole is, that there is no reason to suppose the few accordances to be due to anything but accident.

The mixture of the mythological, which some of the Hindoo astronomers [the author of the Surya Siddhanta and also Bhascara; the latter, with apparent reluctance, not in the text, and only briefly in the notes] allow to appear in their works, and which seems to have belonged to the vulgar creed, presents a very strange appearance. Both in Hindoo and Burman systems eclipses are caused by a distinct planet, Rahu, of a dark essence, which at times takes both the sun and moon under its influence. The irregularities of the planetary motions, their stations, retrogradations, and departures from the ecliptic, are caused by deities provided for the purpose, who reside at the nodes and points of conjunction. Aryabhatta, according to Colebrooke, not only gave the true solution of the phenomena of eclipses, but asserted the diurnal motion of the earth, which he affirmed to be carried round an axis by a strong wind. Brahmegupta attributes this opinion to him with reproach, and asks why, in such case, lofty bodies do not fall (that is, off the earth). A commentator of Brahmegupta, who lived before the 12th century (since he is mentioned by Bhascara), and whose name (Prithudaca Swami) deserves to be mentioned, in spite of our wish to keep as clear of these unretainable appellatives as we can, says—"The objection that lofty things would fall is contradicted; for every way the under part of the earth is also the upper, since wherever the spectator stands on the earth's surface, even that point is the uppermost point." But the same commentator adds a very scholastic reason for the earth's motion causing the diurnal changes. He says a planet cannot have two motions; meaning that the orbital motion is the only one it can have, and that the diurnal motion is therefore to be attributed to the earth.

The great point of contest seems to have been whether the earth is stable in space or perpetually falling; if the former, whether it stands by itself or upon a support. We do not find that any astronomers cited by our authorities support the notion which our books attribute to the Hindoos, namely, that the earth stands upon an elephant, which itself stands upon a tortoise, which tortoise swims in a sea of milk; but there is an allusion to this succession of supports in a passage of Bhascara cited by Colebrooke, which is on other accounts worth the quoting. The Jains, a species of Buddhist sect, affirmed the falling motion of the earth; on which Bhascara remarks—"The earth stands firm, by its own power, without other support, in space. If there be a material support to the earth, and another upholder of that, and again another of this, and so on, there is no limit. If finally self-support must be assumed, why not assume it in the first instance?

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Why not recognise it in this multiform earth? As heat is in the sun and fire, coldness in the moon, fluidity in water, hardness in iron; so mobility is in air, and immobility in the earth, by nature. How wonderful are the implanted faculties! The earth possessing an attractive force" (like the attraction of the loadstone for iron, adds a commentator), "draws towards itself any heavy substance situated in the surrounding atmosphere, and that substance appears as if it fell. But whither can the earth fall in ethereal space, which is equal and alike on every side? Observing the revolution of the stars, the Bauddhas (Jains) acknowledge that the earth has no support, but as nothing heavy is seen to remain in the atmosphere, they thence conclude that it falls in ethereal space. Whence dost thou deduce, O Bauddha, this idle notion?" &c. He adds in his notes, "For if the earth were falling, an arrow shot into the air would not return to it, since both would descend. Nor can it be said that it moves slower and is overtaken by the arrow, for heaviest bodies fall quickest, and the earth is heaviest."

As to the observations and instruments, it is sufficiently evident from the differences between the Hindoo system and that of the Greeks, that they must have had both. Their system is more accurate than that of Hipparchus or Ptolemy, precisely in the three fundamental results of widely separated observations—the tropical year, the synodic month, and the precession of the equinoxes. But no observations have been preserved, except indirectly in results; Bhaskara describes nine instruments, including the quadrant, semicircle, circle, armillary sphere, horary ring, gnomon, and clepsydra.

The periods of the Hindoos, which were of interest as long as it was a question whether the beginning of the Cali Yug was or was not to be considered as an epoch of actual observation, may now be returned into the hands of the mythologists, warranted as long as ever. A Yug, or age, is 432,000 years; a Maha-Yug, ten Yugs, or 4,320,000 years; a Calpa, or day of Brahma, is 1000 Maha-Yugs, or 4,320 millions of years; and Brahma's life is 100 years of such days and nights, of which about one-half is past. Various attempts have been made to expound these periods by combinations of astronomical cycles; and considering that the number of years in a Calpa has 382 distinct divisors, it is not wonderful that various modes of putting astronomical periods together should seem equally effective in this respect. It is just as well to leave these speculations, and to remark what a power of expressing large numbers was given by the Indian numeration, now universally diffused. Archimedes wrote a book (the 'Arenarius') merely to prove that it was possible to express such numbers as the Brahmins played with in their astronomical computations, and spoke of to the people in the common mythological stories.

The astronomy of the Hindoos would have had little interest, but for their arithmetic and algebra. In leaving the former to turn to the two latter, we shall soon cease to feel any surprise at the respect with which the astronomy has been treated, coupled as it is with an arithmetic which is greatly superior to any which the Greeks had, and an algebra which no other nation ever had, except those who derived it from the Hindoos. For even supposing Diophantus to have been an original inventor, which we greatly doubt, his work is hardly algebraical, in any sense in which that term can be applied to the science of India.

We shall begin by describing the *Liliwati* and *Viga Ganita*, the proper subject of this article, presuming the reader to be aware that the Indian arithmetic is that which we now use, and that both this arithmetic and algebra were introduced among the Arabs from India (as the Mohammedan writers themselves inform us), through whom they were transmitted to Europe. [VIETA.] Bhascara Acharya (A.D. 1150, as already mentioned) was the author of the Liliwati (called after his daughter), and the Viga Ganita (or causal calculus: *viga*, cause; *ganita*, computation). These two works form the preliminary chapters of the *Siddhantasiromani*, an astronomical work of the same writer.

The Liliwati opens with a salutation to Ganesa, the god of wisdom, and then proceeds to describe the system of weights and measures. Then follows decimal numeration, briefly described; and the *eight* operations of arithmetic, addition, subtraction, multiplication, division, square, cube, square-root, cube-root. Reduction of fractions to a common denominator, fractions of fractions, mixed numbers, the eight rules applied to fractions. Cipher;* $a \pm 0 = a$; $0^2 = 0$, $/0 = 0$, &c., $a \div 0$, the submultiple of 0, called infinite by the commentator; $a \times 0 = 0$. Inversion of processes, the solution of such an equation as $\{(x \div a) + b\}\, c - d = e$, which is made a rule of arithmetic. Rule of false position. Rule of concurrence, to solve $x + y = a$, $x - y = b$, and $x \pm y = a$, $x^2 - y^2 = b$. A problem concerning squares, finding pairs of fractions the sum and difference of whose squares, diminished by 1, are both squares. Solution of $x^2 \pm ax = b$. Rule of three. Compound rule of three, various cases. Interest, discount, partnership. Time of filling a cistern by several fountains (a practical matter to those who used the clepsydra). Barter. Presents of gems. Alligation. Arithmetical progression; sums of squares and cubes. Geometrical progression. Right-angled triangles; given two sides to find the third: also to find sides in rational numbers, to a given side or hypothenuse: segments of the base of a given triangle; perpendicular and area, the sides being given. Four-sided figures, areas, &c., sides and a diagonal or perpendicular being given. Many problems relative to four-sided figures. Circumference of a circle is diameter $\times 3927 \div 1250$, very nearly; but $\times 22 \div 7$ is adapted to practice (the first answers to 3·1416): area is $\frac{1}{4}$ diameter $\times$ circumference: the surface of the sphere is four times that of the great circle: the solidity of the sphere is surface $\times$ diameter $\div 6$. Versed sine found from chord of twice the arc and diameter, and the two converses. 'By 103923, 84853, 70534, 60000, 52055, 45922, 41031, multiply the diameter, and divide the products by 120000, the quotients are severally the sides of polygons, from the triangle to the enneagon, within the circle.' To determine roughly the chord of an arc, a rule is used which amounts to the following:—

$$\text{sine of } \frac{2 \text{ right angles}}{n} = \frac{16\,(n-1)}{5n^2 - 4n + 4}$$

$$\text{or co-secant of } \frac{2 \text{ right angles}}{n} = \frac{1}{16}\left(5n + 1 + \frac{5}{n-1}\right)$$

For 1° this last gives 56·3 instead of 57·3, and the relative error diminishes up to 90°. A corresponding rule is given for the arc of a chord. The solid contents of a cone, pyramid, cylinder, prism, and truncated cone or cylinder, are then given, and rules for estimating the contents of mounds of different kinds of grain, derived from experiment, the height being greater or less according as the grain is coarser or finer. Various rules on shadows are then given, derived from the geometrical properties of a right-angled triangle, and this is followed by a chapter on the Cuttaca, or pulverizer, presently noticed. The work ends with a chapter on combinations, containing questions of this kind: any number of digits being given, as 5, 5, 7, 8, 6, required the number of different arrangements, as 55786, 57865, 78565, &c., and a rule for the sum of all the numbers thus formed.

The Viga Ganita commences with a curiosity of the Sanskrit language—a sentence in which each of the leading words is threefold in meaning; so that it will bear, and is intended to bear, three different translations, which are as follows:—

1. I revere the unapparent primary matter, which sages conversant with theology declare to be productive of the intelligent principle, being directed to that production by the sentient being: for it is the sole element of all which is apparent.

2. I adore the ruling power, which sages conversant with the nature of soul pronounce to be the cause of knowledge, being so explained by a holy person: for it is the one element of all which is apparent.

3. I venerate that unapparent computation, which calculators affirm to be the means of comprehension, being expounded by a fit person: for it is the single element of all which is apparent.

Bhascara then proceeds thus: 'Since the arithmetic of apparent (known) quantity, which has been already propounded in a former treatise, is founded on that of unapparent (unknown) quantity, and since questions to be solved can hardly be understood by any, and not at all by such as have dull apprehensions, without the application of unapparent quantity: therefore I now propound the operations of analysis (Vija-crya, elemental solution.)'

According to Colebrooke, whose words we abridge, the algebraic notation of the Hindoos is as follows:—Abbreviations and initials for symbols; negative quantities with a dot; no mark for positive, except the absence of negative. No symbol for addition, multiplication, equality, greater or less. A product denoted by the first syllable of a word subjoined to the factors, between which a dot is sometimes placed. In fractions, divisors under dividend without line of separation. The two sides of an equation are one under the other, confusion being prevented by the recital of the steps in words which always accompanies the operation. Symbols of unknown quantity are various, usually initials of names of colours, except the first, which is the initial of *yavat-tavat*, 'as much as:' Bombelli used *tanto* in the same sense. Colour means unknown quantity, but its Sanskrit also signifies a letter, and letters are also used, either from the alphabet, or from initial syllables of subjects of the problem. Symbols are also used for variable and arbitrary quantities, and sometimes for both given and sought quantities. Initials of square and solid denote those powers, and combined, the higher powers, reckoned* not by sums of powers, but by their products. An initial syllable also marks a surd root. Polynomials are arranged in powers, the absolute quantity being always last, distinguished by an initial syllable denoting known quantity. Numeral co-efficients are employed, integer and fractional, unity being always noted: fractional co-efficients preferred to division of unknown quantities, and the negative dot always over the numeral, not over the literal character. The numeral co-efficient always after the unknown quantity. Positive or negative terms indiscriminately allowed to come first: and every power repeated on both sides of an equation, with nought for the co-efficient, when wanted.

The Arabian algebraists have no symbols, arbitrary or abbreviated, either for quantities known or unknown, positive or negative, or for the steps and operations of an algebraic process; but they express

* The reader will easily understand that, to save room, we put down a sort of table of contents, brief, but we hope intelligible. When we state a result algebraically, we mean the statement for a European abbreviation, not for a transcript from the work. We have not put down some things of minor importance, nor have we taken anything from the commentators without mention.

* In the old times of European algebra, some would call, for instance, the sixth power the 'cubo-cube,' as being $a^3 \times a^3$; others would call the ninth power by the same name, as being the cube of the cube.

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everything by words at length. The description of the Hindoo notation always led us to suspect that there was some communication with Hindoo algebra over and above that which was made through the Arabs; and the preceding account, with that which follows, will lead every one who knows the history of algebra to wish that there had been more of it.

The Viga Ganita contains as follows, it being presumed that the preceding account of Hindoo notation will prevent the reader from imagining that the algebraical symbols which we here employ are contained in the work:—The rules for addition, subtraction, multiplication, and division of positive and negative quantities: the rules for the square and square roots of the same, it being distinctly specified that the square root of a negative quantity is imaginary. Rules for the cipher, as in the Liliwati; but here it is more distinctly stated that "the fraction of which the denominator is cipher is termed an infinite quantity." The commentator Chrishna is well worth quoting on this point:—"As much as the divisor is diminished, so much is the quotient increased. If the divisor be reduced to the utmost, the quotient is to the utmost increased. But if it can be specified that the amount of the quotient is so much, it has not been raised to the utmost, for a quantity greater than that can be assigned. The quotient therefore is indefinitely great, and is rightly termed infinite." Then follow arithmetical operations on unknown quantities, and combinations of them. Surds, the usual operations on them, the rationalization of surd denominators, and the extraction of square roots. The rule for the extraction of such a surd as the square root of $a + \sqrt{b} + \sqrt{c} + \sqrt{d}$ is worth citing as a proof of the decided character of their knowledge of this part of algebra. Let $\sqrt{(a^2 - b - c)} = e$, $\frac{1}{2}(a+e) = f$, $\frac{1}{2}(a - e) = g$, $\sqrt{(f^2 - d)} = h$; then the square root required is

$$\sqrt{\frac{f+h}{2}} + \sqrt{\frac{f-h}{2}} + \sqrt{g}.$$

The *Cuttaca*, or pulverizer, is the rule for the solution, in integers, of $ax \pm by = c$; a, b, and c being integers. There is no need to describe it, as it is the rule which is now found in every European book on the theory of numbers, and which proceeds by resolving $a \div b$ into a continued fraction. The Hindoos give no use of continued fractions except in this rule, though it is obvious, from the skill with which they manage the reduction of fractions to nearly equal fractions of more simple terms, that they must have applied continued fractions, directly or indirectly, probably by means of this very rule. We do not mean to say that they had continued fractions, but only the processes involved in the use of them, and power of attaining their results.

The *Varga-pracruti*, or principle of the square, is a rule which is remarkable, as the whole of it was not used in Europe till after the middle of the last century. It consists in a rule for finding an indefinite number of solutions of $y^2 = ax^2+1$ (a being an integer which is not a square) by means of one solution given or found, and of feeling for one solution by making a solution of $y^2 = ax^2+b$ give a solution of $y^2 = ax^2+b^2$. It amounts to the following theorem:—If p and q be one set of values of x and y in $y^2 = ax^2+b$, and p' and q' the same or another set, then $qp+pq'$ and $app'+qq'$ are values of x and y in $y^2 = ax^2+b^2$. From this it is obvious that one solution of $y = ax^2+1$ may be made to give any number, and that if, taking b at pleasure, $y^2 = ax^2+b^2$ can be solved so that x and y are divisible by b, then one preliminary solution of $y^2 = ax^2+1$ can be found. Another mode of trying for solutions is the combination of the preceding with the *Cuttaca*, as follows:—Let $y = q$, $x = p$, satisfy $y^2 = ax^2+b$: then solve $pz+q = bw$, and

$$aw^2 + \frac{z^2-a}{b} \text{ will} = \left(\frac{qz+ap}{b}\right)^2$$

and will be a square. It is then said that $y^2 = ax^2-1$ is impossible unless a be the sum of two squares; and some miscellaneous provisions are then given.

The chapter on simple equations requires no particular description; many of the examples are geometrical, as—Given the sides of a triangle to find the perpendicular. In the chapter on quadratic equations the well-known rules are given, and some cubic and biquadratic equations (special cases of course) are solved by completion of the cubes and squares. The two roots are mentioned, when positive, and it is said, "people do not approve an absolute negative number," on which the commentators speak as if the negative roots were seen, but not admitted. The property of the right-angled triangle is proved in a twofold way: first, by the similarity of the right-angled triangles formed by the perpendicular on the hypothenuse to the whole and to one another: next, by the method called Indian. Various of the propositions in Euclid's second book are proved. In the chapter on equations of more than one unknown quantity questions both of the determinate and indeterminate kind are considered.

In the next chapter are considered the equations $ax+bx^2 \quad y^2$; $(x+y)^2+(x+y)^3 = 2x^3+2y^3$; $ax^4 - bx^2 = y^2$; $x-y = v^2$, $x^2+y^2 = w^3$: "In what period is the sum of a progression continued to a certain period tripled, its first term being three, and the common difference two;" $ax^2+by^2 = v^2$ and $ax^2-by^2+1 = w^2$; $x^3+y^2 = v^2$ and $x+y = w^2$; $x^2+y^2+xy = v^2$, and $xv+yv+1 = w^2$;

$$\sqrt[3]{\left(\frac{xy+x}{2}\right)} + \sqrt{(x^2+y^2)} + \sqrt{(x+y+2)} + \sqrt{(x+y-2)} + \sqrt{(y^2-x^2+8)} = v^2;$$

$y+x+3 = v^2$, $y-x+3 = w^2$, $y^2+x^2-4 = t^2$, $y^2-x^2+12 = u^2$, $\frac{1}{2}xy - x = p^3$, and $v+w+t+u+p+2 = s^2$; $x^2+y^2+1 = t^2$, $x^2-y^2+1 = u^2$, $x^2+y^2-1 = v^2$ and $x^2-y^2-1 = w^2$; $3x+1 = v^2$ and $5x+1 = w^2$; $3x+1 = v^3$ and $3v^2+1 = w^2$; $2x^2-2y^2+3 = v^2$ and $3x^2+3y^2+3 = w^2$; $x^3-a = by$; $x^3-6 = 5y$; $5x^3+3 = 16y$; $4x+3y+2 = xy$; $vwxy = 20(v+w+x+y)$; $x+y+x^2+y^2+xy = (23-x-y)^2$; $4x+3y+2 = xy$; $2xy = 58-10x-14y$.

Mr. Colebrooke has also given the algebra of Brahmegupta, being a chapter of the Brahme-sphuta-siddhenta. It contains the operations of algebra, barter, interest, progression, plane geometrical questions (the ratio of the circumference to the diameter is called 3 for practice, and $\sqrt{10}$ for more accuracy), and many of the more practical applications of arithmetic, as in the Liliwati. Also the *Cuttaca*, simple and quadratic equations, the indeterminate equation $y^2 = ax^2+b$, and miscellaneous problems. The whole of this algebra is contained in Colebrooke's 'Algebra, with Arithmetic and Mensuration, from the Sanscrit of Brahmegupta and Bhascara,' London, 1817. Dr. John Taylor, in 1816, published at Bombay a translation of the Liliwati from the Persian, with an appendix on the mode in which arithmetic is now taught in Hindoo schools; and (London, 1813) Mr. Edward Strachey published a great part of the Viga Ganita, also from the Persian, with Mr. Davis's notes. It remains to mention that, by the extracts which were made from the Surya Siddhanta, it appears that the Hindoo arithmetic of sines was more perfect than could be gathered from what is said of the mode of finding chords in the Liliwati. They had a table of sines, calculated by the method of second differences for every $3\frac{3}{4}°$ from 0° to 90°; and among their astronomical uses of this table is one which is equivalent to the equation $d(\sin a) = \cos a\, da$. (Delambre, 'Astron. Anc.,' i. 456.) The minimum of trigonometrical formulæ which Delambre allows them (and he never grants them more than the barest minimum) amounts to

$$\sin^2 x + \cos^2 x = 1,\ \sin 30° = \tfrac{1}{2},\ \sin 60° = \tfrac{1}{2}\sqrt{3}$$
$$\sin^2 \tfrac{1}{2}A = \tfrac{1}{2}(1 - \cos A);$$

out how they were to find out a theorem equivalent to $\triangle^2 \sin x = -4 \sin^2 \frac{1}{2} \triangle x \sin x$, with only this amount of formulæ, he does not say.

The Mohammedans brought but a small part of this splendid body of algebra into Europe. The work of Mohammed-ben-Musa, which is sufficiently shown by Dr. Rosen in his translation to have had an Indian origin (and indeed no one now questions that origin), contains merely simple and quadratic equations of the determinate kind, applied to various questions connected with pecuniary transactions. The algebra of Diophantus is more Indian in its character, as it treats entirely of those problems which are therefore called *Diophantine*, namely, integer solutions of indeterminate equations. It is, to all appearance, a part of the Indian algebra, similar in its contents to some of the classes of problems which fill the two last chapters of the Viga Ganita, translated into that strict and consecutive mode of demonstration which the Greek mathematicians (fortunately for us) never dispensed with. But, while granting to the first European algebraist full credit for the superior completeness of his mode of exposition, every comparison confirms us more and more in the impression that the Hindoo was his teacher: whether we consider the probable era of the older Indian algebraists, or the contents of the book itself, it is difficult to come to any other conclusion. The extravagant mania of Bailly, and the reaction caused by the writings of Delambre, have left no medium opinion upon Hindoo antiquity; and conclusions founded on the most sober views of history, and the most usual modes of chronological reasoning, have been entirely kept out of sight. In both our suspicions with respect to ancient intercourse between the two nations, namely, that the Indians received some astronomy between the time of Hipparchus and Ptolemy, and communicated some algebra, which was finally systematised by Diophantus, we think we derive some support from the period at which the Grecian kingdom of Bactria was in existence. That principality was governed and partly colonised by Greeks at a time when the discoveries of Hipparchus must have been in the hands of Greek astronomers, if of those of any country; and to put a difficulty in the way of Bactrian Greeks knowing of Hipparchus, is to put a much stronger one in the way of Hindoos having the same information. Again, though it is possible that Hindoos might have taught algebra to Greeks in Bactria, it is impossible that the latter could have communicated it to the former, since Bactria ceased to be a Grecian kingdom about B.C. 140; and Diophantus, though his time is not known, has never been supposed to have lived till two or three centuries after the Christian era. Granting, which is likely enough, that Greeks remained in Bactria after their government was overthrown by the Scythians, and that they retained the knowledge of Grecian arts; granting also that the descendants of these same Greeks became in time incorporated with the Hindoo race after Vicramaditya had checked the advance of the Scythians, and established a government which was likely enough to attract the remaining Greeks of Bactria, and more particularly the learned among them—this, though a reasonable account of the transmission from Greece to India of the astronomy of Hipparchus, gives no clue whatever to that of the algebra. Colebrooke's researches give a chain of algebraical writers who are cited, each by his successor, and who begin (even upon his

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cautious mode of estimation) at the very time when Diophantus probably wrote; and to suppose anything like an immediate and direct transmission of a Greek writing to India, and an immediate cultivation and extension of its results, is to start an hypothesis which not only bears on the face of it the purpose which it is to serve, but pays far too high a compliment to the natives of India, whether as recipients of the knowledge of others, or as extenders of their own. There is one difficulty in the way of our own opinion as to the algebra, and that not a small one: Why did not the Greeks, or the Greek, obtain the Indian principle of local value in numeration at the same time as he learnt their algebra?

VIGI'LIUS, a deacon of the church of Rome, happened to be at Constantinople when Theodora, wife of the emperor Justinian, determined to depose Pope Sylverius, who had incurred her displeasure for reasons not very clearly ascertained. Anastasius Bibliothecarius says that Sylverius had refused to reinstate in the see of Constantinople the patriarch Anthimus, who had been deposed through the influence of Pope Agapetus I., the predecessor of Sylverius, on the charge of heresy. A charge was brought against Sylverius of having held correspondence with the Goths, who were besieging Rome in A.D. 537; upon which Belisarius, who commanded in that city, arrested Sylverius, stripped him of his pontifical garments, and banished him to Patara in Asia Minor. Belisarius then, according to the instructions which he had received from Theodora, ordered the clergy of Rome to proceed to a new election, suggesting at the same time the deacon Vigilius, who had been intriguing with the court of Constantinople, as the fittest candidate. Vigilius was accordingly elected in November 537, and he soon after repaired to Rome, where he was installed in his see through the influence of Belisarius. His election however was generally looked upon as having been forced and unlawful, and the historians of the Church consider him as an intruder as long as Sylverius lived. Vigilius is said by some to have agreed with Theodora to reject the Council of Chalcedon, and to receive into his communion Anthimus, Theodosius, bishop of Alexandria, and others who entertained Eutychian doctrines. Liberatus Diaconus and Pagi quote letters of Vigilius in proof of his connivance at these doctrines. It is also said that he paid a large sum of money to Theodora to obtain his election. In the year 538 Sylverius, who had been sent back to Italy by the emperor Justinian, to be tried concerning his alleged treason, died; Procopius says that he was put to death by order of Antonina, the wife of Belisarius; others say that he was starved to death in the island of Ponza by order of Vigilius, who after his death remained undisputed possessor of the see of Rome. Vigilius has been since generally acknowledged as legitimate pope from the date of his predecessor's death. From that time also Vigilius showed himself less docile to the caprices of the court of Constantinople; he maintained the authority of the Council of Chalcedon, and he even incurred the displeasure of Justinian, because he would not subscribe to the theological opinions of that emperor.

In the year 545 Vigilius left Rome for Sicily, from whence he sent supplies to Rome during the subsequent siege of that city by the Goths under Totilas. In 547 Vigilius repaired to Constantinople, at the request of Justinian, who was warmly engaged in a theological controversy, which is known in Church history by the name of the 'three chapters.' Vigilius, after remaining at Constantinople for some years, was obliged to escape from the wrath of the emperor to Chalcedon, where, in 552, he took refuge in a sanctuary. In the following year Justinian convoked a general council at Constantinople, chiefly to decide upon the question of the 'three chapters,' or, in other words, to condemn certain controversial writings of three bishops of the preceding century—THEODORE of Mopsuestia, Ibas of Edessa, and THEODORETUS. Vigilius, who considered those writings to be orthodox, refused to condemn them, and for this he was banished, with other bishops of his own opinion, to the island of Proconnesus, from which he was recalled, in 554, at the urgent entreaty of the clergy of Rome, supported by the intercession of Justinian's successful general Narses. Meantime the Council of Constantinople had condemned the 'three chapters,' and its decision was now sanctioned by Vigilius, after which Justinian permitted him to return to Italy. On his way to Rome by sea, Vigilius landed at Syracuse, where he died of the stone, of which he had been suffering for some time, in the seventeenth year of his troubled pontificate, on the 15th of January 555.

(Muratori, *Annali d'Italia*, and the authorities therein quoted.)

VIGNO'LA, GIA'COMO BAROZZI, a very eminent Italian architect, and one of the greatest modern authorities in his art, was born in 1507, at Vignola, in the territory of Modena, whence he derives the name by which he is more generally mentioned than by his family appellation. Giacomo was the only child of his parents, and by the death of his father he was left at an early age entirely dependent upon his mother. Having manifested some taste for drawing, he was sent by her at a suitable age to Bologna to study painting, but he made so very little progress that he determined to abandon it and apply himself to architecture, a study he had been led to by that of perspective, in which he had discovered principles and practical rules that in the then state of the science were eminently useful. He now set out for Rome in order to make himself acquainted with ancient architecture by examining the various remains in that city; and afterwards he made a series of drawings of them for an academy or architectural society which was at the time just established under the auspices of several persons of rank. In the meantime, or previously to being so employed, he had supported himself by painting. What was the length of his first residence at Rome is not known, but it could hardly have been one of many years, because, about 1537, he accompanied Primaticcio to France, where he remained two years, during which he made several models and designs for Francis I., none of which however was executed, owing to the unfavourable state of public affairs. The Château Chambord indeed has been erroneously attributed to him, but it was erected somewhat earlier, and is of a very different character from any of his works.

On returning to Italy he fixed himself for awhile at Bologna, where, in competition with many others, he made designs for the façade of San Petronio, in which he endeavoured to combine the antique, or rather the style founded upon its orders, with the Gothic of the original fabric; but, as not unfrequently happens under such circumstances, neither his nor any of the other designs were adopted, for the whole scheme fell to nothing. He was however employed upon various works in that city, and among them are the Casa Bocchi (no very favourable specimen of his taste, as he was obliged to comply with that of the proprietor), alterations of the Bank or 'Cambio,' the 'Naviglio,' or canal leading to Farrara, and the Palazzo Isolani at Minerbio, at a short distance from Bologna. So poorly were his services for the work of the Naviglio recompensed, that on its being completed he took his leave of Bologna and went to Piacenza, where he designed the ducal palace, leaving however the building of it to his son Giacinto. It was perhaps about this period that he erected the church at Mazzano, the Madonna degli Angeli at Assisi, the chapel of San Francesco at Perugia, and other structures in various parts of Italy, the precise dates of which are unknown. During the pontificate of Julius III. (1550-56) he was introduced by his friend Giorgio Vasari to that pope, who had known him while legate at Bologna, and who appointed him his architect. Besides the direction of the Trevi aqueduct, his new patron employed him almost immediately on the villa for himself, called 'La Papa Giulio,' or 'Villa Giulia.' This last has always been regarded as a superior piece of architecture, and it forms the subject of a splendid atlas volume, published by the architect Stern in 1788; nevertheless it is difficult to account for its celebrity, there being little to admire, or that is striking, except the picturesque arrangement and effect of the inner cortile and its semicircular loggia; it is besides a mere 'casino,' both small and incommodious as a house. The same work also contains plans, &c. of the small church of S. Andrea, near Ponte Molle at Rome, another highly esteemed production of Vignola's, but which also has been greatly overrated: at the best its merits are of a negative kind, because though taken by themselves the individual parts and their mere proportions are correct, they have no particular character, and the composition is anything but masterly or in accordance with the spirit and system of the antique. The heavy double attic causes the order to appear insignificant and the pediment unmeaning. In such cases however the established reputation of a work generally silences criticism, and deters from nice examination into merits which may safely be taken upon trust; accordingly Stern speaks of this building in very encomiastic terms, as does likewise De Quincy. After the death of Julius, Vignola found a liberal patron in his nephew the Cardinal Alexander Farnese, for whom he erected his chef-d'œuvre, the celebrated palace at Caprarola, a magnificent edifice of very peculiar character, it being a mixture of military and civil architecture, pentagonal in plan, and presenting a lofty mass reared upon an equally lofty substructure of terraces of the same form. Yet although sufficiently stately, there is also something both lumpish and monotonous in its general outline. Within is a circular cortile with open galleries or arcades, with which all the principal rooms immediately communicate, and but for which they would be merely thoroughfares to each other. The magnificence of the interior consisted chiefly in the frescoes and other paintings with which the walls and ceilings of the apartments were decorated, and of which a very circumstantial account has been given by Vasari in his Life of Taddeo Zuccharo, the principal artist employed upon them. Philip II., on the part of whom he had been consulted relative to the designs for the Escurial, would willingly have engaged Barozzi in his immediate service, but the architect excused himself on the score of advanced age and infirmity, and his having also undertaken the superintendence of the works at St. Peter's, on the death of Michel Angelo (1564). He therefore remained at Rome, where he died July 7th, 1573.

What has mainly tended to confer on Vignola the celebrity he enjoys throughout Europe is his 'Treatise on the Five Orders,' which has been received as an authority in regard to them; but though it has been of service to the profession, it has done injury to the art, it being impossible to say what variety might have been produced in regard to 'orders,' had architects been left to treat them as freely as other parts of design, instead of tying themselves down to fixed rules, which after all are of little use, inasmuch as they do not secure any further merit. Of Vignola's own designs, &c., the best collection is that entitled 'Œuvres complètes de J. B. de Vignola, publiées par H. Lebas et F. Debret,' in large folio, and in outline, Paris, 1823, &c.

(Milizia, *Vite*; Quatremère de Quincy, *Célèbres Architectes*; Vasari.)

VIGNOLES, ALPHONSE DES, was descended from a Protestant family of great antiquity in Languedoc, where he was born, at the

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château of Aubais, October 29th, 1649. He had been designed by his father for the military profession; but preferring the Church, he went through the usual studies, first at Geneva, and then at Saumur, after which he spent some time in England. Returning home in 1675, he became minister at Aubais, and, after some time, at Calais, where he remained till the revocation of the Edict of Nantes in 1685. He then retired to Geneva, whence after a time he removed to a church in Berlin, and then to that of Brandenburg; but when the Royal Society of Berlin was founded in 1701, being chosen one of the first members, and invited on the suggestion of Leibnitz to take up his residence in that city, he returned thither, and being appointed minister of the neighbouring church of Copenick, he remained there till his death, at the age of ninety-four, on the 24th of July 1744.

Des Vignoles is the author of many papers in the 'Memoirs of the Royal Society of Berlin,' and in the periodical journal called the 'Bibliothèque Germanique,' of which he became one of the editors in 1711; but his principal work is his 'Chronologie de l'Histoire Sainte et des Histoires Etrangères depuis la sortie d'Egypte jusqu'à la Captivité de Babylone,' which appeared in 2 vols. 4to, at Berlin, in 1738. Chronology was the study to which he had chiefly devoted his attention.

VIGNY, ALFRED, COMTE DE, one of the most estimable of the modern French poets, was born at Loches, in the department of Indre-et-Loire, on the 27th of March 1799. His father was one of the few of the old French nobility, who did not emigrate. Alfred was educated with great care at one of the colleges in Paris. After the Restoration of Louis XVIII. he was admitted as one of the Red Musketeers of the king's household, in which the privates ranked as officers, and wore the epaulette. This regiment was dissolved during the Hundred Days; whereupon De Vigny was transferred to the Royal Guard. In 1823, he passed into a regiment of the Line, in hope of taking part in the expedition into Spain; but his regiment continued in cantonments in the Pyrenees during the whole campaign. Already a number of fugitive pieces, both in poetry and prose, besides one or two dramas, had drawn attention to the young nobleman, when, in 1825, he formed the acquaintance of a rich English lady, whom he married in the following year. At the same time, he withdrew from the army, to devote himself exclusively to literature. His earliest attempts had been published in various Parisian periodical works in 1820, since which his 'Dolorida,' his 'Eloa,' his 'Maise,' and others had appeared in that evanescent form; but in 1826, they were collected and published in a volume, under the title of 'Poëmes Antiques et Modernes,' five editions of which were sold during the first two years. In 1826, likewise, his clever historical romance, 'Cinq-Mars, ou une Conspiration sous Louis XIII.,' in 2 vols., was printed. He had meditated the plot of this tale, during his sojourn in the Pyrenees. It ran through several editions, the sixth being published in 1840. The style of Cinq-Mars is pure, natural, and graceful; the character of Cardinal Richelieu is drawn with great strength, the figure of the king, though feeble, as he is represented in history, being perhaps equally true to life. This romance was soon translated into most European languages, and from it may have been taken some hints for the fine conception of the drama of 'Richelieu' by Sir E. Bulwer Lytton. The later editions of this production have been preceded by a thoughtful and instructive preface, abounding in deeper views, and exhibiting greater research and more subtle criticism, than is usually found among romancists. His 'Stello ou les Diables bleus,' a narrative delivered by a physician to one of his patients, was given to the public, in 1832; it comprises three separate stories, exemplifying the struggles, aspirations, disappointments, and untimely death of three poets, Gilbert, André Chénier, and Chatterton. In these tales, the natural interest belonging to them is impaired by a vague philosophy, which the author appears to have taken up as a caprice. In several passages we miss the graceful pen of De Vigny, and are reminded of that of Victor Hugo.

Among his dramatic productions we may name his version of 'Othello,' and 'Le Marchand de Venice,' which appeared in 1830; his 'Maréchale d'Ancre,' produced in June 1831, and his 'Chatterton,' which was produced in 1835. The success of this last was prodigious, partly owing to the exciting nature of the subject in French hands, and partly owing to the excellent acting of Madame Dorval, then the rising star of the Parisian stage, whom all Paris hastened to see. Alfred de Vigny is the author of many articles in the 'Revue des Deux Mondes.' A complete edition of his works in 8 vols. was published in 1838. [*See* SUPPLEMENT.]

VIGORS, NICHOLAS AYLWARD, was born in 1787, at Old Leighlin, in the county of Carlow, where his family had long lived. He received his early education at home, and afterwards became a student at Trinity College in the University of Oxford, where he gave considerable proof of his classical and literary acquirements, by the publication, in 1810, of 'An Enquiry into the Nature and Extent of Poetic Licence.' In the year 1809 he had an ensigncy purchased for him in the Grenadier Guards, and was present at the action of Barossa, in the early part of 1811, where he got severely wounded. On his return to England he quitted the army, and devoted himself to the study of zoology, especially of birds and insects. In both these subjects he acquired great knowledge, and formed extensive collections, which he at a subsequent period presented to the museum of the Zoological Society. On the death of his father he succeeded to the family estate, and, in 1832, became the representative in parliament of the borough of Carlow, for which and for the county of Carlow he continued to sit until the termination of his life, on the 26th of October 1840.

Although Mr. Vigors has written no work devoted to the subject of zoology, he has contributed a large number of valuable papers to the 'Transactions' of the Linnæan Society and of the Zoological Society, and the pages of the 'Zoological Journal.' He was an advocate of the circular or quinary system of arrangement as propounded by Mr. W. S. Macleay, in his 'Horæ Entomologicæ;' and the two papers for which he is best known, the one 'On the Natural Affinities that connect the Orders and Families of Birds,' and the other, 'On the Arrangement of the Genera of Birds, are devoted to the applications of this system to ornithology. He was one of the founders of the Zoological Club of the Linnæan Society, from which sprung the Zoological Society, of which society he was the first secretary, and through the whole of his life he devoted much of his time and talents to its interests. In his papers he did not confine himself to one department of zoology, but there are many in the 'Zoological Journal' and 'Proceedings of the Zoological Society' that attest his acquirements in the whole range of zoology. He died suddenly in the midst of a useful career, and has left among those who knew him a lively sense of his worth as a friend and of his talents as a man of science.

VIJA, GANITA. [VIGA GANITA.]

VILLA'NI, GIOVANNI, born at Florence in the latter part of the 13th century, was a merchant by profession, and travelled in various countries in the pursuit of business. He also filled several offices in the service of the republic of Florence, was repeatedly one of the priors or executive council, and was employed in negociating the peace with Lucca and Pisa in 1317. He afterwards served in the Florentine army in the war against Castruccio Castracani, after whose death, in 1328, he negociated the peace with Lucca. He was involved in the bankruptcy of the mercantile company of the Bardi in 1345, by which he was a great loser, and he was even imprisoned in consequence of it as an insolvent. He died of the plague in 1348. Villani wrote the history of his country, in twelve books, from the building of Florence to the time of the author's death. He does not however confine himself to the history of Florence, but he relates also the occurrences of other countries, both of Italy and out of Italy, so as to retain the character of a general chronicler. In the earlier period of his narrative he exhibits considerable credulity, and a want of critical skill, but as he draws near to his own times, he can be more depended upon for correctness of facts and impartiality. Villani, though belonging to the Guelph party, appears to have been, as a writer, comparatively free from party spirit. His style is remarkably clear; his language is the pure Florentine of his age, some of the expressions of which however are now become antiquated. Villani is liable to the charge of plagiarism, for he has copied in great part the older chronicle of Ricordano Malespini, without once mentioning him, which chronicle, including the continuation by Giacotti Malespini, comes down as far as the year 1286. From this epoch, however, to that of Villani's death, 1348, Villani's history is original. The work appears to have lain forgotten for nearly two centuries, until it was first printed at Venice in 1537. Machiavelli quotes Villani once at the beginning of the second book of his 'Storie Fiorentine,' but he does not seem to have followed or consulted him in his narrative, and the other historians anterior to Machiavelli do not mention Villani's work. It is worthy of remark that the chronicle of Dino Compagni, also a writer of the 14th century, whose interesting narrative embraces part of the period of that of Villani, remained unedited till the 18th century, when Muratori published it in his great collection.

The first ten books of Villani's history were published at Venice in 1537, and the eleventh and twelfth books were afterwards published at Florence in 1554, under the title, 'La Seconda Parte della Cronica Universale de' suoi Tempi, di Giovanni Villani, Cittadino Fiorentino.' In 1587 Baccio Valori published a new and more correct edition of the whole at Florence, and dedicated it to Francesco de' Medici: 'Istoria di Giovanni Villani, Cittadino Fiorentino, nuovamente corretta, e alla sua vera lezione ridotta.' This is the edition which is quoted by the academy of La Crusca as a 'Testo di Lingua,' or a book of authority in matters of language.

MATTEO VILLANI, brother of Giovanni, wrote, after his brother's death, a continuation of his history, and brought it down to the year 1363, in which he died. His veracity has been praised by Muratori, but his style is inferior to that of his brother.

FILIPPO VILLANI, Matteo's son, also added a continuation to his father's narrative, including the years 1363-4. The whole body of history by the three Villani was published together by Muratori, and has been reprinted several times since.

Filippo Villani was also a Latin writer; he wrote, 'De Origine Civitatis Florentiæ et ejusdem famosis Civibus.' The first part of the work, which treats of the origin of Florence, is full of fables, and it has never been printed. Of the second part which contains short biographies of distinguished men of Florence, detached biographies in the original text have been published in the Life of Ambrosius Camaldulensis, by Mehus, who discovered the manuscript, and some others by Sarti; Moreni published those of Dante, Petrarch, and Boccaccio,

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under the title, 'Philippi Villani Vitæ Dantis, Petrarchæ, et Boccacii,' Florence, 1826. Mazzuchelli published an old Italian version of the Lives of Filippo Villani by an anonymous translator, before the discovery of the Latin text: 'Le Vite d'Uomini illustri Fiorentini, scritte da Filippo Villani, collo Annotazioni del Conte Mazzuchelli,' 1747.

Filippo Villani wrote also a work 'De Origine Regum Francorum,' which we believe is still inedited. He died about 1404.

Giovanni Villani, the Florentine historian, must not be confounded with another Giovanni Villani, who wrote chronicles of the town of Naples, and also of the kingdom of Sicily, which are of no great value.

(Tiraboschi, *Storia della Letteratura Italiana;* Corniani, *I Secoli della Letteratura Italiana;* Gamba, *Serie dei Testi di Lingua.*)

VILLANUEVA, JOAQUIN LORENZO DE, a learned and liberal Spanish author, was born at Jativa, in the kingdom of Valencia, on the 10th of August 1757, and studied at the University of Valencia, where Muñoz, well known for his 'History of the New World,' was one of his tutors. After taking holy orders he fixed his residence in the capital, where he became one of the literary ornaments of the reign of Charles III., which is regarded as that of the revival of sound literature in Spain. His most noted work at this epoch is his 'Año Cristiano de España,' or Spanish Christian Year, an account of the festivals of the Spanish Church, the lives of its saints and martyrs, &c., which, although it extends to nineteen octavo volumes, has passed through several editions. Another work by him, 'De la leccion de la sagrada Escritura en lenguas vulgares' (On the Reading of the Holy Scriptures in the common languages), folio, Valencia, 1791, in which he advocated that practice, was not looked upon with favour by his ecclesiastical brethren; nor did he regain favour by promulgating the doctrine that the jurisdiction of the tribunal of the Inquisition was incompatible with the fundamental laws of Spain. He held nevertheless the offices of court preacher and confessor of the royal chapel at the time of the general convulsion of Spanish affairs on the invasion of 1808, when he became a distinguished member of the patriotic and constitutional party. In 1810 he was chosen a member of the Cortes, and in 1812 he supported the principles of constitutionalism by arguments from the philosophy of St. Thomas Aquinas in a dissertation entitled 'Angelicas Fuentes ó el Tomista en las Cortes.' On the return of King Ferdinand he was shut up for six years in a sort of imprisonment in the monastery of Salceda, but allowed to solace his confinement by making use of the treasures of a good library. The resumption of constitutional government in 1820 led to his liberation, and he was sent by the Cortes on a mission to the court of Rome, whose pretensions he had always been conspicuous for opposing, while defending what he considered the rights of the Church of Spain, in a spirit analogous to that which once animated the Gallican clergy. His negociations met with no success; and on the overthrow of the constitutional government he thought it advisable to emigrate to England, from which he afterwards transferred his residence to Ireland. While in London he published what he called his "literary life" ('Vida Literaria de J. L. de Villanueva,' 2 vols. 8vo, 1825), but the work is too much occupied with dissertations on the rights of the Spanish Church and on the Council of Trent to be very attractive to an English reader. He translated Paley's 'Natural Theology' and some other works into Spanish; but his chief literary labour here was a dissertation in Latin on Irish antiquities and the colonisation of Ireland by the Phœnicians, 'Ibernia Phœnicea seu Phœnicum in Ibernia incolatus,' Dublin, 1831. He died at Dublin, on the 26th of March 1837. He was a poet as well as a prose writer, and a volume of his select poems, 'Poesias Escogidas,' appeared at London in 1833.

His younger brother, Jaime Villanueva, born at San Felipo in 1765, and first a Dominican, then a secularised priest, shared his opinions, his literary fame, and his exile. He was the author of a 'Literary Tour to the Churches of Spain' (Viage Literaria á las Iglesias de España), commenced at Madrid in 1803, and left imperfect in thirteen or fourteen volumes; a work full of valuable information on the ecclesiastical archives of that country. His brother Joaquin Lorenzo contributed many portions to the earlier volumes. Jaime Villanueva died at London, on the 14th of November 1824.

VILLARET, CLAUDE, was born at Paris about the year 1715, or soon after, and was educated for the bar; but a love of light literature and worse levities disinclining him for that or any other laborious profession, he took to writing books, and produced, in 1745, a romance entitled 'Histoire du Cœur Humain, ou Mémoires du Marquis de ——;' besides a one act play, entitled 'Quartier d'Hiver,' in which he was assisted by two other writers; and some other things of the same kind, said to be all of little value. It is not certain however that he was really the author of all the pieces that have been attributed to him. In 1748 his embarrassments forced him to leave Paris, upon which he joined a company of provincial players, being smitten, it is said, by the charms of one of the females. He now took the name of Dorval, and made his first appearance at Rouen in the character of a lover; but he soon rose to a higher range of parts, and at length became manager of a company, which performed at Liège. He left the stage however in 1756. In 1758 he published anonymously at Geneva an answer to Rousseau's 'Lettre sur les Spectacles,' under the title of 'Considérations sur l'Art du Théâtre,' which is said to have been the best that appeared next to that by d'Alembert. This was followed in 1759 by a volume, also anonymous, of selections from Voltaire, which he called 'Esprit de Voltaire,' and which was well received. In 1760 he returned to Paris with some literary reputation, and his friends got him the office of first clerk to the Chamber of Accounts (Premier commis à la Chambre des Comptes), an appointment which led him to the study of the national historians of the middle ages; so that when the booksellers Desaint and Saillant were looking out for a writer to continue the 'Histoire de France,' commenced by the Abbé Velly, recently dead, they were induced to select Villaret. He conducted or compiled and wrote the work, from the 226th page of the 8th volume to the 348th page of the 17th, being the portion extending from 1329, the second year of Philip de Valois, to 1469, the 9th year of Louis XI. Villaret's first volumes are said to have so greatly extended the sale of the work, that the publishers raised the salary of their new editor to triple what they had paid to his predecessor; but as this would have made his remuneration not less than 4500 livres per volume, the statement is regarded by the writer of his life in the 'Biographie Universelle' as more than doubtful. This writer considers Villaret's to be the best written portion of the work, and intimates that it has been generally so esteemed by the public. The Abbé de Castres, on the contrary (in his 'Trois Siècles de la Littérature Françoise,' iv. 436), describes Villaret as being to his predecessor what Seneca is to Cicero; and asserts that he wanted the art of skilfully weaving his researches into the substance of his narrative—"il n'a pas eu, comme son modèle, l'art de fondre avec adresse ses recherches dans la narration." Villaret also held the office, made for him, of secretary to the dukes and peers (Secretaire des Ducs et Pairs); and he is said, in the latter part of his life, to have been concerned in one or two other literary undertakings of the day. He died in February 1766. His successor in the compilation of the 'Histoire de France' was the Abbé Garnier.

VILLARS, DOMINIQUE, French botanist, was born on the 14th of November 1745, in a hamlet of the village of Noyer in Dauphiné. His father taught him reading and writing, and he learned Latin and geometry of the parish priest. When he was only fourteen years old his father died, and being the eldest in the family, at that early age he was obliged to superintend the duties of the farm on which his family lived. He was also appointed to his father's post of parish registrar, and in order to fit himself for his duties, he received instruction from a notary, in whose library he met with books on natural history, which so engaged his attention that he determined to pursue the study of botany and medicine at his leisure. This led his mother to fear that he would neglect his agricultural pursuits; and accordingly, at the age of seventeen, she persuaded him to marry, in the hope that this would be a check to his pursuit of science. But in this she was disappointed; for in 1765 Villars made an excursion through Lyonnais, Bourgogne, La Franche-Comté, and Bresse, and collected many plants, and otherwise added to his knowledge of natural history. He afterwards became known to the Abbé Chaix, a good botanist, with whom he made many excursions in the mountains of Gapencois. He thus became acquainted with M. de Marchéval of Grenoble, and in 1771 proceeded to the military hospital of Greoble for the purpose of studying medicine. Here his botanical knowledge soon brought him into notice, and in 1773 he gave a course of lectures on botany to the pupils of the hospital. From this period to 1776 he made several excursions in Bas-Dauphiné, Provence, Languedoc, and La Grande Chartreuse, for the purpose of studying the natural history, more particularly the botany, of these districts. In 1777 he visited Paris, where his reputation as a botanist secured him a very flattering reception. In 1778 he took his degree as Doctor of Medicine, and would have returned to Noyer to practise medicine, but his friend M. Marchéval secured him an increase of stipend for his lectures at Grenoble, and in 1782 he was appointed physician to the hospital; he continued in this position till the suppression of the hospital by the French government in 1803. As this was unexpected, he remained for some time in considerable difficulties, but in 1805 he was appointed professor of botany and medicine in the school of medicine at Strasbourg, where he remained till his death, which took place on the 27th of June 1814.

Villars wrote several works on botany and medicine, but that which secured him the greatest reputation is his 'Natural History of the Plants of Dauphiné' (Histoire Naturelle des Plantes du Dauphiné). This work was published in 4 vols. 4to, in 1786 and successive years; it contains 65 plates of the plants described. Each of the volumes contains a preface, in which an account is given of the various excursions which he made. All the plants are arranged according to a classification of his own, in which he reduces the number of the Linnæan classes to twelve, by considering only the number of the stamens as a character of the classes. Under these classes he arranges 27 natural orders, named after the 'Fragments' of Linnæus. It also includes a dictionary of terms, and lists of plants found in particular districts. This work was submitted to the French Institute, and a critical report given of its merits by Jussieu, Geoffroy, and Tessier. Although in some respects unfavourable to the work, the author was modest enough to print each report of the members of the Institute at the commencement of the volumes as they appeared. In 1801 he published a catalogue of the plants growing in the botanic garden at

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Strasbourg, in which he arranged the plants according to the system of Jussieu. He published several other books and memoirs on various departments of natural history and topography. His principal work on medicine was entitled 'Principes de Médicine et de Chirurgie,' and was published at Lyon in 1797. He also gave an account of an epidemic fever which prevailed in Dauphiné during the years 1779 and 1780. At his death he left behind him an extensive library and a large collection of plants. In a prospectus of his large work on plants, he named a species *Berardia*, after Berard, an apothecary, who lived at Strasbourg, and was a contemporary of the Bauhins, and who left behind him a manuscript work on plants, still in the public library at Strasbourg. A genus of plants has been named in honour of Villars, *Villarsia*.

(*Biog. Univ.;* Bischoff, *Lehrbuch der Botanik;* 'Prefaces' to volumes of the *Plants of Dauphiné*.)

VILLARS, LOUIS HECTOR, a maréchal of France, and one of its most illustrious soldiers, was born at Moulins in 1653. He studied at the college of Juilly, and was, on quitting that seminary, enrolled among the "pages de la grande écurie." During an excursion of the court to Flanders, Villars obtained leave to visit Holland, and he afterwards accompanied his relation St. Géran, envoy to the Elector of Brandenburg, to Berlin. On his return to France he served in Holland as a volunteer in the corps commanded by Louis XIV. in person. The spirit of enterprise and observation beyond his years which had spurred him to visit foreign countries, he carried into the camp. The king, who had formerly distinguished him among the other pages on account of his fine figure, remarked one day, "A single shot can't be fired without this boy starting from the ground to witness it." Villars's courage and activity, and perhaps his fine figure, obtained for him, although his family was out of favour at court, a troop of horse at the age of nineteen.

The next two years he served in Germany under Turenne, who entertained a high opinion of his talents as a partisan. The Prince of Condé also distinguished him from the crowd of young officers. The mingled good sense and gallantry which he showed at the battle of Sénef procured for him a regiment of cavalry in 1674, before he had completed his twenty-first year. From 1674 till the peace of Nimwegen in 1678, Villars served in Flanders under the Maréchal de Luxembourg, and in Alsatia under the Maréchal de Crequi. The minister Louvois, who had quarrelled with the Maréchal de Bellefonds, Villars's uncle, extended his inveterate enmity to the whole family. The young soldier felt that he had nothing but himself to rely upon; and he appeared to multiply himself in his search of opportunities of distinction.

The next ten years of the life of Villars were spent principally in diplomatic employments. On his return to court after the peace of 1678, he gave the rein to his amorous propensities, to an extent which attracted general attention, and occasioned much disturbance. He was ordered to rejoin his regiment, but any fear of having lost the king's favour was soon dispelled by his being sent to Vienna to condole with Leopold I. on the death of the empress-mother. At Vienna he gained such an influence over the mind of the Elector of Bavaria, that he detached him from the Austrian interest, and rendered him subservient to the views of France. With the approbation of Louis, Villars accompanied the elector on his return to Munich, and followed him into Hungary, when he assumed the command of the Bavarian contingent in the imperial army levied against the Turks. Here, as usual, Villars distinguished himself by his impetuous but not uncalculating valour. On his return to Munich he found a new Austrian emissary opposed to him—the beautiful and voluptuous Countess of Kaunitz. The first use made by this lady of the complete ascendancy which she soon gained over the elector, was to insist that Villars should be removed from the court. Notwithstanding this partial failure, Louis was satisfied with his ambassador's conduct. Villars was admitted to private interviews; Madame Maintenon received him at St. Cyr. At last, Louvois relented, and in 1688, on the eve of the war occasioned by the league of Augsburg, conferred upon him the appointment of commissary-general of the cavalry.

Villars was sent to Munich to attempt to regain his influence over the elector, and detach him from the alliance of Austria. In this he failed, and his life was even in danger from the Austrian party in Bavaria. He was next appointed to command the cavalry of the Maréchal d'Humières, whose army was stationed in Flanders with orders to act on the defensive. Villars, tired of this inactivity, resumed his old occupation of partisan, and levied contributions as far as Brussels. In 1689 he was created maréchal-de-camp. During the two following years he commanded a body of 15,000 men, which formed a reserve to the army of the Maréchal de Luxembourg. He was subsequently sent to the Rhine to assist with his counsels the Maréchal de Joyeuse, who was hard pressed by the Prince of Baden. In this service he continued till repose was for a short time restored to Europe by the peace of Ryswick in 1697.

The intrigues which preceded the Spanish War of Succession were now in full vigour. In 1699 Villars was entrusted with the delicate mission of ambassador-extraordinary to Vienna. He spent three years at that court, at the time when it and the court of Versailles were incessantly busied by every means short of actual war to thwart each other's views upon the throne of Spain. Villars, with a sleepless patience, strangely contrasting with his impetuosity in war, watched and unravelled all the tortuous intrigues of the Austrian court. He kept Louis and his ministers informed of every movement of Austria, and by blunt and opportune applications more than once deterred the emperor from steps which would have promoted his views. The personal animosity felt by the Austrian court to Villars was extreme; he was personally insulted, attempts were made to implicate him in the rebellious movements of Hungary, and his life was threatened. The courtiers affected to shun him; Prince Eugene alone continued on a footing of unreserved friendly intercourse. Villars persevered, and though more of the honour of insuring the accession of Louis' grandson to the Spanish throne was attributed to others than he felt to be consistent with a due sense of his services, even Louis XIV. was satisfied with his conduct.

On the commencement of hostilities in 1701 Villars was sent to the army commanded by Villeroi in Italy. Dissatisfied with his general he obtained his recall. On his return to Paris he married Mademoiselle de Varangeville, to whom he was passionately attached. On the appointment of Catinat to the army of Germany, Villars joined him, but it is alleged that he found the genius of his commander enfeebled by age. In 1702 Villars was sent, at the head of thirty battalions, forty squadrons, and thirty pieces of artillery, to disengage the elector of Bavaria, who was surrounded on all sides by the Austrian troops. Villars had now attained his forty-ninth year, and this was the first time he had commanded in chief.

The events of Villars's campaign in Germany in 1703 are faithfully and instructively portrayed in his correspondence with the elector, Louis XIV., and his minister-at-war, and the letters of the general officers under his command, published at Amsterdam in 1762. The French general was everywhere successful, but the imbecility of the Elector of Bavaria neutralised all his victories. Disgusted with his position, Villars petitioned to be recalled, and by his importunity wrung from the king a reluctant permission. On his return to France, it was proposed to send him to Italy, but the Duke de Vendôme was his senior maréchal, and in his connection with the Elector of Bavaria Villars had had enough of military partnership with a prince of the royal blood. Louis forbore to insist upon his undertaking the Italian campaign, for there was a more important charge to intrust to him.

This charge was to terminate the war of the Cevennes. With the sanction of the king, he repaired to the scene of action, resolved to put an end to the troubles less by rigour than by gentler methods. In Lamoignon, the intendant of the province, he found a coadjutor participating in his sentiments, master of the necessary local information, and prompt in action. Together these associates pursued the Camisards into their most secluded retreats. A few examples of severity to those who resisted were followed by the extension of lenity, and even concessions to their religious scruples, to all who laid down their arms. Cavalier, the ablest leader of the Camisards, was gained by the humanity and soldierly frankness of Villars. Peace was on the eve of being restored to the province, when emissaries of England and Savoy rekindled the dissensions. The insincerity of the court co-operated with foreign intrigue, but the watchfulness of Villars cut off all assistance from beyond the frontier, and the insurgents of the Cevennes ceased to be dangerous. Villars saved his king, at the moment when he had all Europe on his arms, from the additional embarrassment of a civil war. He was received with the highest honours on his return to Versailles.

From the spring of 1705, till the conclusion of the peace of Rastadt in 1714, the life of Villars was a series of campaigns. Sent by the king in the former year to inspect and strengthen the defences of the eastern frontier, he took post on the heights near Fronsberg, where he covered Thionville, was in a position to succour Luxembourg if necessary, and, by means of the fortified posts at Bouzonville and Bourgaiche, kept open the communication with Sarre-Louis. Confident in the strength of his position, he did not entrench it, lest he should render his soldiers apprehensive. Marlborough appeared before this camp, at the head of 110,000 men; he examined it at all points for four days, and then retired. This encampment, more generally known by the name of Sirek than Fronsberg, astonished everybody. The prompt decision and fearlessness of Villars were well known, but the skill shown in selecting a strategic position, and the self-control evinced in keeping on the defensive, were unexpected. The moment the enemy retired, he gave vent to his natural impetuosity by resuming the offensive; he burst into Alsatia, forced the lines of Weissenburg, presented himself before Lauterburg, and, to conceal the weakness which prevented him laying siege to that place, crossed the line between Fort Louis and Strasbourg, and laying the whole country between the river and Schwarzwald under contribution, closed the campaign of 1705. In 1706 he took Lauterburg and Hagenau, in the latter of which the enemy kept his reserves of artillery and stores. This success was neutralised by Villars's loss of the great battle of Ramillies in Flanders, where he was forced to succumb to the superior genius of Marlborough, and by the minister Chamillard's withdrawing some of his best troops. In 1707 Villars crossed the Rhine; forced the lines of Stolhofen on the 23rd of May; established his head-quarters at Rastadt on the evening of the same day, and the next occupied Stuttgard. He invited Charles XII. of Sweden, who had invaded Saxony, to make a junction with his army under the walls of Nürn-

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berg, and concentrate their forces against Austria; but the invitation was declined. Troops were again withdrawn from him, and he was obliged to re-cross the Rhine. In 1708 he was sent to command on the frontier of Savoy, but the tardiness of those to whom the arrangements were intrusted caused the campaign to terminate without effect. In 1709 he was sent to re-organise the dispirited and demoralised army of Flanders. At the battle of Malplaquet he was wounded early in the day: he endeavoured to continue to direct the troops from a litter, but fainted, and was borne from the field. His wound was dangerous, and kept him inactive the rest of the year. The campaign of 1710 was desultory: repeated attempts were made to open negociations. In the autumn of that year Villars's wound broke open, and he was obliged to resign for a time the command of the army. In 1711 the exhausted state of French finances hampered the military operations and kept Villars on the defensive within the frontier. In 1712 the battle of Denain (24th July), the capture of Marchiennes, Douai, and a number of forts by Villars, restored courage to the French. Prince Eugene was obliged to give ground, and retire beneath the walls of Brussels. The peace of Utrecht was concluded (separately) by Holland and England in 1713. Austria refused to sign the treaty; Villars was sent into Germany at the head of an army, and on the 7th of March 1714, the peace of Rastadt was concluded.

The military labours of Villars were now to experience a long intermission, and only to be renewed when he approached the termination of his career. From 1714 to 1732 he was exclusively engaged in the turmoil of state intrigue. He had set off to visit his government of Provence, when he was recalled to witness the last moments of Louis XIV. Villars stood on delicate ground with the regent. In concluding the treaty of Rastadt he had made two secret stipulations: that the right of succession to the French throne, to the exclusion of the Duke of Orleans, should be reserved to Philip V. and his descendants. The regent was pacified however by Villars's producing the autograph commands of Louis XIV. to insist upon those conditions. Villars was appointed by the duke a member of his council, in which he steadily opposed every deviation from the policy of his old master. In particular he laboured to prevent the adoption of the course proposed by Dubois, under the name of the quadruple alliance. He opposed energetically the adoption of the financial schemes of Law. Dubois advised the regent to have Villars arrested, and attempted to implicate him in the conspiracy of Alberoni, but the maréchal, by serving the regent with the same entire devotion as he had served Louis XIV., gained his confidence, and the affection entertained for him by the young king was an additional protection. After the death of Dubois the regent reserved to himself the office of prime minister, and regulated his conduct in a great measure by the advice of Villars in military and foreign affairs. The Duke of Bourbon, who succeeded the regent, showed no less confidence in him. His only rival was the Abbé Fleury. The marriage of Louis XV. with the daughter of the king of Poland appeared for a time to strengthen the influence of Villars, but the Abbé Fleury having determined the queen's power with the king, the maréchal was obliged to give way to the favourite. This continued till 1732, when the rupture with Austria on account of the Spanish possessions in Italy rendered the military services of Villars indispensable. In his eighty-first year he was sent to command in Italy with the rank of maréchal-général de la France, which had never been conferred on any one before him, except Turenne. In the campaigns of 1733 and 1734 he evinced all the ardour, activity, and contempt of danger which characterised his youth. The ingratitude of the king of Sardinia however decided Villars to solicit his recall early in the course of the second. His wish was granted. He was taken ill at Turin on his way to France, and died on the 17th of June 1734.

The predominant features of Villars's character were humanity, sincerity, quickness of apprehension, and promptitude without precipitancy in action. He was not free from the lax gallantry of his day, and is said, with or without cause, to have been extremely jealous of his wife. In advanced life he evinced a degree of avarice, contracted probably from the habits of economy forced upon him by the circumstances of his youth. He is among the most brilliant military characters of France, yet without that restless desire of show which detracts from the merits of so many of them. He was capable of deep, disinterested, and lasting attachment. His conduct in the war of the Cevennes will ever endear his memory to the lover of humanity and of religious liberty.

VILLEHARDOUIN, GEOFFROY DE, was born near Arcis-sur-Aube about 1167, and was descended from one of the most ancient and distinguished families of the Comté de Champagne. He was Maréchal of Champagne when, in 1199 his sovereign lord Thibault, Count of Champagne and of Brie, determined upon joining the cause of the crusades, and Villehardouin was among the first chosen to accompany him. Previous to the departure of his lord he was sent as ambassador to Venice, to solicit the aid and co-operation of that Republic in their enterprise. He arrived at that city with five other deputies in the beginning of Lent, 1201, and met with an honourable reception from Henry Dandolo, the Doge. Admitted before the council of state, Villehardouin eloquently explained the motives of his mission, and the reasons which had induced the Count of Champagne to apply to the Venetians for assistance, in preference to other powers. "We have chosen you before all other nations in Europe," he said, "as being the most powerful, the most generous, and the most capable of seconding so glorious an enterprise. We have come to demand your assistance and the junction of your forces to ours, without which we can never expect to re-conquer Jerusalem; and, as we are resolved to undertake this conquest, we have been commanded not to leave this city till we have received a favourable answer to our request, leaving it to you to impose the conditions on which it is to be granted." To this energetic appeal were joined the tears and entreaties of the other deputies, who, in the holiness of their mission, forgot the shame of kneeling as suppliants before the haughty representatives of commercial power. Moved by their appeal, and the pecuniary advantages which were likely to result from the transaction, an unanimous acclamation arose from the assembly of "Nous l'octroyons! Nous l'octroyons!" A treaty was concluded between the French deputies and the Republic, by which it was agreed, that the Venetians should furnish the vessels necessary for the transport of 4500 horsemen and 9000 squires and attendants, and also 20,000 foot soldiers, with nine months' provisions; that the vessels should be equipped and ready to sail in the month of June in the following year, and that their service should only count from the time that they left Venice. For these services the crusaders were to pay the Venetians the sum of 80,000 marks of silver, or, according to some accounts, 85,000. The payment of so exorbitant a sum, for that period, proves equally the generous zeal of the crusaders and the attentive regard of the Venetians to their interests. After the conclusion of this treaty, Villehardouin returned to France, where he found the Count Thibault dangerously ill. The death of Thibault, which occurred soon after, left the crusaders without a chief. The command of the expedition having been offered to the Duke of Burgundy, and afterwards to the Count of Bar, who both declined it, it was finally accepted by the Marquis of Montserrat, who appointed Venice as the place of general meeting.

The first exploit of the crusaders, after leaving Venice, was, at the solicitation of Alexis Comnenus, to re-establish on the throne of Constantinople the Emperor Isaac his father. The French having afterwards to complain of the conduct of Alexis, who had not ratified the stipulated conditions for the succour they had lent him, sent Villehardouin as their deputy to make the necessary remonstrances.

Villehardouin was present at the siege of Constantinople in 1204, when that city was taken by the Venetians and French, and to him history is indebted for a minute and graphic description of this remarkable siege. The services of Villehardouin were rewarded by the Emperor Baldwin, whom the victorious Franks had placed on the throne, by his appointment to the important office of "Maréchal" of the province of Romania. His military skill and bravery also insured him the esteem of the Emperor Henry, the successor of Baldwin, to whom the Marquis of Montserrat had given his daughter in marriage; from him he received, as a free gift, the entire city of Messinopolis, together with its dependencies. This valuable donation induced him to reside in Thessaly, where he died about the year 1213. While however enjoying the honours which his merit had acquired, he appears not to have been unmindful of the country of his birth; in 1207, he richly endowed the abbeys of Froissy and Troyes, to which his sisters and his two daughters belonged. The lustre of his name gave power and influence to his descendants, who for nearly two centuries ruled over the most important principalities of Greece.

It is chiefly as an historian that the name of Geoffroy De Villehardouin has become celebrated. To him we are principally indebted for the history of one of the most important periods in the wars of the crusades, from 1198 to 1207. His work is entitled 'L'Histoire de la Prise de Constantinople par les François et les Venitiens.' The author relates the events in which he was an active participator with modest simplicity and tolerable candour. His narration is remarkable for brevity and clearness, and generally bears the impress of truth. His talents as a negociator caused him frequently to be employed on missions of importance, and to be summoned to the councils of the army; he has thus been enabled to give a minute detail of several events, of which we might otherwise have remained ignorant. His history is rendered the more valuable from the fact, that it is probably the oldest historical record in prose which the French language possesses. The first edition of it was published at Venice in 1573, the second in Paris in 1585: the most valuable is that by the learned Du Cange, "whose notes," says Mills, "are as valuable as his notes on the Alexiad." [BYZANTINE HISTORIANS] The title of this edition of Du Cange, which is now not easily to be met with, is as follows:—'Histoire de l'Empire de Constantinople, devisées en deux parties, &c., écrite par Geoffroy De Ville-Hardouin, avec la suite de cette Histoire jusqu'en 1240, tirée du Manuscrit de Philippe Mousker, &c., le tout avec Observations faites par Charles du Fresne, Sieur du Cange; Paris, de l'Imprimerie Royale, 1657, in fol.' In this edition the old text is accompanied with a modern French version. The history of Villehardouin is also to be found in vol. xxviii. of the 'Recueil des Historiens des Gaules et de la France;' in fol., Paris, 1822: the text in this edition has been revised on three manuscripts, and to it is appended a glossary.

VILLEMAIN, ABEL-FRANÇOIS, peer of France and one of the most distinguished of French men of letters, was born in Paris on the 11th of June 1790, and educated at the Imperial Lyceum there, where his

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reputation for talent was such that at the early age of nineteen (1810) he was appointed Professor of Rhetoric in the College Charlemagne. Here, besides gaining fame as an eloquent lecturer, he distinguished himself by two published essays, both of which were crowned by the Institute—an 'Élogo de Montaigne,' published in 1812, and a 'Discours sur les avantages et les inconvenients de la critique,' published in 1814. The approbation bestowed on these Essays was such, that the young professor was removed in 1816 to the University of Paris, first as assistant professor of Modern History, and afterwards, in the same year, as Professor of Eloquence. In that year, too, he published his 'Élogo de Montesquieu,' which was again crowned by the Institute. A work of far greater importance was his 'Histoire de Cromwell, d'après les mémoires du temps et les recueils parlementaires,' published in 1819, in two volumes. In 1821 he became a member of the Academy; and in 1822 he published a translation of Cicero's 'Republic,' from the palimpsest manuscript discovered in 1820 by Angelo Mai. It was about this time that he entered on official political life. In reading his 'Discourse on the Advantages and Inconveniences of Criticism,' in 1814, he had pronounced a panegyric on the allied sovereigns then in Paris; and this was remembered against him. Since then, however, he had shown his sentiments to be those of a moderate liberal opposed to the reactionary policy of the Restoration. Having been appointed to the office of Maître des Requêtes to the Council of State, his liberalism brought him into collision with the excessive legitimism of the Villèle ministry, more particularly as he was a strenuous advocate for the liberty of the press. His lectures, with those of his colleagues Guizot and Cousin, were suspended, and in 1827 he was deprived of office. Meanwhile he had published 'Lascaris, ou les Grecs du 15me siècle, suivi d'un essai historique sur l'état des Grecs depuis la conquête musulmane jusqu'à nos jours' (1825); also, 'Funérailles de M. Lemontey: Discours' (1826). In the former of these works the author showed his ardent sympathy with the Greek struggle for independence. In 1829 M. Villemain published 'Funérailles de M. Picard: Discours;' and in 1830, the first portion of his well-known work entitled 'Cours de Littérature Française,' the remainder of which appeared in 1838. Just before the revolution of 1830, he had been chosen deputy for l'Eure; with Guizot and others he figured as a man of influence at that crisis; and was consequently an important personage in the new government of Louis-Philippe. He was made a peer of France in 1833, was one of the most eloquent of political orators of the period, and, after having acted as Vice-President of the Council of Education, became Minister of Public Instruction under Guizot. In 1833 he published 'Funérailles de M. le Baron Cuvier: Discours;' in 1837 a collection of his miscellaneous writings under the title of 'Mélanges Historiques et Littéraires;' and in 1841 a Report entitled 'Tableau de l'état actuel de l'Instruction primaire en France.' In 1845 he resigned the Ministry of Instruction, and during the rest of the reign of Louis Philippe the state of his health precluded much public activity. In 1847 he gave to the world a new edition of the 'Provincial Letters of Pascal,' with an accompanying essay. Since the revolution of 1848, M. Villemain, like his friends Guizot and Cousin, has lived in retirement, waiting for a change of system rather than hoping for it, and attending to no other duties of a public kind than those of the perpetual secretaryship of the Academy, which he has held since 1834. In 1854 he published 'Souvenirs Contemporains d'Histoire et de Littérature.' He has since published 'Tableau de l'Eloquence Chrétienne au IVe. siècle,' 1856, and 'Choix d'études sur la littérature contemporaine,' 8vo, 1857; and he is engaged in translating Pindar into French. Among M. Villemain's works, besides those which we have enumerated, are several translations from the English, including one of Sheridan's comedy of 'The School for Scandal,' published in 1822. [See SUPPLEMENT.]

VILLENEUVE. From the birth of Romée de Villeneuve, grand-senechal of Provence in 1170, to the death of Vice-Admiral Villeneuve in 1806, there has almost always been some one of this name to lend it distinction in France.

ROMÉE DE VILLENEUVE (born 1170, died soon after 1250) deserves to be remembered in the history of France as one of the earliest statesmen who appears to have comprehended the importance of uniting all the Gallic provinces into one nation. The history of his early life is obscure and distorted by fables. Created constable of Provence by Berenger before 1238, he besieged and took Nice, which had revolted against the count. Villeneuve frequently made that city his place of abode during his subsequent career, and conciliated its citizens by his wise and humane government. He fought bravely against the Pisans and Genoese, patronised the Troubadours in general, and punished some in particular who sinned against morality in their writings. On the 12th of July, 1238, Berenger nominated him in his will regent of Provence, and guardian of Beatrice, his fourth and unmarried daughter. On the death of Berenger, in 1245, Villeneuve assembled the nobility of Provence, and persuaded them to swear fealty to Beatrice. He next married his ward to Charles of Anjou, brother of St. Louis, who had, many years before, in a great measure through the instrumentality of Villeneuve, been married to Marguerite, her eldest sister. The regent procured the insertion of a clause in the marriage contract of Charles of Anjou, in virtue of which the territories of Provence, if Beatrice died without male issue, were to descend to the offspring of her sister Marguerite by St. Louis. The object of this arrangement was realised two centuries later by Palamède de Forbin. After this marriage Villeneuve appears to have withdrawn himself from public life. His name only appears again in the page of history in the mention of his will, by which he disposed of an enormous fortune for that age.

ELION, or HELION, DE VILLENEUVE (born in 1270, died in 1346), of the same family as the preceding, entered in early life the order of St. John of Jerusalem, and, in 1319, on the abdication of Foulques de Villaret, grand-master of Rhodes, was elected his successor. Before repairing to his seat of government, the new grand-master visited several courts to collect contributions for his Order, which was at that time deeply involved in debt. The division of the order into langues has been attributed to him, and is said to have been proposed at a chapter which he held at Montpellier soon after his election. His visits to the courts above noticed, and a severe attack of illness, prevented his reaching Rhodes before 1336; the remaining ten years of his life were exclusively devoted to the discharge of his official duties. In 1344 he in person besieged and took Smyrna.

ROSALINE DE VILLENEUVE (born 1263, died 1329), sister of the grand-master of Rhodes, was famous for her piety, her charity, and her ascetic exercises of devotion. In 1310 she was elected head of the order of Chartreux. She was canonised after her death; and some legendary writers have attributed in a great measure to her intercession the suppression of the heresy of the Albigeois.

LOUIS DE VILLENEUVE, premier marquis de France, distinguished by the title 'Riche d'Honneur,' belonged to the same family. He was born about 1451. Charles VIII., whose chamberlain he was, intrusted Villeneuve with the command of the army destined for the conquest of Naples. When Louis XII. mounted the throne, he sent Villeneuve as his ambassador to the papal court. At Rome the Provençal ambassador received extraordinary honours; the Romans were charmed with his manly and persuasive eloquence; and his popularity was the occasion of his being again employed on a mission to that court at the perilous crisis of 1500. Villeneuve was the intimate and esteemed friend of Bayard and Gaston de Foix. In 1505 Louis XII. erected the barony of Trans, hereditary in the family of Villeneuve, into a marquisate, the first instance of that title being conferred in France. The only son of Louis de Villeneuve fell at the king's side in the battle of Marignan, and the father, already enfeebled by wounds and years, died not long after of grief, in the month of July, 1516.

CHRISTOPHE DE VILLENEUVE, who was born on the 30th of June, 1541, was a member of this illustrious family. He was in his youth page to François de Lorraine, duc de Guise. He entered the service of Claude of Savoy, and earned a high reputation for bravery in that prince's campaigns against the Huguenots. On the death of the duke of Savoy, Villeneuve remained attached to the Comte de Carces, his lieutenant and successor in the government of Provence. De Carces intrusted to Villeneuve the delicate mission of moving the king to countermand the orders for the massacre of St. Bartholomew. The envoy reached Paris on the same day that a messenger was despatched from that city by the king, with fresh orders for the massacre. His representations were however successful in partially shaking the resolution of the king, who sent for him in the course of the night, and charged him with a message to De Carces, countermanding his previous orders in so far as Provence was concerned. Villeneuve started immediately, passed the messenger of death on his way, and reached Aix in time to save Provence from the massacre. The subsequent career of Villeneuve was as honourable as this its commencement. He served with distinction Henri III., Henri IV., and Louis XIII. He died on the 26th of July, 1615.

There have been several authors of the name of Villeneuve. HUON DE VILLENEUVE, an ancient French poet of some reputation, was a contemporary of Philippe Auguste. He was one of the earliest versifiers of the legends of the Twelve Peers. His principal work is 'Le Quatre Fils d'Aymon,' next to which perhaps ranks his 'Doolin de Mayence,' of which a prose translation into more modern French was published at Paris in 1501, with the title 'Fleur des Batailles.' GUILLAUME DE VILLENEUVE, a good soldier, who served Charles VIII. in his Neapolitan campaigns, published in 1497 'Mémoires sur la Conquête de Naples.' It is the only narrative by an eye-witness of the adventures of the French army and partisans from the departure of Charles till their final expulsion. GABRIELLE SUSANNE BARBOT, dame de Villeneuve (born about 1695; died in 1755), was a friend of Crebillon, and published many tales and romances. Only one has retained hold of the popular mind, and that in the form of an abridgment: it is the famous 'Beauty and the Beast.'

The reputation of the name of Villeneuve was well sustained during the wars of the French revolution by PIERRE CHARLES JEAN BAPTISTE SILVESTRE DE VILLENEUVE, vice-admiral. He was born at Valensoles in Provence, on the 31st of December 1763. He entered the navy in his fifteenth year, and obtained the command of a vessel in 1793. In 1796 he was promoted to be commodore (capitaine de division), and a few months later to be rear-admiral (contre-amiral). He was appointed to command a division of the fleet destined for the invasion of Ireland; but contrary winds detained him in the Mediterranean, and rendered the expedition abortive. At Aboukir Villeneuve commanded the Guillaume Tell, and carried off his own vessel, with two other ships and two frigates, in safety after the defeat. In

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1805 he was placed in command of a squadron, the main object of which was to withdraw the British fleet from the shores of Europe. With this view he sailed for the Antilles, where he did some mischief among the English traders, and attacked the Diamond. As soon as Villeneuve heard of the arrival of the English fleet at Barbadoes, his mission being accomplished, he reimbarked his troops, and set sail for Europe. On the 22nd of July 1805, he encountered, off Cape Finisterre, the English fleet under Sir Robert Calder. An engagement took place, which continued till nightfall. Next morning, neither the French nor the English admiral sought to renew the action, and for failing to do so both were reprimanded by their respective governments. This reprimand so chafed the spirit of Villeneuve, that, when he again put to sea, an instruction to his captains, issued on the 20th October 1805, contained the remarkable expression—"Every captain who is not in action (dans le feu) is not at his post: and a signal of recall will be a brand of dishonour to him." In the battle of Trafalgar, Villeneuve was taken prisoner after displaying throughout the fight the most perfect self-possession and high courage. He was carried to England, and detained there till the month of April 1806. On his arrival at Rennes, he wrote to the minister of marine that he was in France, and waiting the orders of the emperor in that town. This was on the 17th of April. Four days elapsed, and he had received no answer. Mindful of the rebuke he had received on a former occasion, this delay appears to have unsettled the mind of Villeneuve. On the 22nd of April he was found dead in his apartment by wounds inflicted by his own hand.

VILLERS, CHARLES FRANÇOIS DOMINIQUE DE, had, next to Madame de Staël-Holstein, the chief share in making German literature known to the French at a period when the French, clinging to old prejudices and intoxicated by recent victories, treated Germany with neglect and contempt. He was born on the 4th of November, either of 1767 or 1765 at Belchen, a small town in that part of Lorraine which is inhabited by Germans. His father was chief receiver of the taxes, and a royal counsellor; by his mother's side, a baronne de Launaguet, he is said to have been allied to the family Du Lys, which is descended from the brothers of Jeanne d'Arc, the maid of Orleans. He received a military education at Metz, and as early as 1782 was appointed lieutenant in the artillery. His first literary essay was on magnetism, which was then the favourite science of the day. He lived alternately at Strasburg and Metz, and he filled up his leisure hours with studying history, ancient and modern literature, as well as Greek and Hebrew, which he had hitherto neglected. Excited, though not misled, by the Revolution, he wrote a witty political satire in verse, entitled 'Les Députés aux Etats Généraux;' and in 1791 he published his celebrated work 'De la Liberté.' In this work, which went through three editions in the course of one year, he laid down political principles which were very dangerous not only for those who published them, but even for those who received them. At a period when the bloody tyranny of the people began to be established in France, he had the courage to place on the title of a work on liberty the motto, "Aliud est, aliud dicitur;" and in the face of the most fanatical democrats he said "that it was dangerous to preach liberty to the people, because they always confounded liberty with the desire of indulging their will in everything;" and "that the people in insurrection were the worst tyrants of all." No sooner had the Jacobins established their power, than they pursued Villers, who, after many perilous adventures, escaped to Germany, and settled at Holzmindeo on the Weser. Though acquainted with the German language, he had the most unfavourable opinion of German literature, because he had never read any good book in the language, and he had all the prejudices against the Germans which were then prevalent in France. At Holzminden however he made the acquaintance of Dr. Brandis, known by his excellent works on medicine and philosophy, who became afterwards first physician to the king of Denmark. His intercourse with this learned medical man, and his friendship with Kästner, Spittler, Heeren, and Schlözer at Göttingen, where he stayed from 1794 to 1796, led Villers not only to abandon his prejudices against the Germans, but to become the most active and generous defender of the nation against his own countrymen, the French. His friendship with the learned daughter of Schlözer, Mrs. Dorothea von Rodde, upon whom the University of Göttingen had conferred the title of Doctor in Philosophy, exercised still greater influence over him. In 1797 he followed Mrs. Dr. von Rodde and her husband, to Lübeck. From this time he lived alternately at Lübeck and Eutin, then the residence of Voss, Count Stolberg, Jacobi, and other distinguished scholars, poets, and philosophers. His chief object was to mediate between the French and Germans, by eradicating their national prejudices, and by translating several of the best German works into French, among which was Heeren's 'Essay on the Influence of the Crusades.' Reimarus persuaded him to write for the 'Spectateur du Nord,' one of the best newspapers of the time, which was published at Hamburg, and which in the course of one year received sixty leading articles from Villers. Hanover having been occupied by the French in 1803, he addressed a letter to the French officers, urging them to spare and respect the people. In 1804 he published his 'Essai sur l'Esprit et l'Influence de la Réformation de Luther,' a masterpiece, which was crowned by the Institut de France, and which was translated into English (by B. Lambert, London, 1805, and again, with a preface and notes by James Mill), German (thrice), Dutch, and Swedish. In 1806 Lübeck was taken by storm by the French, and Villers had to expose the brutality and immorality of the French troops in his 'Lettre à Madame la Comtesse Fanny de Beauharnois sur Lübeck.' This pamphlet caused him much persecution, especially from Davout, in 1811. Although he attacked the policy of Napoleon I. on several occasions, and especially by his articles against the Continental System, Jérome Bonaparte, king of Westphalia, appointed him, in 1811, professor of philosophy (for the branches of literature and history) in the University of Göttingen. Jérome having ordered the abolition of this university, Villers, at the request of Heyne, Heeren, and John von Müller, represented to the king the consequences of this measure, and the king countermanded his order. Villers was esteemed and cherished both by Frenchmen and Germans, and the Germans looked on him as their trusty friend and protector. He had nevertheless many enemies, especially among those who could or would not lay aside their prejudices; and the frequent attacks which were made upon his character gradually ruined his health. After the House of Brunswick had been restored to the possession of Hanover in 1813, Villers was dismissed from his post: he received a pension of 3000 francs, but he was ordered to return to France. As he had committed no crime, he protested against this order, and it was discovered that he had been calumniated to the Prince Regent, afterwards George IV., who, at the request of Count Münster, augmented the pension of Villars to 4000 francs, and allowed him to live in Hanover; but he was not permitted to continue his lectures. He had just been invited to the University of Heidelberg, when he died of consumption, on the 26th of February 1815, with the reputation of having been one of the most enlightened men of his time, who had in a measure sacrificed himself for the good of others. Villers also wrote—'Philosophie de Kant, ou Principes Fondamentaux de la Philosophie Transcendentale;' 'Lettre à George Cuvier sur une Nouvelle Théorie du Cerveau par Gall;' 'Rapport sur l'Etat de la Littérature Ancienne et de l'Histoire en Allemagne;' 'Précis Historique de la Vie de Martin Luther, traduit du Latin de Melanchthon, avec des Notes,' &c. He had begun the Life of Luther, but death prevented him from finishing it. The authorities cited below contain a list of his works.

(*Biographie Universelle; Zeitgenossen*, vol. ii. (1818), pp. 55-78.)

VILLIERS, G. [BUCKINGHAM, DUKES OF.]

VILLOISON, JEAN BAPTISTE GASPARD D'ANSSE DE, one of the most eminent Greek scholars of modern times, was born at Corbeil-sur-Seine on the 5th of March 1750. Among the scholars to whose instruction he was principally indebted we may mention Le Beau and Capperonnier, but Villoison soon surpassed all his fellow-students, and his teachers also, and pursued his studies of the authors of ancient Greece with such perseverance, that at the age of fifteen he had read nearly all the Greek authors. He soon also gave evidence that his extensive reading was not superficial, for he was scarcely twenty-two years old when he published from a manuscript at St. Germain the first edition of Apollonius's Lexicon on the 'Iliad' and 'Odyssey,' together with the fragments of Philemon (Paris, 2 vols. fol. 1773, reprinted at Leipzig in the same year in 2 vols. 4to), with very valuable and learned Prolegomena and notes. Before the edition was printed, he submitted it to the Academy of Inscriptions, which elected him a member, although he had not yet attained the age at which this honour could be conferred upon him according to their rules. He was now looked upon not only in France, but in Europe also, as a prodigy of learning, and he formed extensive literary connections with scholars of various parts of Europe. But he did not allow himself to be dazzled by the fame thus early acquired, nor to sink into inactivity; he pursued his studies with the same ardour as before; and in 1778 he published a new edition of the pastoral poem of Longus with a very learned commentary. His ambition however was rather to publish such ancient works as had not yet appeared, than to prepare editions of those authors which were already in print. The government being informed of this desire of Villoison, he was sent in 1778, at the expense of the state, to Venice, to search the library of St. Mark. Here he formed an intimate friendship with the Abbé Morelli, with whose assistance he discovered numerous rhetorical and grammatical works and fragments of works of that kind which had not yet been printed. These, together with some other similar works which he had before discovered at Paris, were published under the title 'Anecdota Græca e Regia Parisiensi et e Veneta S. Marci Bibliotheca deprompta,' Venice, 2 vols. 4to, 1781. Valuable as these anecdota are, their publication was too hurried, and it was afterwards discovered that Villoison had published some things as new, which had appeared in print long before his time. Another more important discovery which he made in the library of St. Mark, was a manuscript of Homer's Iliad, which probably belonged to the 10th century, and contained very ancient scholia (now known under the name of Scholia Veneta), and marginal notes which pointed out such verses as were supposititious, corrupt, or transposed. This valuable treasure, together with very learned prolegomena by Villoison, appeared at Venice, folio, 1788. It was perhaps appreciated by no one so well as by F. A. Wolf, whose theory of the Homeric poems is based in a great measure upon the information derived from this discovery. Several years before the printing of this work was completed he was invited by Amalia, Duchess of Saxe-Weimar, and her son Carl August, to pay them a

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visit in Germany. Villoison accordingly left Venice and went to Weimar, where he spent about a year in searching the library of that capital. The results of his learned inquiries were published in his 'Epistolæ Vimarienses, in quibus multa Græcorum Scriptorum loca emendantur e libris Ducalis Bibliothecæ,' Zürich, 4to, 1783. The year after he edited at Strasburg a Greek translation of the Old Testament, which he had discovered at Venice, and had been made by a Jew in the 9th century of our era. In 1785 he accompanied the French embassador at the court of Constantinople, Count Choiseul Gouffier, to Constantinople, and travelled about for three years in the islands of the Archipelago and the continent of Greece. His hopes of finding manuscripts of ancient authors not yet published were disappointed, but he made himself perfect master of the modern Greek language, and collected a vast quantity of materials partly with a view to make a new and improved edition of Tournefort's travels, and partly to write a complete description of ancient and modern Greece. But the unhappy condition in which he found his country on his return prevented the realisation of these plans. Villoison withdrew to Orleans, and began to read through all the ancient authors in order to collect materials for his great work on Greece. After the storms of the Revolution had passed away, he returned with his literary treasures to Paris, and having lost the greater part of his property, he began a course of lectures on the Greek language, in which however he did not meet with much success. He was made a member of the National Institute of France, and Napoleon I. afterwards appointed him professor of ancient and modern Greek in the Collége de France, but he had scarcely entered upon this office when he was seized by an illness which terminated in his death on the 26th of April 1805. The 'Memoirs' of the Academy of Inscriptions contain several valuable papers by Villoison. The materials for his great work on Greece, in fifteen large quarto volumes, as well as his remarks on Tournefort and on Montfaucon's 'Palæographia Græca,' of which he likewise intended to publish a new edition, are in manuscript in the royal library of Paris.

Villoison was a man of prodigious learning: he possessed an extraordinary memory, and a quick and penetrating mind; but his thirst for knowledge was so great, that he scarcely allowed himself time to digest that which he had acquired, and all the defects of his works arise more or less from this haste and want of reflection.

VINCE, SAMUEL, a distinguished mathematician, and Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. He took orders, and he was promoted to the archdeaconry of Bedford. He died in December 1821.

Professor Vince was elected a Fellow of the Royal Society in 1786, having previously written a paper on friction, which was published in the 'Philosophical Transactions' for 1785. This paper, which possesses considerable originality and merit, contains a description of many experiments made on that subject. In the 'Philosophical Transactions' for 1795 there is a paper by Vince, entitled 'Observations on the Theory of the Motion and Resistance of Fluids,' in which are described several experiments relating to the discharges of water through pipes inserted, in vertical positions, in the bottom of vessels. From these it is shewn that, when the pipes are less than one inch in length, the ratio between the quantities discharged from a simple orifice and from a pipe are not exactly to one another in the subduplicate ratio of the depths, that is, of the distance from the upper surface of the water in the vessel to the orifice and to the lower extremity of the pipe; the results of the experiments are however found to agree better with the theory in proportion as the pipes are longer. Another paper by Vince, which is entitled 'Experiments on the Resistance of Bodies moving in Fluids,' was published in the volume of the 'Transactions' for 1798. These experiments were made with bodies at considerable distances below the surface; and it was found that when the body is a plane surface, and also when it is a hemisphere moving with the flat side foremost, the experimented resistances differed from the results of the general theory in the ratio of 3 to 2 nearly. The ratio between the resistance experienced by a plane surface at rest, when struck by a fluid in motion, and that which took place when the same plane was made to move in the fluid, the latter being at rest, was found to be nearly as 6 to 5; and this result agrees with that which was obtained by Du Buat.

In conjunction with the Rev. James Wood, Professor Vince published at Cambridge a 'Course of Mathematics and Natural Philosophy, for the Use of Students in the University;' and of this valuable work there have since been several editions with considerable improvements: the parts written by Vince are entitled 'Elements of Conic Sections, intended as Preparatives for the reading of Newton's Principia' 'Principles of Fluxions;' 'Principles of Hydrostatics;' and 'Elements of Astronomy.' In 1790 came out his 'Treatise of Practical Astronomy,' in 4to, containing descriptions of the constructions and the uses of astronomical instruments; but his principal work is a 'Complete System of Astronomy,' which was published at Cambridge in 3 vols. 4to. (1797 to 1808). The first volume contains accounts of the phenomena and motions of the moon and planets, deduced from observations: part of the second is occupied with the subject of physical astronomy, or investigations from the theory of general attraction, concerning the precession of the equinoxes, the movements of the moon and planets, of the apsides and nodes of the orbits, and the variations to which the inclinations of the orbits are subject: the remainder consists of several tables, of great utility in the solution of problems relating to practical astronomy. The third volume contains a complete series of astronomical tables with precepts for their use; they consist of Delambre's tables of the sun, moon, and planets, and of the satellites of Jupiter, and Burg's tables of the moon; the epochs being changed to the first day of January at Greenwich mean noon.

Professor Vince published a pamphlet entitled 'The Credibility of Christianity Vindicated,' in answer to Hume's objections in his 'Essay on Miracles;' and, in 1806, one entitled 'Observations on the Hypotheses which have been assumed to account for the Cause of Gravitation on Mechanical Principles.' The latter was read before the Royal Society, and was intended to be the Bakerian Lecture; but, for some reason, it was not published in the 'Transactions.' The writer endeavours to disprove Newton's supposition that gravity may be accounted for by means of an elastic fluid, and he concludes that the formation and preservation of the universe must be ascribed to the immediate agency of the Deity. He also published four Sermons, which he had preached before the university. The subject of these discourses is a confutation of atheism, from the laws and constitution of the heavenly bodies; the various adaptations of the parts of the solar system to one another are exhibited, and offered as proof of design in its formation; and the correspondence of certain phenomena in that system to those which have been observed in the stars called fixed, is stated as an evidence that the universe is under the superintendence of one Being.

VINCENT, EARL ST. [JERVIS, JOHN.]

VINCENT DE PAUL, SAINT, was born on the 24th of April 1576, at Ranquines in the parish of Pouy, near the Pyrenees, in the present department of the Landes. He was the third son of Guillaume de Paul, who owned and cultivated a small farm in that parish. The narrow means of his family promised him a life of laborious toil, and till the age of twelve he assisted his parents in the care of their farm. He had however from early youth manifested so great an acuteness of intellect and sensibility of disposition, that they were induced to endeavour to give him a suitable education. He was placed as a student in a convent of the Cordeliers at Acqs, the residence of the bishop of his diocese. At the age of sixteen, he was considered qualified to become tutor to the children of M. de Commet, an advocate of Acqs, and the magistrate of his native village. This situation enabled him at the same time to relieve his parents from the expenses attendant on his education, and to prepare himself for the ministry of the church, to which he had now determined upon devoting himself. He assumed the tonsure on the 20th of December 1596, and the next year he went to Toulouse, in order to follow the course of theology of that university. But he was compelled, on account of the slender pittance which was allowed him, to combine the duties of a teacher with those of a student. In the year 1600, after having received the previous orders, he was made a priest by the Bishop of Perigueux; in the same year the offer was made him of the parish of Tilh, one of the most valuable in the diocese of Acqs, which he declined in order to devote himself more entirely to the study of theology. In this study, notwithstanding the difficulties under which he laboured, he soon became eminent, and on the 12th of October, 1604, obtained the degree of bachelier des lettres, with a permission to lecture.

In 1605, a legacy of fifteen hundred livres, which had been left him by a friend who had died at Marseille, compelled him to make a journey to that city. After taking possession of his legacy, he was returning by sea, when he was taken prisoner by some Tunisian corsairs, and was wounded in the conflict. He has left us a minute relation of his capture and imprisonment, in a letter written to his early patron, M. de Commet, on his return to France in 1607, of which there is a copious extract in the 'Biographie Universelle.' During his captivity at Tunis and Algiers, he became the slave of three successive masters; the last of them, an Italian renegade, he converted to his former faith. After a delay of ten months, he was sufficiently fortunate to induce his master to forego the temporal advantages of a residence in a land where he was obliged to conceal his profession of Christianity, and to escape with him to France, in which country they landed on the 28th of June 1607. At Avignon, the penitent renegade was publicly readmitted to the privileges and consolations of the religion he had denied. Shortly afterwards the vice-legate of the pope, Paul V., who had performed this ceremony, induced Vincent and his companion to accompany him to Rome. He there became acquainted with the embassador of the French king, who selected him to be the bearer of an important and confidential message to Henry IV. He arrived in Paris at the commencement of the year 1609, and obtained several interviews with the king. His time however he chiefly devoted to the service of the sick of l'Hôpital de la Charité, near which he had taken up his residence.

The period of Vincent's residence in Paris was embittered by an accusation of robbery made against him by a fellow-lodger, a native of the same province as himself, and for six years he was unable to clear himself of the charge. During that time, though suffering severely from the cruel imputation, he contented himself, when questioned concerning it, with a simple denial, joined to the remark that "God

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knew the truth." The real author of the robbery was at length discovered, and the reputation of Vincent rose still higher in the estimation of those who had witnessed the patience and resignation which he had displayed under the false accusation. His adversity however was alleviated by the sympathy and support of several influential personages, whose friendship and esteem his merit had conciliated. Among them was Margaret of Valois, sister of Henry III., and the divorced queen of his successor, who appointed him her almoner, and Pierre de Berulle, afterwards cardinal, and founder of the congregation of the Oratoire. By the latter he was induced to accept the cure of the parish of Clichy in the neighbourhood of Paris, where he discharged his duties with exemplary diligence. His short residence in that village was attended with the happiest results; not only were the sick attended to, the poor assisted, and the afflicted consoled, but family discords and dissent in religious matters were made by his pious influence to cease.

In 1613, he was obliged to abandon this peaceful scene of spiritual labour, to undertake the education of the three sons of Philippe Emmanuel de Gondi, count of Joigny, and general of the galleys of France. These pupils of Vincent were destined to occupy an important position in the history of their country; one of them became the well known Duc de Retz; another, the famous cardinal, who acted so conspicuous a part in the civil wars of the Fronde. [RETZ, CARDINAL DE.]

In 1616, he accompanied the Countess de Joigny to her country residence at Folleville, in the diocese of Amiens, where he commenced a series of eminently successful missionary labours among the inhabitants. The memory of this mission he was in the habit every year, on the festival of the conversion of St. Paul, of celebrating with pious gratitude. The following year, he left the residence of the Count de Joigny to undertake the cure of the parish of Châtillon, in Bresse, where his labours were attended with similar success. It was there that he first established and organised a religious association for the relief of the temporal and spiritual wants of the sick and poor, to which he gave the name of the "confrérie de charité," which became the model of many similar institutions in France and other countries. Towards the end of the same year, he was induced to return to the count's family, and, with the permission and co-operation of the countess, a lady of pious disposition and intelligent mind, who had placed herself under his spiritual direction, he undertook several successful missions in the dioceses of Beauvais, Soissons, and Sens. An opportunity was now afforded him to labour in a cause still more important, and which presented the prospect of much danger, disappointment, and difficulty. He was in the habit of accompanying to Marseille the Count de Joigny, whose situation as commander of the royal galleys rendered it necessary for him frequently to visit that city. He was there moved with compassion on witnessing the sufferings and severities to which were subjected the unhappy criminals condemned to the galleys. To ameliorate their condition and to alleviate their sufferings was the task which Vincent took upon himself. He found them in narrow and unhealthy dungeons, almost entirely deprived of air and light, with bread and water for their only food: disfigured by filth, and covered with vermin, these wretched victims of their own misdeeds, and of the misguided policy of the state, sank shortly after their admission into a brutal state of ignorance and ferocity. Vincent began his work of reformation by introducing himself among them as their friend and benefactor, and undeterred by the rude scoffs and jests to which he was at first exposed, and undismayed by the havocks of a pestilential disease, which was habitual in these prisons, he unremittingly pursued his charitable mission; his kindly manner, his patient attention to their wants, his reproofs, tempered by mildness and Christian charity, and above all, his own example of humility and self-devotion, soon overcame all obstacles; he gained their confidence, and thus secured a ready acquiescence in his efforts for their welfare. In a short time, the most unexpected success attended the improvements which he introduced and the reformation which he effected. The ameliorated condition of these criminals was sensibly felt and gratefully acknowledged by his patron, who called the attention of the king, Louis XIII., to the change which had taken place among the criminals under his care, and to the devoted man by whom it had been produced, and the king, with appropriate consideration for the services he had rendered, appointed Vincent almoner-general of the galleys of France; the date of his appointment to this important office was 8th of February 1619. In the beginning of the following year, Francis de Sales, the celebrated bishop of Geneva, whose intimacy he had for some time previously enjoyed, confided to him the direction of the first convent of the order of the Visitation, which he had lately established. [SALES, DE, FRANCIS, SAINT.]

In 1623, Vincent established two "confréries de charité" in the town of Mâcon, one for men, and the other for women. He next visited the city of Bordeaux, for the purpose of inquiring into the condition of the criminals there condemned to the galleys. On leaving that city, he visited his friends and relations in his native village; having assembled together those who remained of his family, he informed them of his determination to die as he had lived, destitute of all worldly wealth; told them that money left by a priest to his family seldom prospered, and thus weaned them from any expectation they might have formed of obtaining property at his death. This resolution however did not prevent him, on a subsequent occasion, from distributing among them about a hundred pounds of our money, which had been bequeathed to him.

The next scene of Vincent's labour was the town of Chartres, where he founded an association under the name of the "Congregation of the Missions," which was intended to supply the provinces of France with efficient teachers of religion, who were to act as assistants to the regular clergy, and were to be subordinate to the authorities of the church. On the 6th of March 1624, the "Collége des Bons Enfans" was given to him as the first residence of the new company he had formed. For the better watching of his infant institution, he left the family of the Count de Joigny, and retired to this college. In 1627, he had the satisfaction to see the Congregation of the Missions authorised by letters patent from the king, and in 1631, formally approved by a bull of the Pope Urban VIII. During this period he was actively employed in establishing retreats for the members of the society, and for persons destined to enter the orders of the church; a measure which greatly tended to the reformation of many existing abuses. In 1632, he yielded to the repeated requests of the prior of St. Lazarus, Adrien Lebon, to accept his house and property for the purpose of furthering his projects for the instruction and relief of the poorer classes of the peasantry. Small as were the beginnings of this institution, he lived to see the order of the Lazarists spread its charitable influence over the greater part of Europe. The institution however which has probably been productive of the most beneficial consequences was that which he established in 1634; it was composed of a company of pious females, called Sisters of Charity, who especially devoted themselves to the attendance of the sick; a branch of this society, called "les Dames de la Croix," was intended for the sole service of l'Hôtel Dieu at Paris. To Vincent de Paul this city indeed has been peculiarly indebted for many valuable and still existing institutions. Among them may be mentioned the hospitals of 'La Pitié,' 'Bicêtre,' 'La Salpêtrière,' and 'Les Enfans Trouvés,' or Foundling Hospital. The origin of this last-mentioned institution exhibits a striking proof of the disinterested zeal of Vincent. Previous to the establishment of the Foundling Hospital in Paris, an immense number of children, the fruits of licentious intercourse or the victims of their parents' poverty, were daily exposed in the streets and public places of that city, and often left there to perish. The pitiable condition of these innocent sufferers excited the commiseration and stimulated the charitable zeal of this devoted minister of the church. For the purpose of affording them food and succour, he enlisted in his cause several ladies of the capital, over whom his simple piety had already exercised a beneficial influence. He called them together at the commencement of the year 1640, and so energetically set before them the motives for their charitable intervention in the cause of these unhappy foundlings, that they determined upon making the trial of taking under their protection all who should hereafter be discovered. The generous gift of an annual rent of 12,000 livres from the Queen Anne of Austria was the first assistance they received in their humane design. Soon however the wants of these foundlings exceeded the funds which charity could raise; discouraged in their efforts, and fearful that the task which they had undertaken was beyond their means and abilities, the adopted parents of these children were about to abandon their charitable enterprise. To avert such an issue, Vincent, in 1648, called together another and more numerous assembly, at which he pleaded the interests of these innocent outcasts of society in a language of fervid and impassioned eloquence. The termination of his address on that occasion has been recorded by a high authority as one of the finest pieces of eloquence in any language. (Maury, "Essai sur l'Eloquence de la Chaire.') [MAURY, J. S.] Rich and plentiful were the fruits of his energetic pleading; alms were collected in abundance, two large buildings were converted into hospitals for foundlings, and the capital of France was no longer disgraced by the daily exhibition in its streets of helpless children dying from the want of food and succour. Besides the hospital already mentioned, Vincent founded two others, which have been productive of considerable benefit: one at Paris, which went under the designation of the name of Jesus, for the maintenance of forty poor men, whom age had incapacitated from labour; the other, that of Sainte Reine, in the diocese of Autun, in Burgundy, for the relief of the poor and sick among the numerous pilgrims who are accustomed to visit the shrine of that martyr.

While occupied in the formation of societies and in the establishment of institutions destined for the permanent relief of his fellow-creatures, he was no less zealous and persevering in attending to the immediate wants of those who came within the reach of his assistance. The province of Lorraine was, during the latter period of the reign of Louis XIII., suffering under the threefold calamity of war, pestilence, and famine. To that province, by his charitable exertions, for several successive years, Vincent caused considerable sums of money, which he collected in Paris, to be sent for the succour of its inhabitants. His biographers differ with respect to the amount, the highest stated being two million livres, and the lowest from five to six hundred thousand.

During the wars of the Fronde, the Queen-regent, Anne of Austria, instituted a council for the settlement of disputes on questions of

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theology, and appointed Vincent de Paul its president. In this capacity, he took an active part in the religious controversies of that period, and warmly espoused the cause of the Jesuits against the followers of Jansenius. Through his influence, a letter signed by eighty-eight bishops was sent to the reigning pontiff, praying him authoritatively to condemn the witness of Jansenius, and in particular the work entitled 'Augustinus.' In carrying on this controversy however he appears not to have exceeded the bounds of moderation, and to have employed against his adversaries only the legitimate weapons of argument and expostulation. The last four years of his life were spent under the burden of infirmities, which compelled him to keep within the precincts of the convent of St. Lazarus, where nevertheless he continued efficiently to preside over the interests of the community he had established. His death, which occurred on the 27th of September 1660, was preceded by severe and protracted sufferings, which were borne with his accustomed patience and resignation. His remains were deposited in the church of St. Lazarus, in presence of the assembled clergy and the highest dignitaries of the capital, who mourned his loss as that of their spiritual father; but perhaps the tears of most genuine affection were shed on his tomb by the multitude of the poor and needy, who gratefully remembered that they had often been consoled by his counsels and relieved by his charity.

The panegyric of this eminent minister of the church has been written by two of its most distinguished prelates, Boulogne, bishop of Troyes, and the Cardinal Maury; the last of these has been greatly admired for the beauty of its style and the energy of its expressions; it may be seen in the last edition of his 'Essai sur l'Eloquence de la Chaire.' The memory of Vincent de Paul was consecrated by a ceremony, known in the church of Rome by the name of Beatification, by Benedict XIII., on the 14th of August 1729, and he was canonised as a saint on the 16th of June, 1737, by Clement XII., who appointed 19th July as the day of his festival in the Roman calendar.

The name of St. Vincent de Paul stands deservedly high in the list of benefactors of mankind. His entire life was devoted to the advancement of the best interests of humanity; he was a constant actor on the ever recurring scene of sickness and suffering, poverty and crime, and his presence was always attended by consolation and relief to their victims. Men of all creeds and persuasions have rendered homage to his worth, and the members of his own church have ascribed to his relics the power of working miracles. The greatest miracle however was himself, and the mighty works of which he was the instrument: the many hospitals which he founded, the religious communities which he established, the missionaries whom he sent abroad, the vast sums of money which he caused to be distributed to the poor and sick, his untiring activity in ministering to their wants, his disinterestedness and self-devotion, his evangelical patience and religious resignation; above all, his genuine humility, which, while it shed lustre on those of his charitable deeds which are known, has caused a large proportion of them to be unknown and unwritten, save in the records of the book of life;—these, it must be allowed by all, are the real miracles on which stands the fame of this apostolical man.

The following is a list of the writings he has left:—1, 'Regulæ seu Constitutiones communes Congregationis Missionis,' Paris, 1658; 2, 'Lettre au Pape Alexandre VII., pour solliciter la Canonization de François de Seles, prince-évêque de Genève;' 3, 'Conférences spirituelles pour l'Explication des Règles des Sœurs de la Charité,' Paris, 8vo, 1826.

The two most important biographies of St. Vincent de Paul are those of Abelly ('Vie de St. Vincent de Paul,' Paris, 2 vols. 8vo, 1839), who was intimately acquainted with him, and Collet (which has been translated from the French by a Roman Catholic clergyman, Dublin, 1846), who was a member of his community; there is also a third, by M. de Capefigue, Paris, 8vo, 1827.

VINCENT, WILLIAM, D.D., was born 2nd November, 1739, in the city of London, where his father carried on business, first as a packer, afterwards as a Portugal merchant, till he lost all he had through the failures that followed the Lisbon earthquake of 1755, in which also his second son perished. William, who was his third, was admitted a king's scholar of Westminster school in 1753, was thence elected a scholar of Trinity College, Cambridge, in 1757, and in 1761 took his degree of B.A., and was chosen a Fellow of his college. The next year he was appointed one of the ushers of Westminster school; in 1764 he took his degree of M.A.; and in 1771, having passed through the previous gradations, he rose to be second master of the school on the resignation of Dr. Lloyd. The same year he was also nominated one of the chaplains in ordinary to his majesty. Soon after this he married Miss Hannah Wyatt. In 1776 he took his degree of D.D. In 1778 he was presented by the Dean and Chapter of Westminster to the vicarage of Longdon in Worcestershire; but this living he resigned, after having held it about half a year, on being collated by the Archbishop of Canterbury to the united rectories of Allhallows the Great and Less, in Thames-street, London. At length, in 1788, on the death of Dr. Smith, Dr. Vincent succeeded him as head-master of Westminster School. This situation he continued to hold, discharging its duties with distinguished ability, till, on the translation of Bishop Horsley from the see of Rochester to that of St. Asaph in 1802, he was nominated by the crown the bishop's successor in the deanery of Westminster, having already been presented to a prebend in that church the year before. In 1803 the rectory of St. John's, Westminster, which is in the gift of the dean and chapter, having become vacant, and the nomination falling to his turn, he took that living for himself and resigned Allhallows, which however he obtained for his eldest son. Finally, in 1805, he exchanged St. John's for the rectory of Islip in Oxfordshire, the patronage of which also belongs to the church of Westminster. He died at his residence in Westminster, on the 21st of December 1815.

Dr. Vincent's first publication was an anonymous 'Letter to Dr. Richard Watson, Regius Professor of Divinity at Cambridge (afterwards Bishop of Llandaff), occasioned by his Sermon preached before the University,' 8vo, London, 1780. It was an attack upon certain political principles announced in Watson's printed sermon. This was followed by 'A Sermon preached at the Yearly Meeting of the Charity Children at St. Paul's,' 4to, 1784: 'Considerations on Parochial Music,' 8vo, 1787; 'A Sermon preached at the Anniversary Meeting of the Sons of the Clergy,' 4to, 1789; and 'A Sermon preached at St. Margaret's, Westminster, for the Grey-coat School of the Parish,' 8vo, 1792. This last discourse, which was another proclamation and defence of its author's strong conservative politics, was printed at the request of the Association against Republicans and Levellers, by whom, it is said, above twenty thousand copies of it were distributed. In 1793 Dr. Vincent published a short Latin tract entitled 'De Legione Manliana, Quaestio ex Livio desumpta,' &c., 4to. It is an explanation of what had appeared to be an irreconcileable difference between the account of the Roman legion given by Polybius (book vi., c. 1) and what is said by Livy (book viii., c. 8) about a manœuvre of the consul T. Manlius in his battle with the Latins at the foot of Mount Vesuvius, A.U. 413. His next publication, which appeared in 1794, was a tract in 8vo, entitled 'The Origination of the Greek Verb, an Hypothesis.' Singularly enough, in the same week in which this performance issued from the press in London, there appeared at Edinburgh a volume of a new edition of the 'Encyclopædia Britannica,' in which, in an article on Philology, was given a view of the origination of the inflections of the Greek verb almost identical with that proposed by Dr. Vincent. The author of the Edinburgh article was David Doig, LL.D., a very remarkable man, then master of the grammar-school of Stirling, where he died at the age of eighty-one, in 1800. Vincent immediately sought out Doig, and although, we believe, they never met, they became friends through the medium of an epistolary correspondence. Vincent's speculation extended and put into a new shape, was reproduced the following year, 1795, under the title of 'The Greek Verb analyzed, an Hypothesis.'

In 1797 appeared, in a quarto volume, the first of the works which have principally established Dr. Vincent's reputation, 'The Voyage of Nearchus to the Euphrates, collected from the original journal preserved by Arrian.' [NEARCHUS.] This was followed in 1800 by 'The Periplus of the Erythraean Sea, part first, containing an Account of the Navigation of the Antients from the Sea of Suez to the Coast of Zanguebar, with Dissertations.' The Second Part, containing the navigation from the Gulf of Ælana to the island of Ceylon, appeared in 1805; and both the Nearchus and Periplus were republished together, in two volumes quarto, in 1807, under the title of 'The History of the Commerce and Navigation of the Antients in the Indian Ocean.' A Supplemental volume, containing the Greek text of the two voyages, was afterwards added, with an English translation and also part of Arrian's Indian History. This work forms one of the most important contributions to ancient geography that modern scholarship has produced.

Dr. Vincent contributed several valuable articles to the 'Classical Journal,' and he was also a frequent writer in the 'British Critic' till near the close of his life. He printed, but did not publish, a letter in French, addressed to M. Barbié du Bocage, who had attacked his 'Nearchus.' His only other separate publications were, 'A Defence of Public Education, in a Letter to the Lord Bishop of Meath,' 8vo, 1802; and 'A Sermon preached before the House of Commons on the Day of General Thanksgiving for Peace,' 4to, the same year. The 'Defence of Public Education,' which he wrote and published immediately before terminating his connection with the Westminster School, was an answer to certain attacks recently made on the system of our public schools, which was charged with a neglect of religious instruction. One of the principal authors of the attack was Dr. O'Beirne, the prelate to whom Vincent addressed his 'Defence,' which passed rapidly through three editions. It is said to have been the only one of his publications from which he ever derived any pecuniary profit; he presented what he got from it to his wife as the first-fruits of his authorship. It was to this publication also that he was indebted for the deanery of Westminster, which was given him by Mr. Addington, then first lord of the treasury, avowedly as an expression of his admiration of the Defence of Public Schools. When Vincent republished his Nearchus and the Periplus, in 1809, he dedicated the work to his patron, then become Lord Sidmouth.

By his wife, who died in 1807, Dr. Vincent had two sons, the Rev. W. St. Andrew Vincent and George Giles Vincent, Esq. The history of his life has been given at ample length by his friend Archdeacon Nares, in a communication printed in the 26th and 27th Nos. of the 'Classical Journal.'

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VI'NCI, LIONA'RDO DA, one of the most accomplished men of an accomplished age, and for the extent of his knowledge in the arts and sciences yet unrivalled, was born at the Castel da Vinci in the Val d'Arno below Florence, in 1452. His father Pietro da Vinci, of whom he was a natural son, was a notary, and in the year 1484 notary to the signory of Florence. He had three wives, but his son Lionardo was born before his first marriage, in his twenty-third year; the mother of Lionardo is not known. Lionardo evinced as a boy remarkably quick abilities for everything that he turned his attention to, but more particularly for arithmetic, music, and drawing; his drawings appeared to be something wonderful to his father, who showed them to Andrea Verrocchio. This celebrated artist was likewise surprised to see such productions from an uninstructed hand, and willingly took Lionardo as a pupil; but he was soon much more astonished when he perceived the rapid progress his pupil made; he felt his own inferiority, and when Lionardo painted an angel in a picture of the Baptism of Christ, so superior to the other figures, that it made the inferiority of Verrocchio apparent to all, he gave up painting from that time for ever. This picture is now in the academy of Florence. The first original picture of Lionardo's mentioned by Vasari, was the so-called Rotella del Fico, a round board of fig-tree, upon which his father requested him to paint something for one of his tenants. Lionardo, wishing to astonish his father determined to execute something extraordinary that should produce the effect of the head of Medusa; and having prepared the rotella and covered it with plaster, he collected almost every kind of reptile and composed from them a monster of most horrible appearance; it seemed alive, its eyes flashed fire, and it appeared to breathe destruction from its open mouth. It had the desired effect upon his father, who thought it so wonderful that he carried it immediately to a picture-dealer of Florence, sold it for a hundred ducats, and purchased for a trifle an ordinary piece, which he sent to his tenant. This curious production was afterwards sold to the duke of Milan for three hundred ducats.

Although Lionardo devoted himself enthusiastically to painting, he appears to have found time also to study many other arts and sciences—sculpture, architecture, engineering, and mechanics generally, botany, anatomy, mathematics, and astronomy; he was also a poet and an excellent extempore performer on the lyre. He was not only a student in these branches of knowledge, but a master. His acquirements cannot be better told than in his own words, in a letter to Ludovico il Moro, duke of Milan, when he offered him his services:—"Most Illustrious Signor—Having seen and sufficiently considered the specimens of all those who repute themselves inventors and makers of instruments of war, and found them nothing out of the common way: I am willing, without derogating from the merit of another, to explain to your excellency the secrets which I possess; and I hope at fit opportunities to be enabled to give proofs of my efficiency in all the following matters, which I will now only briefly mention.

"1. I have means of making bridges extremely light and portable, both for the pursuit of or the retreat from an enemy; and others that shall be very strong and fire-proof, and easy to fix and take up again. And I have means to burn and destroy those of the enemy.

"2. In case of a siege, I can remove the water from the ditches; make scaling-ladders and all other necessary instruments for such an expedition.

"3. If through the height of the fortifications or the strength of the position of any place, it cannot be effectually bombarded, I have means of destroying any such fortress, provided it be not built upon stone.

"4. I can also make bombs most convenient and portable, which shall cause great confusion and loss to the enemy.

"5. I can arrive at any (place ?) by means of excavations and crooked and narrow ways made without any noise, even where it is required to pass under ditches or a river.

"6. I can also construct covered waggons which shall be proof against any force, and entering into the midst of the enemy will break any number of men, and make way for the infantry to follow without hurt or impediment.

"7. I can also, if necessary, make bombs, mortars, or field-pieces of beautiful and useful shapes quite out of the common method.

"8. If bombs cannot be brought to bear, I can make crossbows, ballistae, and other most efficient instruments; indeed I can construct fit machines of offence for any emergency whatever.

"9. For naval operations also I can construct many instruments both of offence and defence: I can make vessels that shall be bomb-proof.

"10. In times of peace I think I can as well as any other make designs of buildings for public or for private purposes; I can also convey water from one place to another.

"I will also undertake any work in sculpture, in marble, in bronze, or in terra-cotta: likewise in painting I can do what can be done as well as any man, be he who he may.

"I can execute the bronze horses to be erected to the memory and glory of your illustrious father, and the renowned house of Sforza.

"And if some of the above things should appear to any one impracticable and impossible, I am prepared to make experiments in your park or in any other place in which it may please your Excellency, to whom I most humbly recommend myself," &c.

There is no date to this letter, but it was probably written about 1483, or perhaps earlier; it is written from right to left, as are all the manuscripts of Lionardo, and is in the Ambrosian Library at Milan. The duke took Lionardo into his service, with a salary of 500 scudi per annum. Why he chose to leave Florence is not known: he had made several propositions for the improvement of the city and the state, which were not listened to. This however may have had no such influence upon him as to make him leave Florence. One of his propositions was to convert the river Arno, from Florence to Pisa, into a canal.

Though Lionardo devoted more time to painting than to anything else, he did not make many designs before he went to Milan. The following are mentioned by Vasari: a cartoon of Adam and Eve, for the king of Portugal, to be worked in tapestry in Flanders; it was considered in its time to have been the best work that had ever been produced: a painting of the Madonna, in which there was a vase of flowers admirably painted; it was afterwards purchased at a great price by Pope Clement VII.: a design of Neptune, drawn in his car by sea-horses, surrounded by tritons and mermaids, with other accessaries: and the head of an Angel, which was in the Palazzo Vecchio. Da Vinci's application was indefatigable; he sketched from memory striking faces that he saw in the streets; witnessed trials and executions for the sake of studying expression; invited people of the labouring class to sup with him, told them ridiculous stories, and drew their faces; some of these drawings were published by Clarke, in 1786, from drawings by Hollar, taken from the Portland Museum. He painted also before he went to Milan the Medusa's Head, now in the Florentine gallery. The silly story told by Vasari that the duke of Milan invited Lionardo to go and play the lyre and sing to him, is an imputation on the common sense of the duke, that he could send, and an insult on the manly character of the painter that he could accept, such an invitation. Lionardo does not even mention music in his letter to Ludovico, although he was accounted the best performer on the lyre of his age. In Milan, besides performing many and various services for the duke, Lionardo established for him an academy of the arts about 1485, and formed a great school. His first public work in the arts was the model of a bronze equestrian statue of Francesco Sforza, mentioned in his letter. He painted also for Ludovico portraits of his two favourites, Cecilia Gallerani and Lucrezia Crevelli: there is a copy of the former in the Milanese gallery; the second is said to be in the Louvre at Paris (No. 1091).

When the duke went to meet Charles VIII. at Pavia in 1494, Lionardo accompanied him, and he took that opportunity of studying anatomy with the celebrated Marc Antonio della Torre, with whom he became on very friendly terms. Lionardo made many anatomical drawings in red chalk for Della Torre; and Dr. Hunter, who examined some of them in one of the royal collections in London, says in his Lectures, published in 1784, that they are most minutely correct. About the year 1495 Lionardo wrote a treatise upon the respective merits of painting and sculpture, and dedicated it to the duke, but it is now lost.

All the various works executed or written by Lionardo da Vinci cannot be mentioned in a short notice. The bare enumeration of the titles alone of his treatises, of which he wrote several at this period, would occupy much space. In 1496 he painted a picture of the Nativity, which Ludovico presented to the emperor Maximilian the same year, at Pavia; it is now in the gallery at Vienna.

In 1497 he commenced his celebrated painting of the Last Supper, on a wall of the refectory of the Dominican convent of the Madonna delle Grazie. This work, the greatest that had then appeared, was copied several times while it was in a good state, and it is well known from Frey's, Morghen's, and other numerous engravings of it. One of the best copies is that in the Royal Academy of London, made by Marco Oggione, purchased by Sir Thomas Lawrence in Italy: there are twelve old copies still extant. It was restored by Bellotti in 1726. There was nothing of the original work remaining at the end of the last century, except the heads of three apostles, which were very faint: it was nearly destroyed about fifty years after it was painted; and some French soldiers in the time of the Revolution finished its destruction by amusing themselves with firing at the various heads in it. It was painted in some new manner in oil, and its rapid decay has been attributed to the imperfect or bad vehicles used by Lionardo. This was the last work of importance in painting which Lionardo executed in Milan. He was obliged to leave that place without having cast his great equestrian statue of Ludovico's father, Francesco Sforza: the mould was ready, and he was waiting only for the metal; but this Ludovico was not able to give him; he required 200,000 pounds of bronze. The affairs of the duke were in so bad a state that he could not even pay Lionardo his salary, which, in 1499, was two years in arrear; but he made him a present of a small freehold estate near the Porta Vercellina. After the duke's flight from Milan in that year, before Louis XII. of France, Lionardo had no longer any reason for staying there; but when he saw his works destroyed by the French, who broke up his model for the statue of Francesco Sforza, he left the place in disgust, and returned to Florence in the year 1500, accompanied by his favourite scholar and assistant, Salài, and his friend Luca Paciolo. He was well received by Pietro Soderini, the gonfaloniere, who had him enrolled in the list of artists employed by the government, and fixed an annual pension upon him. His first great work

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was the cartoon of St. Anne, for the church of the Annunziata, a work which created an extraordinary sensation, but Lionardo never executed it in colours. He made also about the same time the celebrated portrait of the Madonna Lisa, the wife of Francesco del Giocondo, a work that has been praised perhaps more than it deserves; it is infinitely inferior in style and execution to his own portrait at Florence. Francis I. of France gave 4000 gold crowns for it, and it is now in the Louvre at Paris.

In 1502 he was appointed his architect and chief-engineer by Cesare Borgia, captain-general of the pope's army, and he visited in that year many parts of the Roman states in his official capacity; but in 1503, after the death of Pope Alexander VI., he was again in Florence, and was employed by Soderini to paint one end of the council-hall of the Palazzo Vecchio. Da Vinci selected for this purpose the battle in which the Milanese general, Nicolo Piciuino, was defeated by the Florentines at Anghiari, near Borgo San Sepulchro. This composition, of which Lionardi made only the cartoon of a part, was called the 'Battle of the Standard:' it represents a group of horsemen contending for a standard, with various accessories. Vasari praises the beauty and anatomical correctness of the horses, and the costume of the soldiers. Da Vinci is said to have left this work unfinished, on account of jealousy of the more masterly and interesting design of the rival cartoon of the young Michel Angelo for the same place. In 1507 Lionardo again visited Milan, and painted in that year, in an apartment in the palace of the Melzi at Vaprio, a large Madonna and Child, which is in part still extant. He painted about the same time also the portrait of the general of Louis XII. in Italy, Giangiacopo Trivizio, which is now in the Dresden Gallery. He visited it again in 1512, and painted two portraits of the young Duke Maximilian, the son of Ludovico il Moro. He again left it in 1514, with several of his companions, and set out, by Florence, for Rome, on the 24th of September of that year. He arrived at Rome in the train of the Duke Giuliano de' Medici, the brother of Leo X., by whom he was introduced to the pope. Leo at first took little notice of Lionardo, but upon seeing a picture of the Holy Family which he had painted for Baldassare Turini da Pescia, the pope's almoner, he gave him a commission to execute some works for him. Seeing however a great apparatus, and hearing that the painter was about to make varnishes, Leo said, "Dear me, this man will never do anything, for he begins to think of the finishing of his work before the commencement." This want of courtesy in the pope, and the circumstance of his sending for Michel Angelo to Rome, offended Da Vinci, and he left Rome in disgust, and set out for Pavia, to enter into the service of Francis I. of France, known to be a great patron of the arts, and to have a great esteem for Da Vinci, some of whose works he possessed. Francis received him with the greatest kindness, and took him into his service, with an annual salary of 700 crowns. Da Vinci accompanied him to Bologna, where he went to meet Leo X., and afterwards, in the beginning of 1516, he went with him to France, whither, if it had been possible, Francis would have also taken the famed picture of the 'Last Supper,' but it could not be removed from the wall, upon which it was directly painted.

Da Vinci's health after he left Italy was so enfeebled that he executed little or nothing more. Francis could not prevail upon him to colour his cartoon of St. Anne, which he had brought with him; nor did he show himself at all disposed to commence any new work which would require the exertion of his energies. His health gradually grew worse, and he died at Clou, near Amboise, the 2nd of May, 1519, aged sixty-seven, not seventy-five, as Vasari and others after him have stated. Vasari relates, that he died in the arms of Francis I., who happened to be on a visit to him in his chamber when he was seized with a paroxysm which ended in his death. Amoretti, in his Life of Lionardo, has endeavoured to show that this story of Vasari's is a fiction, but the reasons he gives for his opinion do not in any way tend to prove it such. Lionardo's will and many other documents concerning him are still extant in the Ambrosian Library at Milan, where his manuscripts are likewise preserved. Lionardo was a man of proud disposition, of very sumptuous habits, and of a remarkably handsome person, which he always took great care to adorn with the most costly attire; in his youth also he was a great horseman. From the manner in which he always lived, his means must have been great, yet the rate of payment he received upon some occasions was very small, his salary when employed by the gonfaloniere Soderini was fifteen gold florins per month; but he was possessed of some property which he inherited from his family—from his father and an uncle; the estate also which was given to him by Ludovico il Moro, though small, may still have been of considerable benefit to him; he had likewise an estate at Fiesole. Half of the former he left to his servant Da Vilania, and the other half, with the house, to Salhi, his favourite assistant; the latter to his brothers. His library manuscripts, his wardrobe at Cloux, and all things relating to his art, he bequeathed to his scholar and executor, Francesco Melzi. The furniture of his house at Clou, near Amboise, he bequeathed to Da Vilania.

This great painter had three different styles of execution. His first was much in the dry manner of Verrocchio, but with a greater roundness of form. His second was that style which particularly characterises what is termed the school of Da Vinci; it consists in an extreme softness of execution, combined with great roundness and depth of chiar'oscuro, together with a fulness of design: in this style are the works which he executed in Milan. His third differed little in essentials from his second, but was characterised by a greater freedom of execution and less formality of composition: of this style the best specimen is his own portrait in the Florentine gallery, a work equal in every respect to the finest portraits of Titian.

No man borrowed less from other men than Lionardo Da Vinci; he might almost be called the inventor of chiar'oscuro, in which, and in design, he was, in the earlier part of his career, without a rival. Both Fra Bartolomeo in his tone and mellowness, and Michel Angelo in his grandeur of design, were anticipated by Vinci. Previous to Fra Bartolomeo, Michel Angelo, and Raffaelle, with the exception perhaps of those of Masaccio, no works had appeared that could in any respect be compared with those of Da Vinci. Lionardo's works are not numerous; his occupations were too various to allow him to paint many pictures. There can be no doubt that many of the works attributed to him in various galleries are the productions of his scholars or imitators, as Bernardino Luino, Francesco Melzi, and Andrea Salhi, or Marco Oggioni, Gian Antonio Beltraffio, Cesare da Sesto, Pietro Ricci, Lorenzo Lotto, Niccolo Appiano, and others. The picture in the National Gallery, of Christ Disputing with the Doctors, is one of these doubtful works, or perhaps undoubtedly not the work of Lionardo.

Of Lionardo's numerous treatises few have been published. The best known is that on painting, 'Tratato della Pittura,' of which several editions have been published; it has been twice translated into English. In 1651 a very splendid edition was published at Paris by Du Fresne, with engravings from drawings by Nicholas Poussin. The work is divided into 365 short chapters, and contains such a mass of instruction that subsequent writers have had to do little more than reiterate in different words the precepts of Da Vinci. Lionardo's greatest literary distinction however is derived, says Mr. Hallam, "from those short fragments of his unpublished writings that appeared not many years since, and which, according at least to our common estimate of the age in which he lived, are more like revelations of physical truths vouchsafed to a single mind, than the superstructure of its reasoning upon any established basis. The discoveries which made Galileo, and Kepler, and Maestlin, and Maurolicus, and Castelli, and other names illustrious, the system of Copernicus, the very theories of recent geologers, are anticipated by Da Vinci within the compass of a few pages, not perhaps in the most precise language, or on the most conclusive reasoning, but so as to strike us with something like the awe of preternatural knowledge. In an age of so much dogmatism, he first laid down the grand principle of Bacon, that experiment and observation must be the guides to just theory in the investigation of nature. If any doubt could be harboured, not as to the right of Lionardo da Vinci to stand as the first name of the 15th century, which is beyond all doubt, but as to his originality in so many discoveries, which probably no one man, especially in such circumstances, has ever made, it must be on an hypothesis, not very untenable, that some parts of physical science had already attained a height which mere books do not record." The extracts alluded to above were published at Paris in 1797, by Venturi, in an essay entitled 'Essai sur les Ouvrages Physico-Mathématiques de Léonard da Vinci, avec des Fragmens tirés de ses Manuscrits apportés d'Italie.' These manuscripts were afterwards restored to Milan, where they are still preserved under the name of the 'Codice Atlantico.' It is said that Napoleon I. carried these and Petrarch's 'Virgil' to his hotel himself, not allowing any one to touch them, exclaiming with delight, "Questi sono miei" (these are mine). They were collected together by the Cavaliere Pompeo Leoni, who procured most of them from Mazzenta, who had them from the heirs of Francesco Melzi, to whom Lionardo bequeathed them. They came eventually into the hands of Count Galeazzo Arconauti, to whom James I. of England is said to have offered 3000 Spanish doubloons for them (nearly 10,000*l.*), but this patriotic nobleman refused the money, and presented them to the Ambrosian Library.

(Vasari, *Vite de' Pittori, &c.*; Lomazzo, *Idea del Tempio della Pittura, &c.*; Amoretti, *Memorie Storiche su la Rita, gli Studi, e le Opere di Lionardo da Vinci*; Lanzi, *Storia Pittorica, &c.*; Gaye, *Carteggio inedito d'Artisti*; Brown, *Life of Leonardo da Vinci, &c.*; Hallam, *Introduction to the Literature of Europe, &c.*)

VINER, CHARLES, is known as the compiler of 'A General and Complete Abridgment of Law and Equity,' 24 vols. folio, 1741-51, and as the founder of the Vinerian Professorship of Common Law in the University of Oxford. When or where he was born has not been recorded. The 'Abridgment' was printed at his own house, at Aldershott. The 24th volume is an Index, by a Gentleman of Lincoln's Inn. It appears to have occupied only ten years in printing, but Viner was probably occupied many years previously in preparation. Blackstone says he was half a century about it. This stupendous work was reprinted in 24 vols. roy. 8vo, 1792-94, and was followed by 6 supplemental volumes, roy. 8vo, 1799-1806, the compilers of which were James Edward Watson, Samuel Comyn, James Sedgwick, Henry Alcock, John Wyatt, James Humphreys, Alexander Anstruther, and Michael Nolan. Viner died on the 5th of June 1756, at his house, Aldershott, Hampshire.

Viner having resolved to dedicate the bulk of his property, as he himself states, "to the benefit of posterity and the perpetual service

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of his country," bequeathed by his will, dated December 20, 1755, about 12,000*l.* to the chancellor, master, and scholars of the University of Oxford, to establish a professorship, and to endow such fellowships and scholarships of Common Law in the university as the produce of his legacy might be thought capable of supporting. The professor is to read a lecture in the English language within a year after his admission, and a course of lectures on the laws of England every year in full term. The course is to consist of at least twenty-four lectures, to be read in one and the same term, with such intervals that not more than four are to be read in a week. As relates to the reading of the lectures, Easter and Trinity terms are reckoned as one term. There are at present two fellowships with 50*l.* a year each, and six scholarships with 30*l.* a year each. Both fellowships and scholarships expire at the end of ten years after each election.

Blackstone was elected the first Vinerian professor. He had commenced his lectures on English law in the year 1753, two years before Viner made his will, and it is therefore probable that Blackstone's lectures gave Viner the hint for founding the professorship. The succession of professors is as follows:—1758, William Blackstone, D.C.L.; 1760, Richard Chambers, Knt., B.C.L.; 1777, Richard Wooddeson, D.C.L., author of 'Lectures on the Law of England,' 3 vols. 12mo; 1793, James Blackstone, D.C.L.; 1824, Philip Williams, B.C.L.; 1843, John Robert Kenyon, D.C.L.

VINET, ALEXANDRE-RODOLPHE, was born at Lausanne on the 17th of June 1797. His father, who held an official appointment in his native canton, a man of superior attainments, but a somewhat stern disciplinarian, was himself Alexandre's earliest instructor. While still a youth, his studies were chiefly directed to theology, he having been devoted to the service of the church; but then, as throughout life, literature possessed for him a predominant attraction, and so diligently had he laboured in this field, that at the age of twenty, he was appointed professor of the French language and literature at the gymnasium of Basel. Two years later, 1819, he was ordained at Lausanne a minister of the protestant church, and the same year he married; but he continued to reside at Basel, where he, during the ensuing years, took an active and prominent part in the great religious movement or 'revival' which occurred amongst the Swiss protestant churches. Besides various pamphlets which he put forth in connection with this movement and with the proceedings of those who were opposed to it, he published in 1826 an elaborate 'Mémoire en faveur de la Liberté des Cultes,' and he gradually came to be regarded as one of the leaders of the evangelical party.

M. Vinet remained at Basel till 1837 diligently fulfilling his scholastic duties as professor of French literature and eloquence, the latter chair having been created for him in 1835, and in 1829 he published, as a text-book for his class, his 'Chrestomathie Française,' a work of great taste and knowledge, which, in the later editions, consists of 3 volumes: 1, 'Littérature de l'Enfance,' 2, 'De l'Adolescence,' 3, 'De la Jeunesse et de l'Age Mûr,' and including a rapid but admirable survey of French literature. In 1831 the literary journal 'Semeur' was commenced, and for several years M. Vinet was one of its chief contributors; and in 1837 he published a selection of his essays contributed to it, with other miscellanies, under the title of 'Essais de Philosophie Morale.' In 1837 Vinet was invited by the authorities to take the chair of practical theology in the academy of his native city of Lausanne, and, with some regret at leaving Basel, he accepted the invitation. The religious discussions in the canton had decided the government to appoint a commission of the four classes of clergy to draw up a new constitution of the church, and M. Vinet was chosen a delegate for the class of Lausanne and Vévay. He took a part in all the protracted discussions which followed, but he could not bring himself to acquiesce in the decisions of the majority and, accordingly, upon the promulgation of the new constitution which was to come into operation in 1841, he, at the end of 1840, formally seceded from the national church, and resigned his professorship of theology. His opinions had in fact from the publication of his 'Mémoire en faveur de la Liberté des Cultes' in 1826, been approximating more and more closely towards 'voluntaryism,' and from this time he became a decided, and, among French Protestants, perhaps the most distinguished advocate of the entire separation of church and state. His matured views on this subject he gave to the world in 1842 in an 'Essai sur la manifestation des convictions religieuses, et sur la séparation de l'Église et de l'État, envisagée comme conséquence nécessaire et comme garantie du principe,' a work which was translated into English in 1843 under the title of 'An Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the Fulfilment of that Duty.' But Vinet was far from being the harsh or bigoted advocate of extreme opinions. Whilst firmly adhering to his own views, he exhorted to a wide tolerance of the honest convictions of others, and his later years were spent in preaching peace and brotherly love, and seeking by the amenities of literature to soften the asperities of theological controversy.

His last labour was the elaboration of a constitution for the Free Church of the canton of Vaud, formed by the ministers who seceded from the establishment in 1845, and which he induced the committee appointed by the Church in 1846 to prepare the constitution, to adopt in its integrity. With the Synod however, in which the ultimate adoption of the constitution was vested, he was less successful, and the material alterations there introduced, are said to have preyed severely on his frame, already enfeebled by protracted ill-health. He continued however with increased diligence his professional duties and literary studies till his powers gave way: he died on the 10th of May 1847.

A list of the chief works, not already mentioned, of M. Vinet, will sufficiently indicate the character of his mind and the range of his pursuits. Among his theological works may be named his 'Discours sur quelques sujets religieux' (1831, of which a fourth edition appeared in 1845), and 'Nouveaux Discours,' &c. (1841), from which two works selections have been translated into English and published in America and Edinburgh under the title of 'Vital Christianity;' and the posthumous publications 'Théologie Pastorale,' and 'Homilétique ou Théorie de la prédication,' of both of which English versions have appeared; 'Liberté religeuse et questions ecclésiastiques:' 'Études sur Blaise Pascal;' 'Études Evangéliques,' and 'Nouvelles études Evangéliques,' which have been rendered into English as 'Gospel Studies.' His two chief literary works are his 'Histoire de la littérature française au XVIIIe siècle,' 2 vols., which appeared in an English version in 1854, and 'Études sur le littérature française du XIXe siècle,' 3 vols. 8vo: 1, 'De Stael et Châteaubriand;' 2, 'Poetes Lyriques et Dramatiques;' 3, 'Poëtes et prosateurs.' All these works are accurate reflections of the mind and character of the author. Pure in sentiment, elegant and finished in style; clear, eloquent, brilliant rather than profound in thought; and everywhere pervaded by an earnest and conscientious spirit, they are works which will be read with pleasure and respect even by those who differ widely from their opinions. As a preacher, M. Vinet bore a high character for eloquence and earnestness; and as a teacher, he greatly increased the reputation of the schools of Basel and Lausanne, while his personal character was in every way admirable.

(E. Scherer, *Alexandre Vinet—Notice sur sa Vie et ses Ecrits*, Paris, 1853; and an excellent essay on the *Life and Writings of Vinet*, in No. 42 of the 'North British Review,' Aug. 1854.)

VIOTTI, GIOVANNI-BATTISTA, the first violinist of his time, was the son of the chief gardener to the Prince di Carignano, and born in 1753 at Fontaneto, a village in Piedmont. His father intended him for a line of life very different from that which his own inclination marked out; but, as usually happens in such cases, parental wishes were combated by a natural propensity too strong to be resisted, and the youthful enthusiast was placed under the instruction of Pugnani, to whom all aspiring violinists looked up, and whose skill may be justly inferred from the celebrity which his pupil attained. At the early age of twenty he was chosen to fill the situation of first violin in the royal chapel of Turin, an appointment of great professional rank, in which he remained three years; he then commenced his European travels, and made a lengthened visit to Berlin. He afterwards proceeded to Paris, where, by the grandeur and elegance of his performance, and the originality and beauty of his compositions, he speedily acquired a brilliant reputation.

In the early part of the French revolution, when it was deemed right that every class should be represented in the legislative body, Viotti was elected into the Constituent Assembly; but when the reign of terror commenced, he, disgusted and alarmed, fled to the English shores, and made a most successful début at one of Salomon's concerts. He afterwards took some share in the general management of the King's Theatre, but from this he soon retired; his genius fitted him better for the partiuclar duty of leader of the band, in which office he superseded Mr. William Cramer. Viotti however did not long enjoy this appointment, for some unknown enemy, by false representations to government, caused his being ordered in 1798 to quit the country at a few hours' notice, and he retired to Hamburg, where he published his celebrated 'Six Duos Concertans pour deux Violons.' In 1801 he was allowed to return to London, and, finally abandoning his profession, embarked the whole of his small fortune in a partnership in the wine trade, by which unguarded step he lost all. Louis XVIII. then offered him the direction of the Académie Royale de Musique, and he repaired to Paris; but he found himself as little qualified to direct the French opera as he had been to manage the Italian theatre in London; he therefore once more and finally settled in this country, meeting with an hospitable reception and an agreeable home in the house of a friend, where he mixed in the best society that the metropolis afforded. In such intercourse he did not refuse to contribute occasionally his talents to the general stock of enjoyment, and even consented to become an active member and director of the Philharmonic Society, when in its palmy state, and while it continued in its independent and disinterested form, appearing as a dilettante in its orchestra, occasionally as a principale, but more frequently as a ripieno, and uniting with Salomon, F. Cramer, Yaniewicz, Spagnoletti, Vaccari, &c., to produce such a musical phalanx as never before was witnessed. His losses and disappointments however gradually affected his health, and he sank under them at Brighton on the 3rd of March 1824.

VIREY, JULIEN-JOSEPH, was born at Hortes, in the department of Haute Marne, in November 1775. He was educated at the college of Langres; on leaving which he spent some time with one of his uncles, who kept an apothecary's shop at Hortes. Here he imbibed that taste for medical researches and physical inquiries, which distinguished him through life. In 1793, he attached himself to the

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republican armies stationed in the north of France, and having been received as one of the assistant dressers in the military hospital of Strasburg, he was noticed by Parmentier for his skill and handiness, and afterwards sent to the hospital, Val de Grace, at Paris, where he laid the foundation of his many writings.

In the early part of the century Virey became editor of the 'Journal de Pharmacie,' without relinquishing his functions at the hospital; he was already considered so fully master of medical subjects as to be consulted by the imperial government whenever any new medicament was to be introduced into France from other countries. Before he obtained his diploma as a physician and apothecary, he contributed without assistance more than half the fundamental articles to the two celebrated works, 'Le Dictionnaire des Sciences Naturelles,' and 'Le Dictionnaire des Sciences Médicales.' Among the vast number of useful works which issued from his pen the following deserve to be cited:—'Le Traité Théorique et pratique de pharmacie,' 2 vols. 8vo, the fourth edition was published in 1837; 'Éphémerides de la vie humaine,' a most original work, published in 1814; 'Histoire naturelle du genre humain,' 3 vols. 8vo; 'Histoire des mœurs des Animaux et de leurs instincts,' 2 vols. 8vo; 'Histoire naturelle de la Femme,' 1 vol. 8vo; 'Histoire des médicaments, des aliments et des poisons,' 1 vol. 8vo; 'De la Puissance vitale,' 1 vol. 8vo; 'Hygiène philosophique,' 2 vols. 8vo; 'Examen impartial de la médecine magnétique,' &c.

Besides his merit as a diligent inquirer after medical truth, the highest praise has been bestowed on Dr. Virey for the elegance, force, and animation of his style. His life was one of unbroken though moderate success. Devoted to labour, he always found ample without any very anxious employment; but this life, unruffled by a single care, was attended with one evil consequence—Dr. Virey became enormously fat; and at length he died very suddenly in his chair, whilst playing at whist with some friends, on the 29th of March 1840. He was an officer of the Legion of Honour, and a member of several learned academies.

VIRGILIUS POLYDORUS. [VERGILIUS POLYDORUS.]

VIRGI'LIUS, or VERGILIUS, PUBLIUS MARO, was born at Andes, a small place near Mantua, on the 15th of October, B.C. 70, in the first consulship of Cn. Pompeius Magnus and M. Licinius Crassus. He was five years older than Horace, who was born B.C. 65, and seven years older than the emperor Augustus. His father, who probably possessed a landed estate, had his son instructed at the neighbouring towns of Cremona and Mediolanum (Milan). According to Donatus, he stayed at Cremona till he assumed the toga virilis on the day on which he entered on his sixteenth year, in the second consulship of Cn. Pompeius Magnus and M. Licinius Crassus: this day, according to the same authority, was the day on which the poet Lucretius died. Virgil was taught Greek by the grammarian Parthenius, and philosophy by the Epicurean, Syron. It is apparent from the writings of Virgil that he had a learned education, and traces of Epicurean opinions are obvious in his poetry. When a division of lands in Italy was made among the veteran soldiers of Octavianus, Virgil lost his patrimony at Mantua (B.C. 41), but it was afterwards restored to him by Octavianus, through the intercession of some powerful friends, among whom are mentioned Alfenus Varus, Asinius Pollio, and Mæcenas. His first Eclogue is supposed to allude to the loss of his lands and his recovery of them. Virgil probably afterwards resided at Rome, and he was in favour with Mæcenas, who wished to pass for a patron of letters, and with the emperor Augustus. He preceded Horace in acquiring the patronage of Mæcenas; for Horace attributes his own introduction to Mæcenas to Virgil and Virgil's friend, Varius. Virgil also spent part of his time at Naples and Tarentum. In B.C. 19 he visited Greece, where he intended to spend several years, for the purpose of perfecting his epic poem, the 'Æneid.' It was on the occasion of this voyage that Horace addressed to him one of his lyric poems ('Carm.,' i. 3). At Athens Virgil met with Augustus, who was returning from the East, and he determined to accompany Augustus back to Rome; but he fell sick at Megara, which city he visited probably on his road to Rome, and his illness was increased by the voyage to Italy. He lived however to reach Brundisium, where he died on the 22nd of September, B.C. 19. According to his wish his body was taken to Naples, and interred on the Via Puteolana, at the second milestone from Naples. He is said to have written his own epitaph a short time before his death in the two following lines, which were placed on his tomb;—

> "Mantua me genuit; Calabri rapuere; tenet nunc
> Parthenope: cecini pascua, rura, duces."
> "My birthplace Mantua; in Calabria death
> O'ertook me; and in Naples now I lie.
> I've sung of shepherds, fields, and heroes' deeds."

The place of his burial is still pointed out by tradition, though the so-called tomb of Virgil at Posilipo has no pretensions to be considered as the monument of the Roman poet. He left as heredes the emperor Augustus and his friend Mæcenas, the poet Lucius Varius and Plotius Tucca. In person Virgil is said to have had a clownish appearance, and to have been very shy and diffident, and of feeble health. He was intimately acquainted with all the distinguished persons of his age, and his friend Horace has commemorated his virtues and gentle disposition.

The principal poetical works of Virgil are his 'Bucolica,' 'Georgica,' and his 'Æneid,' an epic poem. The 'Bucolica' are probably his earliest works: they consist of ten short poems, which have also received the name of Eclogæ, or Selections, a title which probably belongs to a later period than the age of the poet. The composition of these poems is assigned to the period between B.C. 41 and 37. The several poems were probably not written in the order in which they generally appear in the manuscripts and the editions; but critics are not agreed on the exact chronological order, nor indeed can it be ascertained. These poems are not strictly Bucolic in the sense in which the poems of Theocritus are called Bucolic. It has been justly observed that they are rather allegorical poems with a Bucolic colouring. So far as regards the versification these poems have some merit, and Virgil has the credit of attempting to introduce among the Romans a species of poetry with which they were unacquainted. But this is all his merit: his Bucolics are defective in construction, ill connected in the parts, they have no distinct object, and are consequently obscure. The obscurity is owing both to the subject and the manner of treating it. The circumstances of Italy and of Virgil's time did not present the same materials for Bucolic poetry which Theocritus had treated with so much graphic power. Virgil, having undertaken to imitate his Greek model, was obliged to keep to the form, though he could not impress his copy with the same character. Accordingly we have shepherds who sing in alternate verses, like those of Theocritus, and a Corydon, who complains of unrequited love; but we do not find the truth which pervades the pure Bucolics of Theocritus. Virgil must have felt the insipidity and unmeaningness of poems which affected to be descriptive, and yet had no realities to correspond to them. To introduce some variety he treats of subjects of present interest; and his own fortunes and the sufferings of his countrymen are supposed to be depicted in his first and ninth eclogues. But Virgil had a delicate subject to handle: it was necessary to be cautious in speaking of recent events, and he has consequently so constructed these poems, especially the first eclogue, as to throw over it a mist of obscurity which the commentators have never been able fully to disperse. The first eclogue is full of incongruities which render the interpretation most perplexing. All the other eclogues also abound in allusions to the circumstances and persons of his own time; but many of the allusions are as obscure as the oracular responses of the Pythia. His Pollio, the fourth eclogue has not a single line which appropriately belongs to a Bucolic poem, nor indeed does the poet, as appears from the introductory verses, consider it as Bucolic in anything except the name. It is a perpetual enigma for the critics, and its solution still requires an Œdipus.

Virgil has borrowed numerous lines from the Greek poets, especially from Theocritus, but we can hardly allow him the merit of judicious adaptation. His Bucolics, even when he attempts to approach nearest to the true character of Bucolic poetry, give no real picture of rustic manners. The reader never imagines that his shepherds are really singing, like those of Theocritus; and all poetic illusion is completely destroyed by the want of due attention to the proprieties of place and person, both of which, as already hinted at, were impracticable in the circumstances under which he wrote. Julius Cæsar Scaliger, after a comparison between Virgil and Theocritus, prefers the Roman poet; and a few scholars, who are inferior to Scaliger in learning, have put themselves on the same level with him in critical judgment.

The 'Georgica' of Virgil are a didactic poem, in four books, addressed to his patron Mæcenas. In the first book he treats of the cultivation of the soil, in the second of the management of fruit-trees, in the third of cattle, and in the fourth of bees. His judgment and poetic taste were riper when he wrote the 'Georgica' than when he was employed on his Bucolics; and if he began the 'Georgica' as early as his Eclogues, it is clear that he must have revised and improved them at a later date. An argument from which we might conclude that the first book was written before B.C. 35, is mentioned by Clinton ('Fasti'); but the two facts on which this conclusion depends can hardly be relied on. If the concluding lines of the fourth book of the 'Georgica' are genuine, Virgil was finishing his poem at Naples about the year B.C. 30. Originality is no part of Virgil's merit, and the materials of this poem are all borrowed; but in the handling of them he has shown skill and taste. He has turned an unpromising subject into a pleasing and even an instructive poem, for the truth of many of his rules and precepts is confirmed by other writers, both Roman and modern. He has relieved the weariness inherent in didactic poetry by judicious ornament and occasional digression without ever wandering far from his subject. It has been said that the poem would have ended better with the third book, which properly closes the poem; and that the fourth, which treats of the management of bees, hardly belongs to the subject. There is some truth in this remark; and the fourth book has the appearance of being an afterthought, and not a part of the original design, though in the opening of the first book, as we now have it, the management of bees is announced as one of the subjects. The treatment of bees indeed seems hardly important enough for one book in four, and the poet has given it a proportional length by closing it with the story of Aristæus. If Virgil has erred in the choice of a poetic subject, he has at least redeemed his fault by the mode in which he has treated it, and his reputation must mainly rest on the 'Georgica.' He improved the structure of the hexameter verse as we find it in Lucretius; and

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though he never attains the vigour of this writer, whom he had carefully studied, he has avoided that abruptness and harshness which often characterise the lines of Lucretius, and remind us of the antiquated verses of Ennius.

The Æneis of Virgil is the great national epic of the Romans. It is said that Virgil in his will gave instructions that the Æneid should be burnt, either because it was imperfect, or for some other reason which is not known; but that on Tucca and Varius urging to him that Augustus would not permit this, he bequeathed the work to them on the condition that they should add nothing, and leave the imperfect verses as they were. The Æneid was published by Tucca and Varius after Virgil's death, and was universally admired. The poem consists of twelve books, which contain the story of the wanderings of Æneas after the fall of Troy, and his final settlement in Latium after the defeat of Turnus and the Rutuli. The Homeric poems are the model of the Æneid; the merit of invention is entirely wanting. The first six books are an imitation of the 'Odyssey;' the last six books are founded on the 'Iliad.' Though the adventures of Æneas are the direct subject of the Æneid, the glories of Rome and the fortunes of the Julian House, to which Augustus belonged, are skilfully interwoven in the texture of the poem. The foundation of Alba Longa and the transfer of the seat of empire from that city to Rome, are announced in the first book of the Æneid, by Jupiter, to be the will of the Fates; and the great family of the Cæsars is declared to be the descendant of Æneas. The adventures of the Trojan hero at the court of Dido, queen of Carthage, give occasion to hint at the future rivalry between the Romans and the Carthaginians, and the long contest which was destined to end in the triumph of the descendants of the Trojan hero. The numerous allusions to actual circumstances and to the history of the republic were adapted to create or to confirm a popular notion of the Trojan descent of the Romans. Though the Æneid contains many fine passages, its poetical merits are greatly below those of the 'Iliad' and 'Odyssey.' The poem wants the unity of purpose and integrity of construction which so eminently characterise the 'Iliad,' and it is deficient in that truth and simplicity which form the never-tiring charm of both the 'Iliad' and the 'Odyssey.' The Trojan heroes of the Æneid are insipid personages; and the chief actor Æneas fails to excite our sympathy as much as his rival Turnus or the fierce Mezentius. But Virgil had other models besides Homer. The poets of the Alexandrine school were his study, and particularly Apollonius of Rhodes, whom he has often imitated. It must be admitted that Virgil's subject was barren, and it required considerable skill to invest it with poetic interest. He accomplished this indirectly by giving to it an historical colouring and connecting the fortunes of Rome and of his great patron Augustus with the illustrious names of Troy. He scattered over his work an abundance of antiquarian lore, in which he was well skilled; and the great extent of his learning and his skilful adaptation of it to his purpose are conspicuous all through the work. Virgil was pre-eminently a learned poet; and if he had not originality and strong feeling, he had at least good taste. His poem can bear no comparison with the 'Iliad' as a complete work. It does not abide in the memory as an entire thing; yet numerous single passages are remembered with pleasure—a clear proof that its merits are to be estimated rather by an examination of the details than by the general effect, and consequently that it fails in satisfying the highest conditions of art, which require such a unity of parts as shall render them all subordinate to one general conception. The Æneid contains many obscure passages; and though Virgil is generally used for early instruction in schools, he is in fact one of the most difficult Roman writers.

The influence of Virgil on the literature of Rome might be the subject of a copious essay. His works were a text-book for the Roman youth and a model for the poets. Those who followed him as epic poets were certainly greatly inferior to him. There are indeed many fine passages in Lucan and Silius Italicus, but a love of rhetorical ornament always infected the literature of Rome, and in the later ages of the empire all good taste was sacrificed to it. Virgil was also the great classical poet of the middle ages. From the time of Charlemagne to the present day we may trace him in innumerable imitators and admirers.

Several short poems attributed to Virgil are printed in the collected editions of his works. 1, 'Culex, or the Gnat,' a kind of Bucolic poem, in 412 hexameters, which has little merit, and is probably founded on a genuine poem of the same name by Virgil. 2, 'Ciris, or the mythus of Nisus and Scylla.' This poem has been attributed to Cornelius Gallus and others. 3, 'Copa,' a short poem in elegiac verse, containing an invitation by a woman who is attached to a tavern, to persons to come in and make merry there. Critics have assigned the authorship of this little poem to various persons. 4, 'Moretum,' in 123 verses, is probably a fragment of a larger poem which described the daily labours of a cultivator of the soil. This poem contains the description of the labours of the first part of the day only. The authorship of this poem is also uncertain. 5, 'Catalecta,' a collection of fourteen smaller poems.

The first edition of Virgil, which was printed about 1469, in small folio, has the following title: 'P. Virgilii Maronis Opera et Catalecta, Romæ, Conr. Suueynheym et Arn. Pannartz,' with a dedication by Giovanni Andrea, bishop of Aleria in Corsica, to Pope Paul II. The text was printed from bad manuscripts. This edition is very rare: it was reprinted in 1471. Virgil was printed by Aldus at Venice, 8vo, in 1501; this edition also is very scarce. Virgil was often printed with the commentaries of Servius and others at the close of the 15th and the beginning of the 16th centuries. The edition of Robert Stephens, Paris, fol., 1532, contains the commentary of Servius. The edition of J. L. de la Cerda, which is valuable for the commentary, appeared at Madrid, in 3 vols. fol.: the several volumes were published in the years 1608, 1612, and 1617. The edition of Dan. Heinsius, appeared at Leyden, 12mo, in 1636; that of Nicholas Heinsius, which is much better, was first published at Amsterdam in 1676. The edition of C. G. Heyne, on which great labour was bestowed, was published from the year 1767 to 1775, at Leipzig, in 4 vols. 8vo, with a very copious index: this edition was reprinted in 1788 with improvements. The fourth edition of Heyne, by G. P. E. Wagner, has the following title: 'Publius Virgilius Maro, Varietate Lectionis et Perpetua Adnotatione illustratus à Christ. Gottl. Heyne, Editio Quarta, curavit G. Phil. Eberard Wagner,' Lipsiæ, 5 vols. 8vo, 1830-42. The text has been corrected after the best manuscripts, the Medicean, Vatican, and others; the punctuation has been improved, and the orthography amended. The text may be had separately, in a single volume entitled the 'Publii Virgilii Maronis Carmina ad pristinam Orthographiam quoad ejus fieri potuit revocata, edidit Philippus Wagner,' Leipzig, 8vo, 1831. This volume also contains the 'Orthographia Vergiliana.' Of the edition of A. Forbiger, a 3rd edition appeared in 3 vols. 8vo, Leipzig, 1852.

The editions of the several parts of Virgil are very numerous. A tolerably complete list of all the editions and translations is given by Schweigger, 'Handbuch der Classischen Bibliographie,' vol. ii., pp. 1145-1258. There is a good German translation of the Bucolics by J. H. Voss with valuable notes: the second edition is by Abraham Voss, Altona, 1830. J. H. Voss also translated the Georgics: both the translation and the commentary of Voss are highly esteemed. Martyn's prose English translations of the Bucolics, London, 1749, and of the Georgics, 1741, are valued for the commentaries. A complete translation of Virgil by J. H. Voss appeared at Brunswick, in 3 vols, 8vo, 1799, and has gone through several editions. The Æneid was translated into Scottish verse by Gawin Douglas, bishop of Dunkeld, and published at London in 1553. The English versions of Virgil are numerous. John Ogilby's translation into verse appeared at London in 1649 and 1650. The verse translation of Dryden was published by Tonson, London, 1697, with a "hundred sculptures." There is a translation in blank verse by Dr. Joseph Trapp. The latest version is that of Prof. John Conington, 1866. The Æneid by C. Pitt, and the Eclogues and Georgics by Joseph Warton, with observations by Spence and others, was published by Dodsley, 4 vols. 8vo, London, 1753. The Georgics translated by Sotheby contains the original text and the versions of Delille, Voss, Soave, and Guzman.

The materials for the life of Virgil are chiefly derived from the Life attributed to Tiberius Claudius Donatus, which, in its present form, is an uncritical performance, but has the appearance of being founded on good materials. It is printed in Wagner's Virgil with notes, and in some other editions also. The works already referred to, with Baehr's 'Geschichte der Römischen Literatur,' contain abundant references to the editions, translations, and commentaries on Virgil's poems.

VIRGI'NIA, a Roman maiden, daughter of L. Virginius, whose name is famous in the early history of Rome. Her story is one of the most beautiful in Roman history. She possessed extraordinary beauty, and had been virtuously brought up by her parents. She was betrothed to L. Icilius, a tribune of the people. Appius Claudius, one of the decemvirs, attempted to seduce her; but finding that her virtue was stronger than his temptations, he had recourse to fraud and violence. Her father Virginius was absent at Mount Algidus, where he commanded a division of the army against the Æqui. The decemvir thought this a favourable opportunity, and instigated M. Claudius, one of his clients, to claim the girl as his slave. Accordingly, one day when, accompanied by her nurse, she was going to the forum, where schools were then kept in the tabernæ, the client of Appius Claudius seized her, asserting that she was the daughter of one of his slaves, and consequently was his property. The nurse raised loud cries, and called on the people for help. A crowd came together, and the girl was rescued; but the claimant declared that he would establish his right before a court of justice. The case was accordingly brought before the tribunal of Appius Claudius himself, where the client stated that Virginia was the daughter of one of his slaves, and had been carried off into the house of Virginius, as he would prove by the evidence of Virginius himself; and he added, that until the return of Virginius she should be kept in the house of her lawful master. Great opposition was made by the friends of the girl to this claim, but Appius Claudius affected to think the demand of his client just. Icilius now stepped forward and claimed the girl as his betrothed wife; and when threats were unavailing, he implored Claudius to think of the consequences. Icilius was immediately surrounded by the lictors of the decemvir, and declared a disturber of the peace; but in order to have at least the appearance of justice on his side, Appius Claudius adjourned the case till the next day, adding that he would then enforce the law whether Virginius returned or not. Two messengers were speedily sent to Virginius to inform him of the danger of his daughter. Appius Claudius also sent a secret message to request

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his colleagues in the camp to refuse Virginius leave of absence; but this message came too late, for Virginius had already left the camp. On the morning of the following day, when all the city was in anxious expectation, Virginius, accompanied by some matrons and numerous friends, led his daughter to the forum, entreating the protection of his fellow-citizens. Appius ascended the tribunal, and without listening to Virginius or Icilius, declared the girl to be the slave of his client, M. Claudius. When Claudius pressed through the crowd to seize Virginia, he was at first prevented by the multitude; but the threats of the decemvir overawed them, and his lictors made way for the client. Virginius, seeing the impossibility of saving his child, asked permission to have some conversation with her before their separation. This being granted, he took Virginia aside to a butcher's stall, and snatching up a knife, plunged it into her breast, saying, "This is the only way in which I can deliver thee," adding a curse on the head of Appius Claudius. The decemvir immediately ordered Virginius to be seized, but sword in hand he fought his way to the gate of the city. The friends of the unfortunate girl in the city roused the people to shake off the yoke of their haughty oppressors. Virginius in the camp appealed to the soldiers, and the power of the decemvirs was abolished.

(Livy, iii. 44-48; Dionysius Hal., xi. pp. 709, 718, 719, ed. Sylburg.)

VIRGINIUS. [VIRGINIA.]

VIRGI'NIUS RUFUS, a Roman rhetorician of the time of Nero, who sent him into exile, as Tacitus says, merely because he was a man of reputation. (Tacit., 'Annal.' xv. 71; Dion Cass., lxii. 27.) He appears to be the same as the Virginius Flaccus, who is mentioned in the ancient 'Life of Persius,' and of whom this poet was a pupil. From Quinctilian (iii. 1, § 21; compare iii. 6, § 44; iv. 1, § 23; vii. 4, § 24; xi. 3, § 126), who speaks of him as his contemporary, we learn that he wrote a work on rhetoric, which was more accurate than those of his predecessors; but no fragments of this work are extant. Some modern critics have supposed Virginius Rufus to be the author of the 'Rhetorica ad Herennium,' which is usually printed among the works of Cicero; but nothing certain can be said about the matter. (Schütz's Prooemium to his edition of Cicero's 'Opera Rhetorica.')

VIRIA'THUS or VIRIA'TUS (Οὐρίατθος), the leader of the Lusitanians, in Hispania, in their war with the Romans, about the middle of the 2nd century B.C. He is first mentioned on the occasion when the Roman prætor Servius Galba treacherously massacred a large body of the Lusitanians (B.C. 150). Viriathus was one of the few who escaped. In the year B.C. 149, a Lusitanian army having been defeated by Caius Vetilius, the fugitives, who were blockaded, were on the point of surrendering, when Viriathus, who happened to be present, reminded them of the treachery of Galba, and by a bold and skilful manœuvre released them, and was appointed their general. In a battle which took place shortly afterwards, he defeated and killed Vetilius. In the three following years he defeated successively the prætors C. Plautius, Claudius Unimanus, and C. Nigidius Figulus. The next year (B.C. 145) the Romans sent against him the consul Q. Fabius Maximus Æmilianus, who checked his successful course in this and the following year. In B.C. 143, Viriathus was again successful against the proprætor Q. Pompeius, whose successor, Q. Fabius Maximus Servilianus, carried on the war during the next two years with various success. At length, in B.C. 140, the Consul Q. Servilius Cæpio obtained the person of Viriathus by the treachery of some of that chieftain's intimate friends, and put him to death, after he had led the Lusitanians for eight years, or, as others say, fourteen, reckoning from the beginning of the Celtiberic war in B.C. 153.

The Roman writers say that Viriathus was first a shepherd and huntsman; then a leader of robbers, by which they mean what a modern Spaniard would call a Guerilla chieftain; and at last a great commander, who, had fortune favoured him, would have founded an empire much greater than his native country, or, as Florus expresses it, would have been the Romulus of Spain.

(Appian, *De Reb. Hisp.*, 59-75; Liv., *Epit.*, lii., liv.; Diodorus Siculus, x., p. 72-80, 97; Valerius Maximus, vi. 4, § 2; ix. 6, § 4; Obsequens, 81, 82; Orosius, iv. 21; Florus, ii. 17; Eutropius, iv. 16.)

VISCHER, CORNE'LIUS, a celebrated Dutch engraver, born, probably at Haarlem, in 1610. He was the pupil of P. Soutman, but he soon surpassed his master. Vischer's works are among the finest specimens of art executed by the graver; Basan says that no master can be studied by young engravers with more advantage. He engraved prints of many descriptions, and some of his best are after his own designs. Watelet says that no man ever painted with the graver and etching needle together with such effect as Vischer. Strutt, speaking of his style of working with the graver, says, "His mode of performance with that instrument was as singular as the effect he produced was picturesque and beautiful. His strokes are clear and delicate, laid over the draperies and the back ground apparently just as the plate happened to lie before him, without any care or study which way they should turn, the one upon the other; and he crossed and recrossed them, till such time as they produced sufficient colour."

The few following are of the rarest and most valuable of his prints; good impressions of some of them have been sold for from fifteen to twenty pounds:—

Andreas Deonyszoon Winius, commonly called the Man with the Pistols; Gellius de Bourna, minister of Zutphen; a Cat sleeping upon a napkin: the Rat-catcher; the Pancake woman; and the Gipsy. Mariette possessed a collection of 172 of Vischer's prints, which was sold for 3096 francs 12 sous. His portraits are the best of the pieces which he engraved after other masters. The year of his death is not known, but it was probably 1658.

JOHAN VISCHER, brother of Cornelius, was likewise a good engraver and etcher, but, except in landscapes, inferior to his brother. He executed some good plates after Berghem and Ostade. He was born at Amsterdam in 1636; for in 1692, in his fifty-sixth year, says Houbraken, he turned animal-painter. He worked likewise with the needle and the graver, but more with the needle.

LAMBERT VISCHER was also a brother of Cornelius, but of inferior merit. He lived some time in Rome.

There was also a CLAUS or NICOLAUS JOHAN VISCHER, engraver and printseller, born at Amsterdam in 1580, who was probably of the same family. He excelled in small landscapes with figures; but he engraved also portraits; he engraved one of Charles I. of England; and published portraits of Archbishop Laud, Calvin, Erasmus, James II. of England, and the Duke of Monmouth.

(Houbraken, *Groote Schouburgh*, &c.; Basan, *Dictionnaire des Graveurs*; Strutt, *Dictionary of Engravers*; Huber and Rost, *Handbuch für Kunstliebhaber*, &c.)

VISCHER, PETER, a celebrated old German sculptor and founder, was born about the middle of the 15th century. He lived several years in Italy, where he studied his art. He first distinguished himself in Germany by his monument to the Archbishop Ernest of Magdeburg, erected in the cathedral of that place in 1497. But his master piece is the tomb of St. Sebald, in the church of that saint at Nurnberg, where Vischer ultimately settled. Vischer, with his five sons, Peter, Hermann, Hans, Paul, and Jacob, who with their wives and children lived in the same house with him, was occupied over this monument from 1506 until 1519, yet he was paid only 2402 florins, which is at the rate of 20 florins per cwt.: the whole monument weighed 120 cwt. 14 lbs. It is beautifully designed and richly ornamented: among other figures there are twelve small statues, eighteen inches high, of the apostles, which are remarkably well drawn, and all conspicuous for their fine expression. In one part he has introduced his own portrait in his working dress. It is a monument, upon the whole, worthy of any time and any nation. Vischer executed some other clever works at Nurnberg: he died, according to Doppelmeyr, in 1530.

HERMANN VISCHER studied likewise in Italy, and was scarcely inferior to his father; he was killed in 1540 by a sledge, as he was going home one night with a friend. Sandrart says that no prince or gentleman that visited Nürnberg left it without having seen and conversed with Vischer. He received many orders during these visits, and he sent many works into Bohemia, Poland, and other neighbouring countries.

(Sandrart, *Teutsche Academie*, &c.; Doppelmayr, *Nürnbergische Künstler*, &c.)

VISCO'NTI, the name of a family in Lombardy which rose to the rank of sovereign princes during the middle ages. The Visconti begin to figure in history about the middle of the 13th century. They belonged to the feudal nobility, and were possessed of considerable estates in the northern part of Lombardy, near the banks of the lake of Como and of the Lago Maggiore. In 1262 the archdeacon Ottone Visconti was nominated archbishop of Milan by Pope Urban IV. The see of Milan had been vacant ever since the death of Leone da Perego, in 1275, because the chapter was divided into two parties, one of which favoured a candidate from among the nobility, and the other gave its votes to a relative of Martino della Torre, the popular leader, who had been appointed 'anziano,' or 'elder,' of the people of Milan. The appointment of Ottone Visconti by the pope was considered an encroachment on the rights of the electors; and Martino della Torre sequestrated the property of the see, and forbade the archbishop elect from appearing in Milan. Upon this the pope excommunicated the city of Milan. But Martino della Torre and his successors Filippo and Napoleone della Torre continued to enjoy the popular favour, and Ottone Visconti remained an emigrant for fifteen years, during which he carried on, at the head of his feudal dependants, joined by malcontents from Milan and other towns, a desultory and predatory warfare against the Milanese. At last the popular feeling turned against Napoleone della Torre, who was suspected of aspiring to the sovereign power, especially after he had asked and obtained from Rudolf of Habsburg, the newly elected king of Germany, the dignity of imperial vicar. Ottone Visconti seized this opportunity for striking a decisive blow. He put himself at the head of a large body of emigrant nobles, and advanced towards Milan. Napoleone della Torre and his adherents went out to meet him, and a combat ensued, in January 1277, near the village of Desio, in which the Torriani, as the partisans of Della Torre were called, were defeated with great slaughter, and Napoleone was taken prisoner. Ottone Visconti entered Milan amidst the acclamations of the people, who saluted him as archbishop and perpetual lord of Milan.

The Archbishop Ottone, after carrying on for years an almost uninterrupted warfare against the partisans of the Della Torre, gave up the temporal government to his nephew Matteo Visconti, whom he caused to be elected 'captain of the people' for five years, in 1288. Matteo was a prudent and temperate ruler, and he enjoyed general favour among the people. He defeated the Torriani and their ally the

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Marquis of Monferrato, in an irruption which they made into the Milanese territory in 1290. After the expiration of the five years of his office, he was confirmed in it by the voice of the citizens, and in 1294 was appointed, by Adolf of Nassau, imperial vicar in Lombardy, which dignity was confirmed to him by Albert of Austria, who assumed the crown of Germany after the death of Adolf in 1298. In the year 1300 Matteo married his eldest son Galeazzo to Beatrice d'Este, sister of Azzo, lord of Modena and marquis of Ferrara. Matteo entrusted Galeazzo with the command of the militia of Milan, against the Della Torre and their partisans, who still kept the field, and were supported by the people of Pavia, Cremona, Lodi, and other towns, which were jealous of Milan. Galeazzo was very different from his father; he was young, inexperienced and rash: he was repeatedly defeated, and at last the Torriani re-entered Milan, in 1302, and Matteo Visconti withdrew to Nogarola near Verona, where he had a small property. His son Galeazzo took refuge at Ferrara.

Guido della Torre was put in the place of Matteo Visconti, as 'perpetual captain of the people,' and he continued in his office till 1311, when Henry of Luxemburg having gone to Italy to be crowned emperor, Guido opposed him, and was in consequence driven away from Milan by the imperial troops, assisted by the Visconti and their friends. From that time the Torriani remained exiles from their country. Matteo Visconti resumed his authority over Milan, being appointed imperial vicar by Henry, to whom he paid 40,000 golden florins. His son Galeazzo was likewise appointed imperial vicar of Piacenza. Some time after, Matteo, by a stratagem, obtained possession of Pavia, where he placed Luchino, another of his sons, as governor. Alessandria, Tortona, Cremona, Bergamo, Lodi, and other towns acknowledged in succession the rule of Visconti.

Cassone della Torre, who had been elected archbishop of Milan in 1308, having become an exile with the rest of his family, obtained of the pope his removal to the see of Aquileia. The see of Milan having thus become vacant, Matteo Visconti caused one of his sons, Giovanni, to be elected by the chapter, according to the old canonical form. The pope, John XXII., refused to acknowledge the new archbishop, and he appointed Aicardo, a Franciscan friar. Matteo forbade Aicardo from going to Milan. The pope then ordered proceedings to be instituted against Matteo Visconti, on the charges of heresy, sacrilege, and other crimes, and summoned him to Avignon to defend himself. Robert of Anjou, king of Naples, was appointed by the pope imperial vicar in Lombardy; for the pope assumed the right of appointing vicars during the vacancy of the imperial crown, which was then contested between Louis of Bavaria and Frederic of Austria. An army of Frenchmen, or Provençals, under the Count of Maine, crossed the Alps and marched against Milan. Matteo sent his son Galeazzo with a strong force to meet the enemy on the river Sesia, and he found means, by negociations and bribes, to induce the Count of Maine to retrace his steps into France without coming to blows. The pope however excommunicated Matteo and his sons in 1321, because he would not resign his authority and acknowledge King Robert as imperial vicar in Lombardy; and the inquisitors appointed by the pope summoned him to appear before them at a church near Alessandria. Matteo sent in his place one of his sons, Marco, escorted by a body of troops with flying colours, at the sight of which the inquisitors withdrew to the town of Valenza in Monferrato, whence they issued their sentence of condemnation against Matteo Visconti on twenty-five charges, several of which consisted in his having laid taxes upon the clergy and exercised temporal jurisdiction over them; in having interceded for the abbess Mainfreda, who had been burnt for heresy at Milan, in the year 1300; in entertaining himself heretical opinions, and being leagued with dæmons. He was in consequence condemned as a confirmed heretic, degraded from all honours and offices, and stigmatised as perpetually infamous; all his property was declared to be confiscated, and his children and grandchildren were excluded from every honour, dignity, and office. This extraordinary sentence was given on the 14th of March 1322, in the church of Santa Maria of Valenza, and signed by Aicardo, archbishop of Milan, and four Dominican inquisitors, in presence of the cardinal legate, Bertrand du Poiet, who afterwards proclaimed from the neighbouring town of Asti a plenary indulgence to all those who took up arms against Matteo Visconti and his adherents. Raynaldus, in his continuation of the Annals of Baronius, acknowledges that these violent proceedings against Visconti were instigated by party spirit; and Pope Benedict XII., in his bull of the 7th of May, 1341, denounced them as unjust and null.

At the time however Matteo's situation was very critical. His enemies took the part of the legate, and the people in general were horror-struck at the solemn denunciations against him. Matteo protested that he was no heretic, and that he was falsely accused; and having one day convoked the body of the clergy in the cathedral of Milan, he repeated loudly before them the creed, professing that he believed and had ever believed in the tenets therein expressed. But the feeling of his danger and humiliation preyed upon the old man's mind (he was then seventy-two years old), and he died after a short illness, in June of the same year, three months after the sentence was pronounced against him. All the chroniclers speak of him as a wise and just man, the founder of the fortunes of his family, and some have styled him 'the Great.' His son Galeazzo I. was proclaimed lord of Milan. Upon this the pope issued an interdict against the city of Milan, and ordered all the clergy to leave the place; and he proclaimed a general crusade against the Visconti family. Numbers answered the call; and the command of the crusaders was given to Raymond of Cardona, nephew of the cardinal-legate. In June 1323, the 'holy army,' as it was styled, approached Milan, and took possession of the suburbs, killing the men, violating the women, and burning the houses. But the Visconti had a strong party within the city, and they defended themselves until they received assistance from without. Marco Visconti, another son of Matteo, and a brave and enterprising captain, still kept the field, hovering on the flanks and rear of the crusaders. Louis of Bavaria, meantime having conquered and taken prisoner his rival Frederic of Austria, and being acknowledged king in Germany, sent a body of troops into Italy to assist the Visconti, who had incurred the wrath of the pope mainly because they had striven to maintain their delegated authority of imperial vicars against the assumptions of the pope, who would appoint his own vicars to the prejudice of the imperial authority. This was at least the ostensible ground which the Visconti took, and a plausible one it was, and very convenient to the interest of the empire in Italy. The aid of Louis of Bavaria and the exertions of Marco Visconti saved Milan. The crusaders withdrew to Monza. The pope, in July of that year, excommunicated Louis of Bavaria for having assumed the title of King of the Romans without the papal approbation, and also for having assisted the heretical Visconti. Louis then held a diet of the empire at Nürnberg, in which he protested against the interference of the popes in the temporal concerns of the empire, and appealed to a general council of the Church. In the year 1324 a battle took place at the bridge of Avrio on the Adda, between the papal or crusade troops and those of the Visconti, in which the former were defeated. Cardona was taken prisoner, and those who escaped shut themselves up in the town of Monza, which, after a siege of some months, surrendered to Galeazzo Visconti.

In 1327 Louis of Bavaria went to Italy, and was crowned at Milan with the iron crown of Lombardy, in May of that year. He also recognised Galeazzo Visconti as imperial vicar over Milan, Lodi, Pavia, and Vercelli. But a few days after, a quarrel—the grounds of which are not ascertained—broke out between Louis and Galeazzo, instigated, it would seem, by Marco Visconti, who was envious of his brother. About the same time, Stefano Visconti, another son of Matteo, died suddenly. Galeazzo, his son Azzo, and his brothers Luchino and Giovanni, were arrested by order of Louis, and shut up in the dungeons of Monza. After eight months' confinement they were liberated, in March 1328, by the intercession of Castruccio Castracani, lord of Lucca, and a favourite of Louis of Bavaria. Galeazzo died soon after in exile, whilst Milan was temporarily governed by a council of twenty-four citizens. Louis of Bavaria was crowned emperor at Rome, in May 1328, by the antipope Nicholas V., whom he had set up in opposition to John XXII. The people of Rome, tired of the residence of the popes at Avignon, acknowledged Nicholas, and the people of Milan did the same. Louis of Bavaria, being in want of money, sold to Azzo Visconti, son of Galeazzo I., the appointment of imperial vicar of Milan, in January 1329, for 60,000 golden florins; and the antipope Nicholas confirmed Giovanni Visconti, Azzo's uncle, as archbishop of Milan, made him a cardinal, and appointed him apostolic legate in Lombardy. John XXII., perceiving that he was in danger of losing all influence in Italy, came to terms with the Visconti through the mediation of the Marquis of Este, and recognised Azzo as lord of Milan, releasing him and the people of Milan from excommunication. This was in September 1329.

Azzo Visconti, being acknowledged lord by the council of the city of Milan, as well as by the pope, renounced all connection with Louis of Bavaria and the antipope Nicholas. He ruled Milan for eleven years, during which he applied himself chiefly to improve the town, rebuild its walls, and pave the streets; he restored and embellished the palace raised by his grandfather, Matteo, and employed for the purpose the painter Giotto of Florence and the sculptor Giovanni Balducci of Pisa. Azzo Visconti was a good prince, and when he died, in August 1339, more than 3000 citizens voluntarily put on mourning for him. He was the first lord of Milan who struck coin in his own name, omitting that of the reigning emperor. He left no issue, and the council-general, after his death, proclaimed joint lords of Milan his two remaining uncles, Luchino and Giovanni Visconti. Giovanni however, being a clergyman and of a quiet character, left to his brother Luchino all the cares of government.

Luchino Visconti was an able, determined, and not very scrupulous man. To the several towns besides Milan which acknowledged the rule of his nephew Azzo, he added the towns of Asti, Bobbio, Parma, Crema, Tortona, Alessandria, and Novara, thus making himself lord of the greater part of Lombardy and Monferrato. He obliged also the Pisans to become tributaries to him. He established a regular police, and severely punished all offenders against the law, without distinction of party. He appointed a judge of appeals at Milan, who was styled 'Exgravator,' who decided summarily. It was determined that this magistrate should be a foreigner, without relations or connections in Milan. In Luchino's time the manufacture of silks was established at Milan, and agriculture, and especially the cultivation of the vine, was improved, as well as the breed of horses and cattle.

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Luchino however had vices which marred his good qualities: he was suspicious, lustful, and revengeful. He banished his three nephews, sons of Stefano Visconti, and let them wander abroad in poverty. He put to death Pusterla, a Milanese noble, and his wife Margherita, because she would not listen to his addresses. Isabella Fieschi, Luchino's wife, was in this respect a match for her husband, being notorious for her loose conduct. Luchino threatened to punish her, but he died suddenly, in January 1349, and it is hinted by contemporary chroniclers that he died of poison.

By the death of Luchino, the archbishop GIOVANNI VISCONTI remained sole lord of Milan. He was of a mild and quiet disposition: he made peace with his neighbours the Marquis of Monferrato, the Count of Savoy, and the Genoese; he recalled from exile his nephews Matteo, Barnabò, and Galeazzo, sons of Stefano Visconti, and he obtained the hand of Bianca of Savoy for Galeazzo, and that of Regina della Scala for Barnabò. He purchased of Giovanni Pepoli the dominion of Bologna, by the payment of 200,000 golden florins, in 1350. Pope Clement VI. claimed the possession of Bologna as an old dependence of the Roman see, and, as Giovanni refused to give it up, the pope excommunicated him, but soon after came to a compromise, by which Giovanni retained Bologna, with the title of 'Vicar of the Holy See.' Giovanni Visconti had been elected archbishop of Milan by the chapter, first in 1317, and again in 1339, after the death of the friar Aicardo, and in 1342 Clement VI. confirmed him in his see.

In 1353, the Genoese, having been defeated at sea near the coast of Sardinia by the Venetians, and their town being blockaded by the forces of the King of Aragon, who was allied with the Venetians, offered to the Archbishop Visconti the lordship of their city, stipulating for the maintenance of their municipal liberties. Visconti sent a garrison to protect the town, and in the following year a new fleet sailed from the harbour of Genoa bearing on its colours the arms of the Visconti. This fleet, commanded by Pagano Doria, obtained a complete victory over the Venetian fleet on the coast of the Morea. In the same year (October 1354) the Archbishop Giovanni Visconti died, leaving Milan in peace and in a prosperous condition. He was the last good ruler of the Visconti line; those who came after him were all bad, and some of them abominable. It was during the government of Giovanni Visconti that Petrarch repaired to Milan, where he was induced to remain by the archbishop, who paid him great respect.

After the archbishop's death, his three nephews, MATTEO, GALEAZZO, and BARNABÒ, conjointly succeeded him in the lordship of the town of Milan and its territory, but they divided among them the other towns which had become subject to the Visconti. Matteo had for his share the towns south of the Po, namely, Bologna, Parma, Piacenza, and Bobbio, besides Lodi; Barnabò had the towns east of the Adda—Brescia, Bergamo, Crema, and Cremona; and Galeazzo took for himself Pavia, Asti, Alessandria, Tortona, Vercelli, Novara, Vigevano, and Como.

In January 1355, Charles IV. of Germany went to Italy to be crowned, and was received by the brothers Visconti with great magnificence, and he appointed them his imperial vicars in their respective dominions. In September of the same year Matteo Visconti died suddenly, and it was said of poison administered by his brothers, who divided his share of the territory between them. The city of Bologna however was lost to the Visconti through the treachery of the governor Oleggio, who sold it to the pope's legate. Barnabò insisted upon having Bologna again, and sent a body of troops for that object in 1360, but was defeated by the army of the pope, who at the same time excommunicated Barnabò. Barnabò laughed at the excommunication, and told the Archbishop of Milan that he was determined to act as pope and emperor in his own dominions. Innocent VI. sent legates to Barnabò to treat with him, but Barnabò obliged the legates to eat the Papal bulls and swallow them piece by piece. One of these legates afterwards became pope under the name of Urban V., and he preached a crusade against Barnabò in 1363, and again by a new bull in 1368. On this last occasion, the emperor, the queen of Naples, the marquises of Ferrara, Monferrato, and Mantua, and other Italian princes, formed a league with the pope against Barnabò, who however contrived to avert the storm, and to conclude a peace in 1369. He did not recover Bologna, for which the pope paid him a sum of money. Gregory XI., who succeeded Urban V., again attacked Barnabò, and prevailed upon the Emperor Charles IV. to deprive both him and his brother Galeazzo of their dignity of imperial vicars, in 1372. A desultory war was carried on in Lombardy and Romagna for some years, during which the papal officers and troops committed so many excesses, that the Florentines, Pisans, and others, joined Barnabò in an alliance, which was styled "the league against the iniquitous clericals." The Visconti made the clergy of their dominions pay the expenses of the war. Two Franciscan monks, who dared to remonstrate with Barnabò for his extortion, were burnt alive by his order. The stories that are told of Barnabò's ferocity are almost incredible, and yet many of them seem well attested. He was very fond of hunting, kept large packs of hounds, and was very cruel to any one who killed game. He kept a number of concubines, by whom he had many children. The only good quality mentioned of Barnabò is that he put down the factions and forbade even the mention of the names of Guelphs and Ghibelines under pain of having the tongue cut off. His brother Galeazzo, who had fixed his residence at Pavia, was no less cruel, though less impetuous and more calculating. His horrid penal edict against state prisoners is a fearful instance of the ingenuity of man in tormenting his fellow-creatures. It was styled 'Galeazzo's Lent,' because the tortures were so distributed as to last forty days before the wretched victim received the death-blow. At the same time Galeazzo encouraged learning, which Barnabò despised; he opened the University of Pavia about the year 1362, and collected a considerable library. Galeazzo married his son Gian Galeazzo to Isabella, daughter of King John of France, and he gave his daughter Violante in marriage to Lionel, son of Edward III. of England. Galeazzo II. died at Pavia in 1378, and was succeeded by his son Gian Galeazzo, styled count of Vertu, from the name of a fief in France which his wife Isabella brought him as her dowry.

Barnabò continued to rule Milan and the rest of his territories till May 1385, when his nephew Gian Galeazzo, under pretence of having an interview with him, went to Milan with a large escort, surprised Barnabò, and shut him up in the castle of Trezzo, where he died seven months after. Gian Galeazzo allowed the populace of Milan to plunder the houses of Barnabò and of his sons, who were all excluded from the succession by a decree of the general council, and Gian Galeazzo was proclaimed sole lord of Milan and its dependencies, which consisted of twenty-one towns. But he aspired higher; he aimed at making himself king of Italy, or at least of North Italy. With the assistance of Francesco da Carrara, lord of Padua, he drove away the Della Scala from Verona and Vicenza, and afterwards turned against his ally and took Padua, and he confined Carrara in the dungeons of Monza, where he died. He seized Bologna by force, as well as part of Romagna, crossed the Apennines and took Perugia and Spoleto. He bought the dominion of Pisa from Gherardo Appiani, who was lord of it; Siena gave itself up to him, and he repeatedly attacked Florence, the only Italian state that successfully opposed his ambitious career. Gian Galeazzo had in his pay the best mercenary troops in Italy, commanded by Jacopo del Verme, and other celebrated condottieri. In May 1395, Gian Galeazzo obtained of the Emperor Wenceslas, for the sum of 100,000 golden florins, a diploma, creating him Duke of Milan; and by a subsequent imperial diploma, dated October of the same year, the boundaries of the duchy of Milan were defined, and made to include 25 towns, from Verona, Vicenza, and Belluno, on the east, to Alessandria and Tortona on the west. On the 5th of September 1395 Gian Galeazzo was crowned with the ducal crown in the square of San Ambrogio, in presence of a vast multitude. He soon after began to build the new cathedral of Milan.

The German princes, indignant at the cession made by Wenceslas of the fair regions of Lombardy, deposed that weak emperor, and elected Robert count palatine as king of Germany in A.D. 1400. Robert went to Italy with some troops, and summoned Gian Galeazzo to restore to the empire the towns which he occupied. Gian Galeazzo sent Alberico da Barbiano, who defeated Robert near Brescia, and obliged him to recross the Alps into Germany. In 1402 Alberico was besieging Florence, and Gian Galeazzo was only waiting for the surrender of that city to declare himself king of Italy, when he was attacked by the plague which then prevailed in Lombardy, and died in the castle of Marignano in September of the same year. Thus was lost another chance for the union of Italy under a native prince.

Gian Galeazzo left two sons, both minors. The eldest, Giovanni Maria Visconti, fourteen years old, was proclaimed duke. The duchy however was reduced to very narrow limits by the revolt of most of the towns, and the conquests of the Venetians on one side, and of the pope and the Marquis of Monferrato on the other. The young duke, when he came of age, proved pusillanimous, suspicious, and cruel. His cruelty partook of insanity. He delighted in seeing men, and even children, torn to pieces by large mastiffs which he kept for the purpose. A wretch called Squarcia Giramo, who had charge of his kennel, was his confidential friend and minister. Giovanni Maria is said to have caused his own mother to be poisoned. At last a conspiracy was formed against him, and he was stabbed to death on the 16th of May 1412, at Milan, while on his way to church. Squarcia Giramo was torn to pieces by the people. The conspirators, among whom were several of the collateral branches of the Visconti, kept possession of Milan for a few weeks.

Filippo Maria Visconti, at that time twenty years of age, and brother to the late duke, was then staying at Pavia. He was heir to the ducal crown, as Giovanni Maria had left no issue. He was of a timorous, suspicious, and vindictive disposition, but not madly ferocious like his brother. Facino Cane, one of the generals of his father, and who, in the scramble that took place after the death of Gian Galeazzo, had made himself master of Piacenza, Alessandria, Tortona, Novara, and other places, died about the same time as the Duke Giovanni Maria. Beatrice Tanda, Facino's widow, had the command of his territories and of his veteran band of soldiers. It was suggested to Filippo Maria to marry the widow as the means of securing the ducal crown. He did so, and Filippo Maria at the head of Facino's soldiers entered Milan in triumph on the 16th of June, a month after the death of Giovanni Maria. Among the officers of Facino Cane was a native of Carmagnola in Piedmont, named Francesco Bussone, to whom the new Duke Filippo Maria entrusted the

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command of his troops. The result was, that Bussone recovered for the duke Lodi, Crema, Vigevano, Bergamo, Brescia, Parma, and also took Genoa, which had thrown off the yoke of the Visconti ever since 1356. Francesco Maria afterwards quarrelled with his general, who went into the Venetian service. [CARMAGNOLA, FRANCESCO BUSSONE DI.] But a worse act of ingratitude was perpetrated by Filippo Maria against his wife Beatrice, the maker of his fortune, who was much older than himself, and whom, upon some most improbable charge of infidelity, he caused to be beheaded, in September 1418. After this Duke Filippo Maria lived until the time of his death with Agnese del Maino, a Milanese woman, by whom he had one daughter, Bianca, whom he gave in marriage to Francesco Sforza.

After the defection of Carmagnola, Filippo Maria remained shut up in his ducal residence in the castle of Milan, unseen by his subjects, of whom he was afraid, and surrounded by abject and wily favourites. He had however the discernment to employ able commanders, though not equal to Carmagnola, at the head of his troops, and thus he managed to preserve the greater part of his dominions against the attacks of the Venetians and the Florentines. On one occasion the duke behaved with unexpected magnanimity to Alfonso of Aragon and Naples, who happened to be his prisoner in 1435, and whom he released with presents and even assisted in the recovery of his kingdom of Naples. [ALFONSO V. OF ARAGON, vol. i. col. 139.] There was some political shrewdness in the character of Filippo Maria, who seems to have had that kind of circumspection and penetration, joined with utter want of principle, for which Italian statesmen were beginning to be noted, and which has been vulgarly styled Machiavellism, because Machiavelli happened to expound the common policy which he saw practised in his lifetime and which had been in practice for a century before him.

Filippo Maria reigned thirty-five years. He died at Milan in the year 1447. The events of the latter years of his life are briefly noticed under SFORZA, FRANCESCO, his son-in-law, who succeeded him as Duke of Milan. The dynasty of the Visconti, which may be considered as having begun with Matteo, in 1288, ended with Filippo Maria, and it constituted one of the most powerful Italian principalities of the middle ages.

(Verri, *Storia di Milano*; Muratori, *Annali d'Italia*.)

VISCONTI, E'NNIO QUIRI'NO, was born at Rome in 1751. He was the eldest son of Giovanni Batista Visconti, a native of Sarzana, who, being settled at Rome, where he married a lady of noble birth, became a great proficient in the science of archæology, and succeeded Winckelmann as prefect of the antiquities of Rome. He was commissioned by Clement XIV. to collect works of ancient art for the new museum of the Vatican, an office in which he was confirmed by Pius VI. Giovanni Batista intended his eldest son, who gave very precocious evidence of extraordinary talents, for the church, in which he was sure of patronage; and he made him study the law, in which young Visconti took a doctor's degree in 1771. The pope appointed Ennio Visconti to an honorary situation in his household, and made him sub-librarian of the Vatican. The young man however felt no inclination for a life of celibacy, as he had conceived an attachment for a young lady of the name of Doria. His father was greatly disappointed at this, and, in order to conquer his son's opposition, he induced the pope to remove him from the office of sub-librarian, and deprive him also of a pension which he had granted him. Young Visconti however bore this without complaint, while Prince Sigismondo Chigi, who had become acquainted with him, appointed him his own librarian, and gave him board and lodging in his palace. It was Ennio Visconti who recommended to the prince, for the post of under-librarian, Carlo Fea, who became afterwards a distinguished antiquarian. In 1778 the elder Visconti was commissioned to write the text or letterpress which was to accompany the series of engravings of the Museum of the Vatican, or 'Museo Pio Clementino,' as it was called, in honour of the two popes who contributed to form that splendid collection. Giovanni Batista, being old and infirm, found himself insufficient for the task, and he called his son Ennio to his assistance. The first volume of the series of the 'Museo Pio Clementino' appeared in 1782. In 1784 the elder Visconti died, and his son edited alone the second volume. He was then made by the pope Conservator of the Capitoline Museum, his pension was restored to him, and in January 1785, he married his betrothed, Angela Doria. He continued afterwards to publish in succession the other volumes of the 'Museo Pio Clementino,' the seventh and last of which appeared in 1807. In the mean time he wrote many other treatises and disquisitions on ancient art, such as a dissertation on the sepulchral monuments of the Scipio family, a description of the museum of Thomas Jenkins, a dissertation on the mutilated statue vulgarly called Pasquino, another on a fine cameo representing Jupiter Ægiochos, found at Smyrna, and an illustration of two Greek inscriptions belonging to a temple and sepulchral enclosure built by Herodes Atticus at a place called Triopium, a few miles out of Rome, on an estate of his wife, Annia Attilia Regilla—'Iscrizioni Triopee, ora Borghesiane, con versioni ecc.,' Rome, fol., 1794. [HERODES, TIBERIUS CLAUDIUS ATTICUS.] He afterwards wrote illustrations of the monuments found among the ruins of Gabii, which were discovered by Prince Marcantonio Borghese, and placed in his villa on the Pincian Mount—'Monumenti Gabini della Villa Pinciana, descritti da Ennio Quirino Visconti,' 8vo, Rome, 1797.

When the French entered Rome, in February 1798, and abolished the papal authority, Visconti was made a member of the provisional government; and when a republican constitution was proclaimed, he was appointed one of the five consuls of the republic. As usual in such cases, he was censured by some for having accepted a revolutionary office, whilst the more violent demagogues accused him of being too moderate in the exercise of his official functions. After a few months however the French military authorities appointed new consuls, and Visconti was glad to return to his favourite studies. When the Neapolitan army entered Rome, in November 1799, Visconti, having filled an office under the republic, was obliged to emigrate to France, where his reputation as one of the first archæologists of his age had preceded him. He was appointed one of the administrators of the Museum of the Louvre, and professor of archæology. There he found himself again among his familiar acquaintance, the masterpieces of the Vatican, which had been transferred to Paris, and he made a catalogue raisonné of the new museum, which was often reprinted with fresh additions. In 1804 Napoleon commissioned him to select and publish a series of portraits of distinguished men of Greece and Rome, such as might be considered sufficiently authentic, with illustrations. This, perhaps the greatest work of Visconti, was published in two series:—'Iconographie Grecque,' 3 vols. 4to, 1808; and 'Iconographie Romaine,' 1 vol. 4to, 1817. Meantime he undertook, at the desire of Napoleon, to contribute several important papers to the great collection entitled 'Musée Napoleon.' He also wrote a number of separate dissertations upon particular objects of ancient art. In 1815 Visconti came to London for the purpose of giving his opinion on the merit and the value of the sculptures of the Parthenon, known by the name of the 'Elgin Marbles.' He fixed the price at which he estimated that those works of art might be fairly purchased by the nation. After his return to Paris he wrote a Memoir in explanation of the meaning of those celebrated sculptures. He next completed a series of notices of the works of art in the Borghese collection, which he had begun at Rome many years before, and which were published after his death: 'Illustrazioni di Monumenti scelti Borghesiani,' Rome, 1821.

In 1816 Visconti began to feel the symptoms of an organic disease, which brought him to the grave February 7, 1818. His death was mourned by the learned all over Europe, and his funeral was attended by distinguished men from various countries. He was no mere antiquarian, but was deeply versed in the history, the languages, the mythology, and the manners of the classical ages, and he had a keen discernment and a delicate taste for the works of ancient art. A worthy successor of Winkelmann, his judgment was more precise and his views were more extensive than those of his predecessor. A collection of all Visconti's works was begun at Milan in 1818, but has never been completed. Labus edited, in 1827, a selection of his minor works in 4 vols. 8vo.

('Elogio d'Ennio Quirino Visconti, scritto dall' Abate G. B. Zannoni, R. Antiquario della Galleria di Firenze,' in No. XVIII. of the *Antologia* of Florence; Tipaldo, *Biografia degli Italiani Illustri*; Maffei, *Storia della Letteratura Italiana*.)

VISCONTI, FILIPPO AURELIO, younger brother of Ennio Quirino, was appointed by Pius VI., in 1782, to succeed his father Giovanni Batista, as superintendent of the antiquities of Rome. During the French occupation of Rome, 1809-14, he was made president of the commission of antiquities and fine arts, and was also one of the deputies appointed to superintend the preservation of the numerous churches of Rome. After the restoration of the Papal government he was appointed, in 1816, secretary of the commission of the fine arts. He edited the 'Museo Chiaramonti,' being a description of the collection formed in the Vatican by Pius VII., and which forms a sequel to the 'Museo Pio Clementino.' He also published several dissertations concerning works of ancient art in Rome and in its territories. He applied himself especially to the study of numismatics. He edited an improved edition of the 'Rome' of Venuti. He was born at Rome July 10, 1754, and died there March 30, 1831.

VISCONTI, LOUIS JOACHIM, son of Ennio Quirino Visconti, was born at Rome February 11, 1791. His father was compelled at the close of 1799 to remove with his family to Paris, and there the young Visconti was carefully educated. Having selected architecture as his profession, his father, as soon as he was of sufficient age, placed him with the architect Percier [PERCIER, CHARLES], so well known by his works on the Louvre, a building with which the name of the pupil was to become still more intimately associated. Under Percier, Visconti made a distinguished progress, carrying off at the Architectural School five medals, and a second prize for the plan of a library. Shortly after the termination of his pupilage, he obtained an appointment as inspector of public buildings; and subsequently that of architect and surveyor of the third and eighth arrondissements of Paris, an office he held for above a quarter of a century. He was further, in 1825, appointed architect of the Bibliothéque Royale, and he is said to have made no less than twenty-nine plans and elevations in the hope of being directed to give to that building an architectural character equal to the grandeur of its contents, but his ambition was not gratified. Although not called upon to construct any important edifice, M. Visconti found ample employment in connection with the offices he held; and to him was entrusted some of the public monu-

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ments with which Paris has of late years been adorned. Several of the finest fountains in Paris, including those of St. Sulpice, the Place Louvois, Gaillon, and Moliere, were executed from his designs. The Tomb of Napoleon I. is also by him, and is his grandest work of the kind, but he also designed the monuments of Marshals Soult, St. Cyr, Suchet, Lauriston, and those of some other generals and eminent men. He was likewise called upon to design innumerable triumphal arches and other temporary structures for fêtes and occasions of public rejoicings and ceremonies, and his taste and fertility of invention were generally admired. He also designed several hotels and private residences. But the work with which his name will be most permanently connected is, perhaps, the completion of the Louvre, and its connection with the Tuileries. The Emperor Napoleon III. having decided on completing this the favourite project of the first Napoleon, M. Visconti was directed to prepare the necessary plans, and these having met with the emperor's approval, the first stone of the new works was laid on the 25th of July 1852. The operations were pressed forward with the greatest vigour, but Visconti did not live to see this his greatest work completed. He died on the 29th of December 1853, having been struck with apoplexy, which is said to have been brought on, or hastened, by over-exertion and anxiety. Visconti's plans were carried out to completion under the superintendence of M. Lefuel, who was appointed to succeed him, and on the 14th of August 1857, the vast undertaking was declared finished, and the junction of the Louvre and the Tuileries was inaugurated with great pomp by the emperor. Of course in such a work, the new buildings having to be rendered uniform in their elevation with those already existing, there was little room for originality, but it is admitted that Visconti has overcome the difficulties arising from the peculiarities of the site, &c., in a very masterly manner, and that he has by his additions,—which, while harmonising with the older portions, are more ornate and sumptuous in style,—rendered it one of the most magnificent royal residences in Europe.

VISIN, or VON VISIN, DENIS IVANOVITCH, one of the most eminent Russian writers of the 18th century, and in his own peculiar walk the most eminent of them all, was born at Moscow, April 3rd, 1745, of parents in easy circumstances. Except in regard to moral instruction, to which point his parents were very attentive, his early education was a common one. He was sent first to the Gymnasium, afterwards to the University of Moscow, and whilst studying there was selected as one of the pupils to accompany the rector to St. Petersburg, to be presented to Count Shuvalov (the founder and patron of the establishment), as worthy of notice for their promising abilities. Their reception was flattering, and the splendour of the court and the more refined tone of the northern capital made a strong impression upon Von Visin. The theatre more especially appeared to him a region of enchantment, and he had an opportunity of becoming personally acquainted with Volkov [VOLKOV] and other leading actors of that time, a circumstance that contributed to encourage his taste for the drama. It was also his good fortune to meet with Lomonosov, whom merely to have seen was an event in his life, and from him he received some sound advice on the importance of pursuing his studies systematically. On his return to Moscow, and while he still continued at the university, he made his first essays in literature by translating Holberg's Fables not from the original, but the German, and Terrasson's philosophical Romance of 'Sethos,' which were followed by a version of Voltaire's 'Alzire'—a writer whom he then as greatly admired as he afterwards detested. Though these productions were reckoned by himself among the indiscretions of his youth, they served to make him known, and his Alzira more especially recommended him to the notice of the minister Count Panin, who bestowed on him an appointment in his own department, the duties of which were made little more than nominal, in order that he might prosecute his literary studies. Notwithstanding the apparent enviableness of a position that seemed to give both present enjoyment and a brilliant prospect for the future, Von Visin quarrelled with his good fortune, perhaps because it had come too easily, and, in consequence of jealousies and misunderstandings between himself and another protégé of the count's, quitted his employment and his patron. After this precipitate step he seems to have led for awhile a rather unsettled life, associating with companions who were of very libertine principles, and of by no means irreproachable conduct. From the ill-effects of their example he was partly preserved by infirmity of constitution, and by his being subject at that time to almost continual headaches; and it was moreover his good fortune to be reclaimed from such dangerous connections by an intimacy which he shortly afterwards formed with an amiable family at Moscow.

Warned by the past and encouraged for the future, Von Visin began again to apply himself to study, and became ambitious of not merely succeeding as an author, but of enriching the literature of his country with productions of an original and national character. On surveying what had up to that time been done in the language, he perceived that a wrong course had been pursued—that instead of being allowed to show itself at will, native talent had been both misdirected and checked by imitation. The literature was in danger of becoming one of mere routine; epics, odes, tragedies, were all after established and "approved models," and though correct as to mere pattern, they were cold, colourless, and feeble.

He accordingly determined to give his countrymen a specimen of comedy—not a drama of the kind at second-hand, but such as should be, and should be felt to be, thoroughly Russian in every respect. The result was most successful: the 'Brigadier' (written and first performed in 1764, though not printed till nearly twenty years afterwards) conferred on him immediate popularity. Nevertheless he showed himself in no hurry to obtain a second triumph of the kind, for it was not until eighteen years afterwards that he produced his second piece, the 'Nedorosl,' or Spoiled Youth. In fact he seemed well content to live upon the fame of his 'Brigadier,' and the reputation it acquired for him both at court and with the public. He did not indeed lay aside his pen, but employed it chiefly in translating from the French, and among other things Barthélemy's 'Amours de Charité et de Polydore,' and Bitaubé's 'Joseph.'

In 1777 he visited France for the benefit of his health; and his residence at Paris seems to have greatly abated his admiration of the French people, and more especially of French philosophers. Only six letters of his correspondence from that capital, with Counts Panin and Orlov, have been preserved, a circumstance the more to be regretted because, besides being interesting in themselves, they are superior specimens of style; and in fact Von Visin was by far the best Russian prose-writer of the last century. Restored to health and cured of his French predilections, he returned to St. Petersburg, where, after passing some time in inactivity, he produced, in 1782, his second and still more successful comedy, the 'Nedorosl.' This piece seems now an exaggerated picture of manners, even in Russia itself; yet that such is the case is rather an honour than a reproach to Von Visin, for by correcting the extravagances to which his satire was applied, he himself has destroyed the verisimilitude of his own picture. The 'Nedorosl' was his last dramatic production, for he seemed disposed to take Potemkin's compliment on the occasion as serious advice. "Denis," said the prince to him, after the first representation, "there is now nothing left for you to do but go home and die, since, were you to live for ever, never again would you write anything half so good!" That celerity of composition and fertility of invention which distinguished Lope de Vega, Goldoni, and many other dramatic writers, were certainly not possessed by Von Visin; and, as has been further remarked by his critic Prince Viazemsky, his talent was rather that of a powerful comic satirist than that of a dramatic genius. Though he continued to write from that time, he produced nothing of importance—chiefly miscellaneous pieces for various journals, which would now be forgotten, but for the interest which they derive from the author's name. From this remark however must be excepted one production of permanent value, his 'Ispovied,' or Confessions, a sort of autobiography, from which it appears that he had long renounced the principles which he had imbibed at his first outset in life, and patiently submitted, as to salutary chastisement, to the affliction of almost uninterrupted ill-health. He again recovered however in some degree, and once more applied to his literary occupations. His very last production of all was another comedy, entitled the 'Hofmeister,' which only the day before his death he put into the hands of Derzhavin and Dmitriev, who are said to have agreed with him that it was still better than his former ones. Nevertheless we are told that the manuscript was lost, and could never afterwards be traced anywhere—so very strange a story, as to be scarcely credible. Von Visin died October 1 (13), 1792, at the age of forty-seven. Of his complete works two editions have since been published; yet it must be owned that although he did much for the literature of his country, it lies within a very small compass, and all the rest that he did does not appear to correspond to his reputation.

VITALIA'NUS, a native of Signia, succeeded Eugenius I. in the see of Rome, A.D. 657. He sent envoys to Constantinople to signify his election to the Emperor Constans II., called by some Constantine, who received them favourably and confirmed the privileges of the Roman See, and sent back the envoys with presents to Rome. Aribert I., son of Guntwald of Boioaria, and nephew of Queen Theudelinda, was at the time king of the Longobards, but the duchy of Rome bore allegiance to the Eastern empire, and was included in the administrative jurisdiction of the exarch of Ravenna. About 663 the Emperor Constans landed at Tarentum with a large force, invaded the duchy of Beneventum and laid siege to that town, whose duke, Grimwald, had gone to Pavia, where he had by treachery seized the crown of the Longobards. Grimwald, who had left his son Romuald as duke of Beneventum, upon hearing of the invasion of the Byzantines hastened to relieve Beneventum, when Constans was obliged to raise the siege and withdraw to Naples, from whence he repaired to Rome. Vitalianus went at the head of his clergy to meet the emperor outside of the walls, and conducted him to St. Peter's Church. Constans afterwards visited the Lateran and the other principal churches of Rome, and after remaining twelve days in that city he returned to Naples. But before he left Rome he ordered the principal monuments of the city to be stripped of their bronzes, and other ornaments, and the Pantheon among the rest, not sparing even the external bronze covering of the dome. The booty was shipped for Syracuse, whither Constans repaired, and where he intended to fix his residence. Most of the bronzes were afterwards seized by the Saracens when they plundered Syracuse.

In the year 666 a controversy took place between Vitalianus, and

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Maurus, archbishop of Ravenna, who refused to acknowledge the supremacy of the see of Rome, and to receive the pallium from the hands of its bishop. Vitalianus summoned Maurus to Rome under pain of excommunication, and the archbishop retorted by sending him a letter in which he anathematized Vitalianus. Both Vitalianus and Maurus appealed to the Emperor Constans, who by a diploma, dated Syracuse, on the Calends of March, in the year xxv. of Constantine the Elder, emperor, decreed "that the Church of Ravenna should be ever after independent of every other ecclesiastical authority, and especially of that of the patriarch of old Rome, and should enjoy the privilege of being autocephalos;" and he informed the archbishop of his having written to that purpose to the exarch Gregory. Muratori quotes this diploma, which he found in the library of Modena.

In the year 668 Vitalianus consecrated Theodore of Tarsus as archbishop of Canterbury, and sent him to England with instructions to establish and enforce unity of discipline in the churches of Britain, an object which Theodore effected, though not without much difficulty, at the council of Hertford, A.D. 673.

Vitalianus died at Rome in the year 672, and was succeeded by Deodatus or Deusdedit II.

VITALIS. [SJÖBERG.]

VITE'LLIUS, AULUS, a Roman emperor, whose reign lasted little more than ten months, A.D. 69. He was of a noble family, and his father Lucius Vitellius had been honoured several times with the consulship (A.D. 34, 43, and 47), and afterwards appointed præfect of Syria. He was a man of effeminate and luxurious habits, and his son Aulus inherited these qualities from his father; he was also prodigiously fond of the pleasures of the table. His manners were probably pleasing, as he enjoyed the favour of three successive emperors, Caligula, Claudius, and Nero. He was first made consul in A.D. 48. After Galba had been elevated to the imperial dignity in A.D. 68, he ordered Fonteius Capito, the commander of the legions in Germany, to be put to death, and appointed Aulus Vitellius in his stead. Galba was unpopular with the soldiers, as he did not attempt to win their favour by rich donatives; Vitellius, on the other hand, was the idol of his troops, whom he attached to himself by liberal gifts and by still more liberal promises; and at the beginning of the year A.D. 69, Vitellius was proclaimed emperor. On the arrival of this news at Rome, Galba adopted L. Piso Licinianus, a noble and unassuming youth; but the prætorians were discontented with Galba's stinginess, and a conspiracy was formed against him, which was headed by L. Salvius Otho Titianus, who was himself proclaimed emperor by the soldiers, and ordered Galba and his friends to be put to death (Jan. 15, A.D. 69). The Roman empire had now two emperors, whose rival claims could only be settled by the sword. Vitellius sent two of his generals to occupy the Pennine Alps and the part of Italy north of the Po (Gallia Transpadana). Otho marched against them, and met the enemy near Bedriacum; but his army being defeated, he despaired of success, and put an end to his life about the middle of April. His army recognised Vitellius as emperor, who now came to Rome. He had scarcely arrived there, when Flavius Vespasianus, who was then engaged in the war against the Jews, was urged by his friends to assume the imperial dignity, and was actually proclaimed emperor on the 1st of July, at Alexandria, by Tiberius Alexander, the præfect of Egypt. Vespasian was immediately recognised by the legions in Judæa and Syria, and soon afterwards also by those of Mœsia and Pannonia. Antonius Primus, the commander of the latter, marched into Italy without waiting for the commands of Vespasian. The defensive plans of Vitellius were betrayed by his own general, Cæcina; and his army, though far superior in numbers to that of the enemy, was routed in an engagement which took place during the night between Bedriacum and Cremona. His camp near Cremona was taken by the enemy, the soldiers surrendered, and Cremona was burnt. The victorious army slowly advanced towards Rome; the garrisons stationed in the various towns on their road surrendered at the approach of Antonius, and Vitellius at Rome, wavering between fear and hope, could not come to any resolution, but allowed his adherents to act as they pleased. On the arrival of the hostile army in the city, and during the civil bloodshed which ensued, Vitellius concealed himself; but he was dragged from his hiding place and murdered, at the age of fifty-seven. His body was thrown into the Tiber. This was about the end of December, A.D. 69. His brother Lucius Vitellius was likewise put to death, and the rest of his adherents surrendered.

(Suetonius, *A. Vitellius*; Tacitus, *Historiæ*; S. Aurelius-Victor, *De Cæsar.* 8; Eutropius, vii. 12.)

VITELLO (commonly, but incorrectly, VITELLIO), was a native of Poland, and was commonly thought to have lived in the 10th century, till it was shown, from his own work, that he lived in the 13th. He wrote his work on optics near Cracow, as is supposed; but it appears that he had lived some time in Italy. Nothing more is known of him except some unimportant facts relative to his family.

There are said to be works of Vitellio remaining in manuscript, but the only one which has been printed is that on optics, which has had three editions. The first was 'Vitellionis Perspectivæ Libri Decem,' in folio, Nürnberg, 1533, edited by Tanstetter and Apian; the second, 'Vitellionis Mathematici Doctissimi de Optica,' &c., folio, Nürnberg, 1551; the third, 'Opticæ Thesaurus Alhazeni, &c. Item, Vitellionis Thuringo-Poloni Libri Decem,' folio, Basel, 1572, edited by Risner. This work is admitted, by all who have consulted it, to show a profound knowledge of the ancient geometry. Montucla and also Libes say that in optics it is little more than a translation of Alhazen; this is wholly denied by the writer of the Life in the 'Biographie Universelle,' who does not however give any information on the points in which the two works differ, and does not precisely specify the points in which he considers Vitellio to have augmented the existing knowledge of optics. But Libes asserts that Vitellio distinctly attributes the rainbow to combined reflection and refraction; as also that he accounts for the luminous rings which are seen round the sun and moon by the refraction of light in haze or vapour, and for parhelia, &c. by reflection from clouds. Dr. Young states his theory of refraction to be more correct than that of Alhazen, and refers to him as the constructor of an original table of refractive powers.

VITRINGA, CAMPE'GIUS, an eminent Dutch theologian, was born on the 16th of May 1659, at Leeuwarden, in Friesland. He studied at Franecker and Leyden, and after having obtained in the latter place the degree of doctor of divinity at the unusually early age of twenty, he was appointed in 1681 professor of Oriental literature at Franecker. Two years later he obtained the chair of theology, and in 1693 that of sacred history also. In 1698 he was invited to a professorship in the university of Utrecht, with the high salary of 2000 thalers, but he modestly declined the offer, in consequence of which his salary was raised at Franecker to the same amount, and he remained in that place until his death on the 31st of March 1722. He left two sons, Campegius and Horatius, the former of whom likewise acquired some reputation as a theological writer, though he was much inferior to his father.

Campegius Vitringa was one of the greatest divines of his time, and in learning he was not inferior to any. His works, nearly all of which are in Latin, are still valued very highly by theologians, but more especially his commentaries on portions of the Scriptures, among which that on Isaiah is one of the best that was ever written. The following works still deserve the attention of theological students:—1, 'Commentarius in Jesaiam,' 2 vols. folio; 2, 'Anacrisis Apocalypseos Johannis Apostoli,' 4to, 1719; 3, 'Commentarius in Zachariam Prophetam;' 4, 'Typus Theologiae Practicae,' 8vo, 1 vol.; 5, 'Observationes Sacrae,' 4to, 1711; 6, 'Doctrina Religionis Christianae per Aphorismos descripta;' 7, 'Verklaring over de Evangelische Parabolen;' and 8, 'Aenleiding tot het rechte Verstand van den Tempel Ezechielis.'

(Vriemot, *Series Professorum Franequeranorum*; Niceron, *Mémoires des Hommes Illustres*, vols. xxx. and xxxv.)

VITRU'VIUS PO'LLIO, MARCUS, a Roman architect, well known for his work on architecture, 'De Architecturâ,' in ten books. The history of Vitruvius is known only by what he casually says of himself in his treatise. He is noticed only by two ancient writers: by Pliny, who enumerates him among the writers from whose works he compiled; and by Frontinus, in his treatise on aqueducts, 'De Aquæductibus,' who mentions him as the inventor of the Quinarian measure. Neither the time nor place of his birth is known, but he is generally supposed to have been born at Formiæ (Mola di Gaëta) in Campania, from several inscriptions relating to the Vitruvian family which have been found there. As he dedicated his work to the Emperor Augustus when he was already old, and as it was written before the theatres of Marcellus and Balbus were built, which was in the year B.C. 13 (for when Vitruvius wrote, the theatre of Pompey was the only stone theatre in Rome), it follows that he must have been born about B.C. 80, or a little earlier. From what he says in the prefaces to his third and sixth books, it would seem that he was not very successful in his profession; he executed only one public work that is mentioned, a basilica at Fanum. He was however, at the time that he wrote, one of the superintendents of the engines of war, the others being Marcus Aurelius, P. Numisius, and Cn. Cornelius: a place which he had obtained through the recommendation of the emperor's sister; and it was on account of this appointment, as he himself says, that he dedicated his work to the emperor. He states that he had received a good education, and was fond of literary and philosophic subjects; that riches were no object with him, and that he was possessed of very little; but that he hoped to acquire a reputation with posterity for the treatise he was then writing. He mentions in the preface to his seventh book the architectural writers to whom he was chiefly indebted for information, namely, Agatharchus, Democritus and Anaxagoras, Silenus, Theodorus, Ctesiphon and Metagenes, Phileos, Ictinus and Carpion, Theodorus Phoceus, Philo, Hermogenes, Argelius, and Satyrus and Phyteus. He mentions also many other writers who wrote upon subjects more or less bearing upon architecture.

Vitruvius treats of many things in his work besides architecture or building, strictly speaking. The first book is divided into seven chapters, as follows:—Chapter 1 treats of the science of architecture generally, and of the education of an architect; and he mentions in it the origin of Caryatides and the Persian order, in illustration that a certain knowledge of history is requisite for an architect. He recommends also to architects, to a certain degree as almost indispensable, the study of writing, drawing, geometry, arithmetic, the principles of natural and moral philosophy, law, physic, music, and astronomy: and he continues to show how far each may be applied: chapter 2, on what architecture depends, or the various qualities which

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regulate its principles, as disposition (διάθεσις), proportion or dimensions (ποσότης), and economy or arrangement according to the uses for which the building is required (οἰκονομία), &c.: chapter 3, of the different branches of architecture; of building, of dialling, and of mechanics: chapter 4, of the choice of situations for buildings, in which healthiness should be the chief consideration: chapter 5, of the foundations of walls and towers, and their security: chapter 6, of the situations of the buildings of the town within the walls, which should be so disposed as to be sheltered from the winds; and of the winds, which were eight principal among the Greeks, but there were many other names for the various winds coming from different directions, of which, together with the eight principal, Vitruvius has made a diagram or σχῆμα, naming altogether twenty-four: chapter 7, of the situations of public buildings, in which he states that the temples of Venus, Vulcan, Mars, and Ceres should be without the city.

Book II. In the introduction he relates an anecdote of Alexander and Dinocrates, and the proposition of Dinocrates to convert Mount Athos into a statue of Alexander, &c. Chap. 1 treats of the origin of building, of the first appearance of fire, &c.: chap. 2, of the origin of all things, according to the opinions of the philosophers: chap. 3, of bricks, of the earth of which they ought to be made, and of their dimensions: chap. 4, of sand: chap. 5, of lime: chap. 6, of Pozzolana: chap. 7, of stone-quarries: chap. 8, of the different kinds of walls, of the *reticulatum* and the *incertum*, and of the *isodomum*, the *pseudisodomum*, and the *emplectum*; also of cramping; brick walls are recommended in preference to stone; of the city of Halicarnassus and of the fountain of Salmacis, &c.: chap. 9, of timber: chap. 10, of the Apennines, and of the firs called *infernæ* and *supernæ*.

Book III. In the introduction he mentions a few successful and unsuccessful artists, and various causes of success. Chap. 1 treats of the design and symmetry of temples, of 'perfect numbers,' and of the names of temples, as—*in antis, prostylos, peripteros, pseudodipteros, dipteros, hypæthros*: chap. 2, of the five species of temples—*pycnostylos, systylos, diastylos, aræostylos, eustylos*: chap. 3, of foundations, and of columns and their ornaments.

Book IV. Chap. 1, of the origin of the three kinds of columns, Doric, Ionic, and Corinthian; and of the origin of the Corinthian capital: chap. 2, of the ornaments of columns: chap. 3, of the Doric proportions: chap. 4, of the proportions of the cell and of the arrangement of the pronaos of a temple: chap. 5, of the aspects of temples: chap. 6, of the proportions of doors of temples: chap. 7, of Tuscan temples: chap. 8, of the altars of the gods.

Book V. Of Public Buildings. Chap. 1, of the forum and basilica: chap. 2, of the treasury, prison, and curia: chap. 3, of the theatre and its situation: chap. 4, of harmony, of the doctrine of Aristoxenus: chap. 5, of the brazen vases (ἠχεῖα) used in theatres for increasing the sound: chap. 6, of the shape of a theatre: chap. 7, of the portico and other parts of a theatre: chap. 8, of the three sorts of scenes, the tragic, the comic, and the satyric; and of the theatres of the Greeks: chap. 9, of the porticoes and passages behind the scenes; and of walks: chap. 10, of baths: chap. 11, of the palæstra: chap. 12, of harbours and other buildings in water.

Book VI. Of the arrangement and symmetry of private buildings. In the introduction he speaks of the advantages of learning, and relates an anecdote of Aristippus, the philosopher. Chap. 1, treats of the situations of buildings, according to the nature and climate of different places: chap. 2, of their proportions, according to the nature of their sites: chap. 3, of courts (cavædia), the *Tuscan*, the *Corinthian*, the *tetrastylon*, the *displuviatum*, and the *testudinatum*: chap. 4, of courts (atria), wings or aisles (alæ), the *tablinum* and the *peristylium*: chap. 5, of *triclinia, œci, exedræ, pinacothecæ*, and their dimensions: chap. 6, of the œci (halls) of the Greeks (κυζικηνοί): chap. 7, of the aspects of different kinds of buildings: chap. 8, of houses suited to persons of various ranks: chap. 9, of the proportions of country-houses: chap. 10, of the arrangement and parts of Grecian houses; of some Greek customs; of pictures called *Xenia*; of some discrepancies in Greek and Roman names of apartments, &c.; and of the origin of the representation of Atlas with a globe upon his shoulders: chap. 11, of the strength of buildings.

Book VII. Of the finishing and decoration of Private Buildings. In the introduction, he speaks of books, libraries, and of book-making; of many writers on the arts and sciences, and also of some of the principal buildings of the Greeks, and their architects—as the temple of Diana at Ephesus, of Apollo at Miletus, of Ceres and Proserpine at Eleusis, of Jupiter Olympius at Athens, and of Honour and Virtue at Rome. Chap. 1 treats of pavements: chap. 2, of stucco: chap. 3, of stucco-work, and the method of preparing walls for painting or colouring in fresco; and of the excellence of Greek plaster: chap. 4, of stucco-work in damp places, and of pavements for triclinia: chap. 5, of the use of painting in buildings, and the different kinds of pictures proper for various apartments; of the inferiority of such decorations in the time of Vitruvius to those of the ancient Greeks, and an anecdote of a scene painter of Alabanda: chap. 6, of the preparation of marble for plastering for painting: chap. 7, of natural colours or such as are found in the earth: chap. 8, of vermilion and quicksilver, and of *anthrax*: and of the method of recovering gold from old gold embroidery: chap. 9, of the preparation of vermilion, and a test of its purity: chap. 10, of artificial colours and of black: chap. 11, of Alexandrian blue, and of burnt yellow: chap. 12, of white-lead, of verdigris, and of red lead: chap. 13, of purple: chap. 14, of factitious colours, purples, attic ochre, and indigo.

Book VIII. Of Water. In the introduction some ancient opinions concerning water are noticed. Chap. 1 treats of the methods of finding water: chap. 2, of rain water, of climates and of rivers: chap. 3, of the nature of various waters, of hot-springs, of mineral-waters, of poisonous and of acid waters, and of remarkable fountains, &c.: chap. 4, the same subject continued, the water of the Balearic Isles good for singing: chap. 5, of methods of judging of water: chap. 6, of levelling, and of the instruments used for that purpose, the dioptra, the level (libra aquaria), and the chorobates: chap. 7, of conducting water, which was done in three ways, in streams or channels, in leaden pipes, and in earthen tubes—Vitruvius recommends the last; also of wells and of cisterns.

Book IX. On the principles of gnomonics and the rules of dialling. In the introduction he makes a few remarks in praise of the great services of many of the Greek philosophers. Chap. 1 treats of Plato's method of doubling the area of a square: chap. 2, of Pythagoras's method of constructing a right-angled triangle: chap. 3, of Archimedes's method of detecting silver when mixed with gold, also of discoveries of Archytas of Tarentum and of Eratosthenes of Cyrene, &c.: chap. 4, of the universe and of the planets: chap. 5, of the sun's course through the twelve signs: chap. 6, of the northern constellations: chap. 7, of the southern constellations; of the Chaldæans, and of several Greek astronomers: chap. 8, of the construction of dials by the Analemma: chap. 9, of various dials and their inventors.

Book X. Of Machines. In the introduction Vitruvius notices a salutary law of Ephesus, which kept architects and others to their contracts, and regrets that no such law was in force at Rome. Chap. 1, treats of machines and engines generally, as scaling-machines, machines set in motion by the wind, and draught machines; also of the loom and other machines: chaps. 2, 3, 4, and 5, of machines of draught, of the wheel and axle, pulley, &c., and polyspaston: chap. 6, of Ctesiphon's contrivance for removing great weights, when he removed from the quarry the shafts of the columns for the temple of Diana at Ephesus: chap. 7, of the discovery of the quarry whence stone was procured for the construction of the temple of Diana at Ephesus: chap. 8, of the principles of mechanics: chaps. 9 and 10, of engines for raising water, of the *tympanum*, and of water-mills: chap. 11, of the water-screw: chap. 12, of the machine of Ctesibius for raising water to a considerable height: chap. 13, of the water-organ, a very complex machine, which Vitruvius has done his utmost, he says, to explain: chap. 14, of machines for measuring the distance you travel by land or by water: chap. 15, of catapultæ and scorpions: chaps. 16, 17, and 18, of balistæ and catapultæ: chap. 19, of machines for attack, of the ram and the tower: chap. 20, of the tortoise for filling ditches: chap. 21, of other tortoises: chap. 22, of machines for defence.

There have been many editions of Vitruvius; the Editio princeps was printed, without date or name of printer or place, about 1480, at Rome, by George Herolt, in folio, under the superintendence of Sulpitius. It commences, without a title, with 'Io. Sulpitius Lectori salutem. Cum divinum opus Vitruvii,' &c. The small work of Frontinus, on Aqueducts, was printed with it. The next edition was published at Florence, in 1496, with some other treatises, also in folio; it is equally scarce with the Editio princeps. There have been many others: at Venice, fol. in 1497; and again, in folio, with wood-cuts, in 1511; the Giunta edition, at Florence, in 8vo, in 1513, also with wood-cuts; reprinted in 1522; again in 1523, without place or date; at Strasburg, in quarto, in 1543; reprinted in 1550, with the notes of Philander, which were first published at Rome, in 1544, without the text; at Lyon, by Philander, in quarto, in 1552, 'M. Vitruvii Pollionis de Architectura Libri Decem ad Cæsarem Augustum, omnibus omnium editoribus longe emendatiores, collatis veteribus exemplis,' &c.; at Venice, in folio, in 1567, by Barbaro; at Lyon, in quarto, in 1586; at Amsterdam, printed by Elzevir, in folio, in 1649, with additional notes and commentaries, and some other treatises, edited by John de Laet; at Naples, in folio, in 1758, with an Italian translation by the Marquis Galiani; at Berlin, in 2 vols. quarto, in 1800, with a glossary in German, Italian, French, and English; at Strasburg, in 8vo, in 1807; and in the same year, by Schneider, at Leipzig, in 3 vols. 8vo., which is the best edition that has appeared, but it is without plates.

M. Quatremère de Quincy ('Biographie Universelle') states that the first manuscript of Vitruvius was found in the library of the Benedictine abbey of Monte Cassino, near Naples, and that the best is in the library of Franecker. The translations of Vitruvius into various languages are likewise numerous: the following are into French; by Jan. Martin, Paris, folio, in 1547; reprinted in 1572; by Jean de Tournes, Geneva, quarto, in 1618; by Perrault, with copper-plates, Paris, folio, in 1673; another edition, by the same translator, in 1684; an abridgment by the same in folio, 1674 (of which an English translation was published in London, 8vo, 1692, and several times reprinted); by Le Bioul, Brussels, quarto, in 1816; into German, by Rivius, Nürnberg, folio, in 1548, reprinted at Basel, in 1575, and again at the same place in 1614; by Rode, Leipzig, 2 vols. quarto, in 1796; the first volume contains a Life of Vitruvius: into Italian, by Benedict Jovius and Cæsar Cæsarinus, one of the architects of the cathedral of Milan, Como, folio, in 1521; reprinted at Venice in 1524,

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but without the notes of Cæsarinus; and again, with a less copious index, in 1535. The first five books, by Caporali, Perugia, folio, in 1536; by Barbaro, Venice, folio, in 1556; and again, by Barbaro, in quarto, in 1567, reprinted in quarto in 1584, and in small folio in 1629 and in 1641; and by the Marchese Galiani, with the Latin text, in 1758; in folio, at Naples, and, without the Latin, in 1790; into Spanish, by Urrea, Alcala de Henarez, folio, in 1602; and at Madrid, by Ortiz y Sanz, large folio, with plates, in 1787; into English, by R. Castell, with notes by Inigo Jones and others, 2 vols. fol. 1730; by W. Newton, London, 2 vols. fol., with plates, in 1771-91; by W. Wilkins, R.A., 'The Civil Architecture of Vitruvius,' in two parts, 4to, in 1812, being a translation of the third, fourth, fifth, and sixth books only; but the text is not entire and the introductions are omitted; and by Joseph Gwilt, London, in royal 8vo., in 1826, to which is prefixed a list of the several editions and versions of Vitruvius, of which the one here given is an abstract. His work was translated into Flemish by Peter Koek.

VITTORI'NO DA FELTRE, was born in 1379, at Feltre in North Italy, studied at Padua under the celebrated Guarino of Verona, and afterwards became professor of rhetoric and philosophy in the same university. Being some time after invited by G. F. Gonzaga, lord of Mantua, to superintend the education of his children, Vittorino repaired to Mantua, where a separate and commodious residence was prepared for himself and his pupil, which was named 'La Giocosa.' Other youths of distinction repaired thither in succession to avail themselves of Vittorino's instruction, and among them Federico di Montefeltro, afterwards duke of Urbino, Giberto, prince of Correggio, Taddeo Manfredi, of the princely house of Faenza, Gio. Battista Pallavicino, afterwards bishop of Reggio, Lodovico Torriano and Bernardo Brenzoni, who became afterwards celebrated as jurists, Theodore Gaza and George of Trebisond. Vittorino died February 2, 1447.

Ambrogio Traversari, or Camaldulensis, who visited the school of Vittorino at Mantua, gives in his Epistles (lib. vii. & viii.) an interesting account of his system of education; and Carlo Rosmini has written a work on the same subject, entitled 'Idea dell' ottimo precettore nella vita, e disciplina di Vittorino da Feltre e de' suoi discepoli.' It appears from the example of Vittorino, of Guarino Veronese, and others, that education in the larger sense of the term, was better understood in Italy in the 14th century than it has been since, but it was confined to the upper classes. Gymnastics formed a part of Vittorino's system. He lived with his pupils and took his meals with them. Their fare was wholesome, but plain. He had tablets of various colours to teach his younger pupils the rudiments of reading. His older pupils were instructed in rhetoric, mathematics, and ethics. He was very strict with regard to their morals. He watched the disposition and abilities of each pupil, in order to direct him to that particular professional course for which he was best adapted. Temperate in his corrections, he allowed time to pass between the offence and its punishment, and he never showed himself out of temper. He was beloved by his disciples, and he loved them like a father. Such was the character of this distinguished preceptor.

(Corniani, *I Secoli della Letteratura Italiana;* Tiraboschi, *Storia della Letteratura Italiana;* Rosmini, as above mentioned.)

VI'VARES, FRANÇOIS, a celebrated engraver, born at Lodeve, near Montpellier, in 1709, and died in London in 1780. He was, it is said, originally a tailor, but he did not keep long to that occupation. He came early to England, and learned landscape-engraving here from J. B. Chatelain, but being possessed of great ability, he studied from nature direct, and formed a style of his own. His great excellence was in foliage, and he was one of the best engravers after Claude, "and preserved," says Strutt, "as much of the picturesque beauties of that admirable painter as could be expressed by two colours only." Strutt continues: "He kept a print-shop in Newport-street, near Newport Market, for a considerable length of time, where he died some few years since. His widow still continues in the same shop (1786), and carries on the print-selling business."

Vivares etched also with great freedom. His prints are not uncommon: Huber, in his 'Manuel des Amateurs,' &c., mentions fifty-seven, many of which are English landscapes. Strutt notices only four, all after Claude Lorraine. His works are unequal: some are hard, and are totally deficient in aërial perspective—a defect perhaps of the pictures engraved, for in his works after Claude, who was a great master in this respect, the aërial perspective is well expressed.

VIVARI'NI, the name of a celebrated family of painters in the 15th century, of the island of Murano at Venice. The oldest of this family, the reputed Luigi Vivarini the Elder, lived about 1414, according to a picture in the church of Santi Giovanni e Paolo at Venice, inscribed with his name and this date; but as this is the only work attributed to him, Lanzi doubts whether there were two Luigis; and, as the inscription is not an autograph, he concludes that there is an error in the name or in the date, and that the picture may be the work of Luigi Viverini, called the Younger, who lived towards the close of the 15th century.

Ridolfi and Zanetti mention, after Luigi, a Giovanni and an Antonio Vivarini, or Da Murano; but Lanzi has shown that this Giovanni was a German, known as Joannes de Alemania, or Johann Alamanus. There is mention of Antonio as late as 1451; he painted several works in company with Johann Alamanus and his own brother Bartolomeo Vivarini. Some of his pictures are still in a good state of preservation; they are richly coloured, and, for the period, well drawn: there is one of these works in the Venetian Academy, inscribed 'Joannes de Alemania et Antonius de Muriano pinxit.'

Bartolomeo was a more distinguished painter; he was the first Venetian who painted what is called in oil. His first picture in this manner is dated 1473: it is now in the church of Santi Giovanni e Paolo at Venice. He painted several pictures in oil and 'a tempera,' in the Gothic style, and generally in various compartments. He painted till 1498. The National Gallery has a 'Virgin and Child' by him.

Luigi dei Vivarini the Younger was likewise a good painter for his period (1490). His master-piece is St. Jerome caressing a lion, from which some monks are flying in fear, in the Scuola di San Girolamo at Venice. In the Sala delle Antiche Pitture, in the Venetian Academy, there are several pieces by Bartolomeo and Luigi Vivarini.

VIVES, JOHN LOUIS, commonly called LUDOVICUS VIVES, was born at Valencia in Spain, in March 1492. He received his early education in his native country, and went to the University of Paris to study dialectic. He afterwards went to the University of Louvain, and there devoted himself to the study of the ancient languages, and ultimately became professor of humanity or the Latin language at Louvain. He had at Paris been a zealous disciple of the scholastic philosophy, but he had now become disgusted with it, and in 1519 he published a book against the schoolmen, entitled 'Liber in Pseudo-Dialecticos.' At Louvain Vives formed an intimate friendship with Erasmus and Budæus. He undertook to edit for the series of works of the fathers set on foot by Erasmus, Augustin 'De Civitate Dei;' and this edition was published in 1522, and dedicated to Henry VIII., king of England. Henry very soon after invited Vives to England, and gave him the charge of the education of the Princess Mary. For the benefit of his royal pupil Vives wrote two little essays on education, published under the title 'De Ratione Studii Puerilis Epistolæ Duæ.' Vives resided, while he was in England, principally at Oxford, was admitted in that university to the degree of doctor of laws, and read lectures on law and humanity. Henry VIII. went with his queen to Oxford, in order to be present at some of his lectures. Vives however soon lost the favour of the king by making open opposition to the divorce of Catherine of Aragon; he was put into prison by the king's order, and remained imprisoned for six months. When released, he left England, and went to visit his native country. He soon went from thence again into the Netherlands, and settled at Bruges, where he married, and devoted himself assiduously to study. The greatest number of his works were composed between his taking up his residence at Bruges and his death. He died on the 6th of May 1540, at the age of forty-eight.

Vives has a distinguished place among the philosophers who, towards the close of the 16th century, undermined the hitherto supreme influence of the schoolmen, and gave an impulse to the study of classical literature. He is spoken of as having been one of a triumvirate in the republic of letters, of which Erasmus and Budæus are the two other members, all three being equally distinguished for learning, while Erasmus had the pre-eminence in eloquence, Budæus in wit, and Vives in soundness of judgment. The works of Vives are very numerous, and comprehend a wide range of subjects—philology, mental and moral philosophy, and divinity. Those which are best known are—'De Causis Corruptarum Artium;' 'De Initiis Sectis et Laudibus Philosophorum;' 'De Veritate Fidei Christianæ;' and 'De Animæ et Vita.' A complete edition of his works was published at Basel, in 2 vols. fol., in 1555, and another at Valencia, his birthplace, in 1782. A list of his works may be found in Niceron, 'Mémoires pour servir,' &c., tom. xxi., p. 172.)

VIVIA'NI, VINCE'NTIO, a learned mathematician of Italy, who was born of a noble family at Florence, on the 5th of April 1622. He received in that city a good general education, but having a decided inclination for mathematical researches, he applied himself diligently to the study of the ancient geometry in the works of Euclid and Pappus, and he is said to have acquired a complete knowledge of the four first books of Euclid's 'Elements' without the assistance of a teacher.

In the seventeenth year of his age Viviani became a pupil of Galilei, who was living in retirement at Arcetri, and who, though then blind and infirm, rendered him a proficient in the higher branches of mathematical science. After the death of that distinguished philosopher, he continued during several years to prosecute his studies under the direction of Torricelli, who had previously been his fellow-pupil, and for whom, as well as for Galilei, he expressed to the end of his life the highest esteem and gratitude.

Before he was twenty-four years of age he formed the project of restoring the lost treatise of Aristæus entitled, in Latin, 'De Locis Solidis,' and he actually began the work; other occupations however prevented him for a long time from proceeding with it, and it was not completed till near the end of his life, though a first edition was published in 1673, at Florence. The treatise of the Greek geometer, which was nearly contemporary with Euclid, consisted of five books, and contained the demonstrations of certain properties of the conic sections; but nothing remains of it except the enunciations of the propositions, which have been preserved in the 'Mathematical Collections' of Pappus.

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The work 'De Locis' being suspended, Viviani employed some of the leisure which his duties in the service of the Grand-Duke of Tuscany afforded in the attempt to restore the fifth book of Apollonius of Perga on the conic sections, which, with the three remaining books of that writer, was then supposed to be lost. It was well known that the subject of that fifth book was the determination of the longest and shortest right lines in the conic sections; and Viviani had already made great progress in the work when, in 1656, Borelli discovered, among the manuscripts in the Laurentian Library at Florence, a translation in Arabic of the conics of Apollonius, with a Latin inscription denoting that it contained the eight books of the treatise; the last book was however wanting. Having obtained permission, he carried the manuscript to Rome, and caused it to be translated into Latin by a learned Syrian named Abrahamus Ecchellensis: this translation was published in 1659, and Viviani, who had not then completed his work, apprehending that his labours might become fruitless, obtained a certificate to the effect that he had not been aware of the existence of the manuscript, and that he was unacquainted with the Arabic language. His 'Restoration' was published in the same year, under the title 'De Maximis et Minimis Geometrica Divinatio in quintum Conicorum Apollonii Pergæi adhuc desideratum,' fol., Florence; and when the work was compared with the translation it was acknowledged that Viviani had pursued the subject beyond the point to which it had been carried by Apollonius himself.

From this circumstance Viviani immediately attracted the particular notice of his prince, and acquired a high reputation among the mathematicians of Europe. In 1672 the Grand-Duke Ferdinand gave him the title of chief engineer, and appointed him to proceed to the frontier of the Papal States for the purpose of consulting with Cassini, who was sent from Rome to meet him, concerning the navigation of the Chiana and the means of preventing the inundations of the Tiber. The measures proposed by the two mathematicians were not put in execution by the governments, but Viviani availed himself of the opportunity which his connection with Cassini afforded to join the latter in making astronomical observations, and even of carrying on some researches in natural history. In 1664, at the request of M. Chapelain, Colbert recommended Viviani to the king of France, Louis XIV., who assigned him a pension, and five years afterwards appointed him one of the foreign associates in the Académie Royale des Sciences. In 1666 he became a member of the Accadémia del' Cimento at Florence, and in 1696 he was elected a fellow of the Royal Society of London.

About the year 1666 Viviani commenced a tract on the resistance of solid bodies against the strains to which they are subject, but his numerous occupations preventing him from immediately completing it, he was anticipated by Marchetti, who in 1669 published a work on the same subject. As in this work the right of Galilei to the discovery of the law of the resistance was denied, Viviani took advantage of the delay to introduce into his tract a defence of his friend and preceptor; and in every respect his work appears to have been far superior to that of his opponent.

In 1674 he published a work entitled 'Quinto Libro degli Elementi d'Euclide, overro la Scienza Universale delle Proportioni spiegata colla Dottrina di Galilei,' to which he joined a tract designated 'Diporto Geometrico' (Geometrical Amusements), the latter consisting of the solutions, in the spirit of the ancient geometry, of twelve problems which had been anonymously proposed; and some propositions of a like kind which were proposed by Comiers having been sent to him, he published, in 1677, solutions of them in a work entitled 'Enodatio Problematum universis Propositorum à Claudio Comiers; præmissis tentamentis variis ad solutionem illustris veterum problematis de anguli trisectione.' This work is dedicated to the memory of his friend Chapelain; and in the preface he expresses a distaste for such challenges, observing that the problems are enigmas which are seldom proposed except by persons who have previously discovered their solutions; yet fifteen years afterwards he proposed as a challenge to the mathematicians of Europe a problem whose enunciation was fancifully stated in the following manner:—"Among the ancient monuments of Greece, there is a temple dedicated to geometry; its plan is circular, and it is covered by a hemispherical dome, in which are four equal apertures of such magnitude that the remainder of the superficies is accurately quadrable: it is required to determine the magnitude and the positions of the apertures." The challenge appeared in the 'Acta Eruditorum,' under a designation which is an anagram of the words "A postremo Galilei Discipulo," a title of which Viviani appears to have been always proud. Solutions were almost immediately given, by the aid of the infinitesimal calculus, by Leibnitz and James Bernoulli in Germany, by the Marquis de l'Hôpital in France, and by Wallis and David Gregory in England: the solution given by Viviani himself is very simple, and it was published by him, but without a demonstration, in a small work entitled 'Formazione è Misura di tutti i Cieli, con la Struttura e Quadratura esatta d'un nuovo Cielo ammirabile,' 4to, Firenze, 1692.

In 1701 he published, at Florence, a second and enlarged edition of his restitution of Aristæus, under the title 'De Locis Solidis Secunda Divinatio Geometrica in Quinque Libros amissos Aristæi Senioris, Opus Conicum, continens Elementa Tractatuum ejusdem Viviani, quibus tunc ipse multa in Mathesi Theoremata demonstrare cogitaverat.' The work is dedicated to Louis XIV., and the author avails himself of the occasion to express his gratitude to his preceptor Galilei. The subject is treated with great elegance and simplicity, and according to the methods of the ancient geometers; it must be admitted however that the difficulty of the work would have been much diminished by the employment of the modern analysis.

Viviani was solicited by Casimir, king of Poland, to reside in that country; but from attachment to his native land, he declined the request, as he did the offer of Louis XIV. to make him his first astronomer. He built for himself, at Florence, a mansion, on the front of which he inscribed the words, *Ædes à Deo datæ:* and from respect to the memory of Galilei, he adorned the entrance with the bust of that philosopher. He died on the 22nd of September 1703, in the eighty-second year of his age, leaving behind him the character of having been a man of simple manners and a faithful friend.

(*Éloge de Viviani*, by Fontenelle, in the 'Histoire de l'Académie des Sciences,' for 1703.)

VLACQ, ADRIAN, a Dutch mathematician of the 17th century, who distinguished himself by his labours in the computation of logarithms. Being a bookseller or printer, he superintended the printing of the tables which he had composed, as well as of almost the first of those which were computed by the mathematicians of this country.

Logarithms had then been recently invented, and while the employment of them was becoming general in Britain through the labours of Briggs, Gunter, and other indefatigable computers, Vlacq in Holland contributed greatly to extend their use and a knowledge of the principles of their construction on the Continent. In 1628 he published at Gouda an edition of the 'Arithmetica Logarithmica' of Briggs, which contained the logarithms of numbers between 1 and 20,000, and also between 90,000 and 100,000, to fourteen places of decimals; but having computed the logarithms of the 70,000 intermediate numbers, he published at the same place, in folio, a French translation of the above work, including in it the seventy chiliads, under the title of 'Arithmetique Logarithmétique:' all the logarithms are given to ten places of decimals. It appears that part of the edition of the 'Arithmetica Logarithmica,' which had been published by Vlacq, was sold in England, contrary to the intention of the author; for Norwood, in his 'Trigometria,' which was published in 1631, complains of such sale, and designates it an unfair practice.

Briggs having just before his death completed his great table of logarithmic sines and tangents, his friend Gellibrand wrote for it a preface and an account of the application of the logarithms to the purposes of plane and spherical trigonometry. This work, which was designated 'Trigonometrica Britannica,' was printed at Gouda by Vlacq in 1633. In the same year Vlacq printed a work, composed by himself, which is entitled 'Trigonometria Artificialis, sive magnus canon Triangulorum Logarithmicus, ad dena scrupula secunda,' &c.; it contains the logarithmic sines and tangents to ten places of figures, with differences, and to these is added Briggs's table of the first 20,000 logarithms with their applications, chiefly extracted from the 'Trigonometrica Britannica.'

In 1636 Vlacq published an abridgment of the 'Trigonometria Artificialis,' under the title of 'Tabulæ Sinuum, Tangentium, et Secantium, et Logarithmorum Sinuum, Tangentium, et Numerorum ab 1 ad 10,000,' in 8vo. These tables have passed through several editions in French and German, and on the Continent they continued long to be a manual for persons employed in making trigonometrical computations.

VLADIMIR (the First), Grand-Duke of Russia, surnamed the Great, was the son of Sviatoslav by a slave, or at least a woman of low condition.

His father, meditating the conquest of Bulgaria, divided in 970 his empire between his two legitimate sons Yaropolk and Oleg. Vladimir was sent to Novgorod, as that unruly place, disdained by the legitimate princes, was considered a government only fit for an illegitimate son. After Sviatoslav's death, 972, his sons remained at peace for five years; but in 977 Yaropolk, who ruled at Kiev, quarrelled with his younger brother Oleg, and having slain him in battle, took his share of the paternal heritage. Vladimir, expecting an attack from his brother, fled beyond the sea to the Varingians (*i.e.* the Scandinavians), and Yaropolk occupied Novgorod by his officers.

Vladimir returned after two years from Scandinavia with a formidable body of adventurers, and was joined by the inhabitants of Novgorod. He formally declared war against his brother, and demanded the hand of Rogneda, daughter of the Varingian Rogvold, prince of Polotsk. Rogneda, who was betrothed to his brother, rejected Vladimir's suit, saying that she would not marry the son of a slave. Vladimir attacked Polotsk; Rogvold was killed with his two sons, and Rogneda was compelled to marry Vladimir.

Vladimir marched on Kiev, and Yaropolk, perceiving that he was betrayed by his own people, fled from his capital, but being soon afterwards induced to surrender, he was treacherously murdered by his brother's command. Vladimir now became monarch of the empire of his father, which extended from the vicinity of the Baltic to that of the Black Sea. It was however by no means a regularly constituted empire, like that of the western monarchs of that time. The sovereignty of the grand-dukes of Russia, who had established their capital at Kiev, was limited to a tribute levied on the various Slavo-

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nian and Finnish populations spread over the immense tract of land which they considered as subject to their rule. This tribute was levied either by the sovereigns themselves, who travelled for that purpose about the country, or by their delegates; and their authority was respected only where they had a sufficient force to maintain it. Vladimir established a more regular and efficient system of government. He subjected all the populations which had recovered their independence during the preceding reign, and built many towns in order to maintain them in subjection. He also seems to have conceived the idea of cementing his vast and heterogeneous empire by the powerful bond of a religious centre, and he erected at Kiev the idol of Perun (thunder), the supreme divinity of the Slavonians, and those of the inferior deities, Khors, Dajbog, Stribog, Semargla, and Mokosh. The first three of these deities were Slavonian, and the last two Finnish, a circumstance which seems to imply the notion of uniting the religious worship of the two different races. To these deities were offered human sacrifices, chosen by lot, and the chronicles relate that two Christian Varingians, father and son, fell victims to that bloody superstition.

Vladimir got rid of his Scandinavian allies by persuading them to pass into the service of the Greek emperor, and endeavoured to effect an amalgamation between the Varingians and the Slavonians. He gave continual entertainments to his subjects, and the memory of the splendour of his court is still alive in the popular songs of Russia.

The Chronicles, which extol Vladimir's wisdom and valour, accuse him of great laxity of morals. Besides Rogneda, he had married the widow of his brother Yaropolk, a beautiful Greek nun, who was a captive of their father, and three other wives. He had a great number of concubines who lived in different places; as, for instance, at Vishgorod 300, at Belgorod the same number, at Berestov 200, and no woman in the country was secure from him. If such were really the case the Chronicles have reason to say that he was fond of women, like Solomon.

Kiev had already for more than a century frequent intercourse with Constantinople, where Vladimir's grandmother Olga was baptised in 955. Her example, though it had not been followed by her son, found many imitators among his subjects, and the trade which was carried on between these two cities had undoubtedly attracted many Greeks to Kiev. It was also natural that missionaries of the Western church should be attracted by the renown of Vladimir from Poland and Germany. The Bulgarians, a Mohammedan nation, inhabiting the banks of the Volga, in the present government of Kazan, and celebrated for their commercial spirit, had, after a short war, concluded a solemn treaty of peace with Vladimir; and the powerful nation of the Khasars, which occupied the country between the Caspian and Black Seas northwards to the Caucasus, and bordering on Vladimir's empire, contained many Jews; even the kings had for some time followed the Jewish religion, although at the time of Vladimir they were Christians. This will explain the circumstance that all these religious professions tried to convert Vladimir to their respective creeds. It is said that the polygamy permitted by the Khoran and the sensual paradise promised to its disciples had greatly pleased him, but that he would not consent to give up wine. The religion of the Jews, who were exiles from their own country, could not produce a favourable impression upon a warlike prince. The Greek church, which already numbered many converts in Russia, had a great advantage over that of Rome, whose missionaries were strangers in that country, and Vladimir answered their exhortations by saying "Our ancestors have not known you." When Vladimir consulted his nobles on the same subject, the answer which they gave him was, "If the Greek religion was not good, thy grandmother Olga would not have adopted it."

Besides this circumstance Vladimir had motives of ambition which prompted him to become a convert to the Eastern church. This was a matrimonial alliance with the imperial house of Constantinople, which was then generally sought by the rulers of the barbarian nations bordering on the empire. In order to insure the success of his object, he began by an attack on the frontiers of the empire, and having besieged the important town of Cherson in the present Crimea, he demanded the hand of the Princess Anna, daughter of the Emperor Romanus the Second, and sister of the then reigning Emperors Constantine and Basilius, and of Theophania, empress of Otho the Second of Germany. He promised, if his request was granted, to receive baptism with all his subjects, and to become an ally of the empire, which he threatened with war in case of a refusal. His demand was granted; he was baptised with his followers at Cherson, and married the Greek princess in 988. He immediately applied himself with great zeal to the establishment of Christianity in his dominions; all the idols were destroyed by his orders, and the inhabitants were baptised in crowds. He built churches, established schools, and his exertions were greatly facilitated by the circumstance that there was already a Slavonian version of the Scriptures by Cyrillus and Methodius, as well as liturgical works in the same language. An ordinance on the ecclesiastical tribunals, taken from the Greek Nomocanon, was published by Vladimir, and he became so strongly penetrated with the spirit of Christian meekness, that he would no longer punish with death even the greatest criminals, and was content to fine them. This ill-judged lenity produced great disorders, and the clergy themselves were obliged to remonstrate against it, and to induce Vladimir to restore public order by capital punishments. He is said to have entirely amended his former licentious manners, and his charity to the poor was unbounded. He divided the government of his empire among his eleven sons, whom he had by several wives, and his stepson Sviatopolk, with whom his murdered brother's widow was pregnant when he married her. After his conversion he had some wars with his neighbours, but they did not produce any consequences; and his reign was chiefly spent in promoting the civilisation of his subjects, for which he received ample means from Constantinople, then the only seat of arts and literature in Christian Europe.

The end of his life was disturbed by the growing spirit of liberty at Novgorod. The citizens of Novgorod refused to pay the annual tribute sent by that city to Kiev. His son Yaroslav, who was established by him at Novgorod, took the part of the inhabitants, at least he did it apparently, as some suppose. Vladimir assembled an army in order to coerce his refractory subjects, but he died on his march not far from Kiev, in 1014. His wife Anna died in 1011, as it seems without issue. The Russian church has placed him amongst her saints, and given him a rank equal to that of the apostles.

VLADIMIR MONO'MACHOS, grand-duke of Kiev, is one of the most remarkable persons of the middle ages, whose life and writings present an interesting picture of the social state of Russia during the 11th and 12th centuries. He is extolled by the Chronicles as a most virtuous prince, and considered by them almost a saint. He was undoubtedly a man of superior character and abilities, but by no means free from the faults of his barbarous age.

Vladimir was born in 1052. He was the son of Vsevolod, the grandson of Vladimir the Great. The division of the empire made by Vladimir's grandfather Yaroslav the Great in 1054, produced incessant wars among his successors, who continued to subdivide their heritages among their children. By the same arrangement of Yaroslav the sovereignty over all the other princes belonged to the grand-dukes of Kiev, who succeeded to that dignity, not according to the law of primogeniture, but according to that of seniority, or as being the oldest of all the princes of Russia. This arrangement, customary at that time with all the Slavonian nations, led unavoidably to quarrels among all those who either had any right to or possessed the means of claiming the throne of Kiev. This unfortunate state of Russia was rendered still worse by the appearance of the Polovtzee, or Comanes of the Byzantines, a nomadic nation, who arrived from the deserts of Central Asia, and encamped in the country extending northward from the shores of the Black Sea and that of Azoff, about the middle of the 11th century. These nomadic people made continual inroads into the territories of the Russian princes, but were also frequently employed by them as auxiliaries in their internal and foreign wars. Vladimir made his first campaign under his relative Boleslav II., or the Dauntless, king of Poland, whom he joined with an auxiliary force in a war against Bohemia in 1076. He afterwards took an active part in the domestic quarrels among the Russian princes, and received from his father, who became grand-duke of Kiev in 1078, the principality of Chernigoff, which was the lawful heritage of his cousin Oleg, having on a former occasion obtained, in an equally illegal manner, that of Smolensk, which was given him by the father of the same Oleg whom he now spoiled. This circumstance created a deadly hatred between the two cousins, established an hereditary feud between their descendants, and entailed for a long time great disasters on the country. Having taken during these wars the town of Minsk, he did not spare "either man or beast;" and when his cousin Oleg was marching with the Polovtzee to recover his principality, Vladimir bribed those barbarians, who carried back the prince whom they came to assist as a captive, and murdered his brother. He also compelled the legitimate prince of Novgorod to cede it to his son, and to content himself with a small principality. This proves that he was no more scrupulous than his contemporaries in the means of attaining his objects.

Vsevolod died in 1093, but Vladimir, who was the real sovereign during the reign of his father, did not venture to break the law of seniority, and he called to the throne of Kiev his cousin Sviatopolk, prince of Turov, the eldest of the family. Sviatopolk confirmed the possessions usurped by Vladimir during his father's life; but both these princes being defeated by the Polovtzee, Oleg, who since his expulsion had lived in exile, chiefly in Greece, returned to the country, and compelled Vladimir to restore Chernigoff and Smolensk to him and his brother. The differences among the princes were settled by a congress held at Lubech and at Kiev, on which occasions Vladimir displayed, in the prosecution of his interests, great diplomatic talents. He also defeated, with the assistance of other princes, the terrible Polovtzee on several occasions, by which he secured for some time the country from their devastations, and justly acquired great popularity. In 1112 he became, on the death of Sviatopolk, grand-duke of Kiev, being already sixty years old. He reigned thirteen years till 1126, and he proved himself during this time a really great prince. Internal peace was maintained by his authority, and foreign enemies were repelled with uninterrupted success. New towns were built, old ones improved, and the country enjoyed general peace and prosperity. He died at Kiev May 19, 1126.

His character, his views, and his principles are displayed by his testament, or his last instructions to his children, which also gives an

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insight into the manners, the state of civilisation, and the prevailing opinions of that period.

After having expatiated on the glory of God, chiefly in words taken from the Psalmist, he says, "O my children! love God! love also mankind! It is neither fast, nor seclusion, nor monastic life which may save you, but good works. Do not forget the poor; feed them, and think that all goods belong to God, and are entrusted to you only for a time. Do not conceal treasures in the bowels of the earth, for this is contrary to the Christian religion. Be fathers to the orphans; judge yourselves the widows, and do not permit the stronger to oppress the weaker. Do not take the life either of the innocent or of the guilty; the life and the soul of a Christian are sacred." He then recommends them to keep their oaths, to respect the clergy, to avoid pride and every kind of profligacy, and continues—"In your household look yourselves to everything, without relying on your stewards and servants, and the guests will not find fault either with your house or with your dinner. In time of war be active and be an example to your officers. It is not then the time to think of banquets and enjoyment. Repose after having established the nightly watch. Men may suddenly perish, therefore do not lay aside the armour where danger may happen, and mount your horses early. Above all, respect a stranger, be he a great or a common man, a merchant or an ambassador; and if you cannot give him presents, satisfy him with meat and drink, because strangers spread in foreign countries good and bad report of us. Salute every one whom you meet. Love your wives, but give them no power over yourselves. Remember every good thing which you have learnt, and learn what you do not know. My father, having never been abroad, spoke five languages, for which we are praised by foreigners." This is certainly a curious fact, and which perhaps was not common at that time in Western Europe. The languages alluded to were probably the Greek—as the higher clergy, who had the education of the princes, were generally of that nation—the Scandinavian, the Slavonian of Russia, and perhaps the Hungarian, and that of the Polovtzee, with whom the Russians were in daily intercourse. It is also not unlikely that Latin, which was cultivated by the learned Greeks, was one of the languages alluded to. "Avoid idleness, it is the mother of all vices. On a journey on horseback, when you have no occupation, instead of indulging in idle thoughts, repeat prayers, at least the shortest and the best of them—'Kyrie eleyson.' Never go to sleep without an earthly prostration; and when you do not feel well, do it three times. Rise before the sun, and go early to church. So have done my father and all the good men. After which they held a council with their officers, or judged the people, or went to hunt; and at midday they slept, because God has assigned the midday hour for repose, not only to man, but also to animals and birds." It is remarkable that this habit is still prevalent among the common people in Russia. "Your father lived also in that manner. I have done myself all that I could have ordered a servant to do: in hunting and in war, at day and at night, during the heat of summer, and the cold of winter, I have not known any repose. I have never relied on magistrates and officers. I never allowed the poor and the widows to be oppressed by the strong. I superintended myself the church, the Divine service, the household, the stables, the hunt, the hawks, and the falcons." Having enumerated his various feats of arms, he says, "I have undertaken eighty-three expeditions, without mentioning many insignificant ones. I have concluded with the Polovtzee nineteen treaties. I took prisoners more than a hundred of their best chieftains, whom I released afterwards, and I punished and drowned in rivers more than 200 of them. Who travelled more rapidly than I did? On leaving Chernigoff in the morning, I arrived at Kiev, where my father was, before vespers (a distance of 100 English miles). Being fond of sports, we often hunted wild animals with your grandfather. Amidst thick forests I have bound with my own hands several wild horses at once. I was twice tossed on the horns of a buffalo; a deer struck me with his horns, and an elk trampled me under his feet; a wild boar tore the sword from my side; a bear bit through my saddle, and a wild animal attacked and overthrew the horse which I rode. How many times have I fallen from my horse! I twice broke my head, and many times injured my arms and legs, sparing not my life during my youth. But the Lord has watched over me. And you, my children, do not fear death, nor combat, nor wild animals; but act as men on every occasion which may come from God. When Providence has decreed a man's death, neither his father, nor his mother, nor his brethren may save him." It is very probable that the observation of the rules of prudence and external piety laid down in these instructions greatly contributed to the establishment of his reputation.

Vladimir was surnamed Monomachos by his mother, a daughter of the Emperor Constantine IX., Monomachos. His first wife was Gyda, daughter of Harold, the last Saxon king of England, who had found, after the death of her father, a refuge at the court of Swen II., king of Denmark. Marriages between the Russian princes and those of Western Europe, particularly of Scandinavia, were very common during that period. Thus Vladimir's aunts were married to Henri I. of France, and to Harold Hardrade, king of Norway, who perished in 1066, at the battle of Stamford Bridge. The celebrated Danish king Waldemar I. was the son of one of his grand-daughters, and probably received his Slavonian name in honour of his ancestor. After the death of Gyda he was twice married, but the Chronicles do not mention the names of his wives.

The crown used at the coronation of the monarchs of Russia is called the golden cap of Monomachos, and is supposed to have been presented to Vladimir, with the sceptre and some other regalia used on the same occasion, by the Greek Emperor Alexius Comnenos, as having belonged to his grandfather Constantine Monomachos. These objects are undoubtedly of Byzantine workmanship, but the history of their origin is considered by many as a modern invention made during the 15th century, when Ivan III., of Moscow, having married the Greek princess Sophia Palaeologos, assumed the pretensions of a successor to the emperors of the East.

VOET, GISBERT, the father, and Paul and Daniel, the sons, and John, the grandson, were distinguished members of the University of Utrecht, in the 17th century.

Gisbert Voet was born at Heusde on the 3rd of March 1593; he studied at Leyden, with the character of a young man of great promise; and having taken orders, discharged the functions of minister in his native town till 1634. In that year he was appointed professor of theology and Oriental languages in the seminary of Utrecht, which was converted into a university two years later. Voet became the zealous advocate of the doctrines adopted by the Synod of Dort, nor did his controversial predilections confine themselves to this narrow field. He attacked vehemently the philosophy of Descartes, whom he designated alternately an atheist and a Jesuit, and whom he even went the length of accusing before the civil magistrate. His controversies with Coccoius, professor at Leyden, divided the Dutch theologicians into Voetians and Cocceians. In short no polemical adversary came amiss to him: Roman Catholic, philosopher, Arminian—he was ready to break a lance with any man who did not subscribe to the Calvinistic creed. He had on his arms at once Desmarets, Wolzogen, Regius, Schoockins, Dumoulin, Oesterga, &c. The incessant excitement of controversy appears to have agreed with him, for he lived to the advanced age of eighty-seven, dying in 1680, outliving by several years all the other members of the Synod of Dort. A full list of his numerous publications, chiefly works of polemical theology, is given by Gaspar Burman, in his 'Trajectum Eruditum:' the principal are, 'Selectæ Disputationes Theologicæ,' Utrecht and Amsterdam, 5 vols. 4to, 1648-69; and 'Politica Ecclesiastica,' Amsterdam, 4 vols. 4to, 1663-76.

Paul Voet was born at Heusde, on the 7th of June 1619. He taught, at different times, logic, metaphysics, Greek, and civil law in the University of Utrecht. He published in 1654 a Harmony of the Gospels; and in 1655-57, 'Theologia Naturalis reformata.' Of his juridical works the most valuable, at least that which has carried with it the greatest authority, is the treatise 'De Statutis eorumque Concursu.' His other legal publications are—'De Duellis Licitis et Illicitis,' Utrecht, 1646; 'De Usu Juris Civilis et Canonici in Belgio Unito,' Utrecht, 1657, 'Disquisitio Juridica de Mobilibus et Immobilibus,' Utrecht, 1666, 'Commentarius ad Institutiones Juris,' Gorcum, 1668. It is in part owing to the time at which he lived, rendering his works the text-books of the young Scotch lawyers, the contemporaries of Stair and Mackenzie, that we find them so frequently quoted by the ablest Scotch lawyers previous to the commencement of the present century. Paul Voet published, in Dutch, a history of the family of Brederods, which has been translated into French; some controversial pamphlets defending his father; and notes on Musaeus, Callimachus, and Herodian. He died on the 1st of August 1677.

Daniel Voet, son of Gisbert, and brother of Paul, was born at Heusde on the 31st of December, 1629, and died at Utrecht on the 26th of July, 1660. He was professor of philosophy at Utrecht. He published several text books: his 'Meletemata Philosophica,' and his 'Physiologica, sive de Rerum Natura Libri vi.,' appeared at Amsterdam the year after his death, and were republished, with notes by Vries, in 1668.

John Voet, the son of Paul, was born at Utrecht on the 3rd of October, 1647. He was professor of law at Herborn, afterwards at Utrecht, and ultimately at Leyden, where he died on the 11th of September 1714. His most esteemed work is his 'Commentarius in Pandectas,' published at Leyden in 1698, in 2 folio volumes. In 1670 he published a tract 'De Jure Militari;' in 1673 another, 'De Familia erciscunda;' and in 1683, at Leyden, a 'Compendium Juris.' He too, as well as his father, took the field in defence of Gisbert, the founder of the family.

John Eusebius Voet, inspector of the octrois at the Hague, and a Dutch physician, born about 1705. He is mentioned with praise as a poet in Vries's history of Dutch poetry. His poems are lyrical in their form, and rather mystical in their contents. It does not appear that he belonged to the same family as the theologian, the jurists, and the philosopher. He died September 28, 1778.

VOGEL, DR. EDWARD. The notice of Overweg, Dr. Adolf, contains also notices of Mr. Richardson, Dr. Barth, and Dr. Vogel, who were all employed in the same expedition from the coast of the Mediterranean to Central Africa. We are now enabled to state a few facts by way of addition and correction to the information there given. Dr. Barth was born May 19, 1821, at Hamburg, where he was educated. He afterwards studied at the university of Berlin. Dr. Barth, since his return, has published 'Travels in Central Africa,' 3 vols. 8vo,

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comprising the earlier portion of his explorations, which are to be followed by two other volumes, completing the work, and including the account of his long residence in Timbuctoo. The notes from which these interesting and valuable volumes have been composed were written down daily, often under great difficulties, privations, and dangers, and were afterwards copied as soon as an opportunity occurred. Dr. Edward Vogel was born March 7, 1829, at Leipzig, where his father, Dr. Carl Vogel, was master of one of the principal schools. He was educated at Leipzig, and afterwards studied astronomy at Berlin under Professor Encke. He resided in London about two years at Mr. Bishop's Observatory, Regent's Park. In the early part of 1857 a despatch received by the British government enclosed a copy of a letter from Corporal Maguire to the British consul at Tripoli, dated Kuka, November, 1856, announcing the reported assassination of Dr. Vogel in the kingdom of Wadai. Corporal Maguire was one of the two volunteers from the corps of Sappers and Miners, who accompanied Dr. Vogel to Central Africa, and he then stated that he was coming home with the observations and instruments. A paragraph in 'The Times' newspaper, of the date of August 21, 1857, states that "the official confirmation of the murder of Dr. Vogel, at Wara, the capital of Wadai, has just been received. He was beheaded by order of the Sultan. Corporal Maguire was murdered by a party of Tuaricks some six miles to the north of Kuka." Thus has terminated, if these accounts prove to be authentic, the last expedition from the shores of the Mediterranean to Central Africa, and of those who composed it, young and healthy men, Dr Barth alone remains alive.

VOGEL, THEODOR, a botanist of great promise, who perished in the expedition to the Niger, in the year 1841. He early devoted himself to the study of botany, and was a student at the University of Berlin, where he took his degree of doctor of philosophy. One of his earliest contributions to botanical science was a paper published, conjointly with Dr. Schleiden, on the development of albumen in leguminous plants. This paper bears the high character of all the later labours of Dr. Schleiden, and at the same time affords evidence that Vogel belonged to that school of physiological botanists who, from their minute knowledge of structure, are doing so much at the present day for the advancement of scientific botany. In a subsequent paper, entitled a 'Monograph of the Genus Cassia,' Vogel displayed his intimate knowledge of structure, as well as his powers of analysis, in unravelling the intricacies of that difficult genus of plants. In 1840, when it was determined to fit out an expedition to Africa, Captain Washington visited Germany for the sake of gaining co-operation, and Vogel was there recommended to him as a botanist likely to be of great service in the expedition. Vogel, who was then at Bonn, in the university of which place he had been appointed a teacher of botany, no sooner had the offer made him than he anxiously embraced it as affording him an opportunity of pursuing his favourite science in an unexplored region. After having visited England, where his knowledge of botany excited in the minds of those who knew him the warmest interest for his prosperous return, he sailed with the expedition for Africa, in July 1841. The disastrous events of that ill-fated expedition are well known. Vogel was an early sufferer from the fever which carried off the majority of those who sailed, and although he recovered so far as to be able to reach Fernando Po, he sunk there from the effects of dysentery about six months after the time he had sailed from this country. He made the best use of the little time that he had health to collect plants, whilst on the coast of Africa, and his death seems to have been hastened by his anxiety to arrange and study them whilst in a convalescent state at Fernando Po. He was buried by the side of Captain Bird Allen, another of the unfortunate victims of this expedition.

VOISENON, CLAUDE HENRI FUSE'E DE, was born at the Château de Voisenon, near Melun, on the 8th of January 1708. He was a younger son, and his delicate constitution rendering him unfit for a military career, his parents made him enter the church.

The future priest made his literary début by addressing in his eleventh year a poetical epistle to Voltaire, who complimented the author in return. A dramatic piece in one act, 'L'Heureuse Ressemblance,' which he produced in his twentieth year, meeting with a favourable reception, encouraged him to write for the stage. Three pieces, 'L'École du Monde,' 'L'Ombre de Molière,' and 'Rétour de l'Ombre de Molière,' were brought upon the stage by him with varying success. About this time he was involved in a duel with an officer whom he had offended by some joke. Hitherto Voisenon had refused to comply with the wish of his family that he should take orders: the conviction that he was in fault in this quarrel, and had wounded his innocent antagonist, pressed so heavily on his mind, that he entered a seminary. He was barely ordained, when his relative M. Henriot, bishop of Boulogne, appointed him grand-vicar. On the death of the bishop, in 1741, the see was offered to Voisenon, who declined it on the ground that he who was unable to control himself was unfit to manage a bishopric. Cardinal Fleury, pleased with this disinterestedness, bestowed upon him the abbey of Jard, in which residence was not required. Voisenon, thus made possessor of a competency, gave himself up for the rest of his life to the world and its pleasures.

Voltaire introduced him to the Marquise du Chastelet. The wits who frequented the houses of the Comte de Caylus and the actress Quinault Dufresne received him with open arms. The Duc de la Vallière eagerly sought his company. His former success in writing for the stage led his friends to wish that he would resume his pen; but two years elapsed before the entreaties of Mademoiselle Quinault could overcome the misgivings of the 'ancien grand-vicaire' of Boulogne. She triumphed at length, and the 'Mariages assortis,' a comedy in verse, in three acts, was produced at the Italiens in 1744.

From 1744 to 1755 he composed a number of plays, of which 'La Coquette fixée,' which had a run of twenty-three successive nights, was the best. He produced on the stage or in print operas, oratorios, profane and licentious lyrics, and at least one religious tract. In the midst of his dissolute life Voisenon was haunted incessantly with religious scruples. His naturally weak constitution broke down at last under his libertine indulgences. Apprehensive of death, he made a general confession: his confessor refused him absolution: Voisenon appealed to the pope, and with some difficulty, after paying a thousand crowns, and engaging to repeat his breviary every morning, he was absolved. He kept his promise, but the regularity of his devotion contrasted strangely with the equal regularity of his dissipation.

In 1762 he became a candidate for admission into the Académie: he was elected, and delivered his inaugural address on the 22nd of January 1763. He attended the meetings of that body with punctuality, and his wit and liveliness made him a favourite. In 1766 he was deputed to do the honours of the Academy to the Duke of Brunswick, and in 1768 to the King of Denmark. In 1771 he was the director who admitted M. Roquelaure, bishop of Senlis, and a few days later the prince of Beauveau and the historian Gaillard. On all these occasions he gave free vent to his petulent wit. His face and figure, which have been compared to those of an ape, pointed his jests, and these solemnities elicited peals of laughter from the audience.

Notwithstanding his effrontery, the Abbé Voisenon lived long without enemies. He was perfectly good-natured, and appears to have acted among his irritable associates the part of a reconciler-general. He lost himself however after the fall of the Duc de Choiseul, who had patronised him, by his servile flattery of Madame du Barry and his ungrateful sarcasms against his former benefactor. Voisenon's friends fell off from him in disgust. The Duke of Orleans refused to receive, and the Prince of Conti turned his back upon him. He was insulted at the meetings of the Academy. He withdrew to his paternal château, where he died on the 22nd of November 1775.

Besides his dramatic pieces and fugitive poetry, Voisenon published a number of tales, 'Anecdotes Littéraires,' and 'Fragmens Historiques.' Madame de Turpin, whom he was accustomed to call his secretary, was his literary executor. She published the complete works of Voisenon, prefaced by an eulogistic biography, in five 8vo volumes. Labarpe, who said that these volumes reminded him of a butterfly crushed in a folio, published a selection, in one small volume, in 18mo. There is both point and elegance in the wit of Voisenon, though his mind was scarcely vigorous enough for a work of any extent. Notwithstanding his libertinism, he was unostentatiously benevolent, and on some occasions self-denying. His disgraceful conduct towards the Duc de Choiseul may be charitably ascribed to dotage.

VOITURE, VINCENT, a French writer in prose and verse, formerly of great reputation, was a native of Amiens, where he was born in 1598. His father was a wine-merchant, but, besides being a lover of good cheer, was an attendant upon the court, and well known to all the principal people there. Voiture himself was educated at Paris: two poems by him, one in Latin, the other in French, on the assassination of Henry IV., were published in a collection of pieces by members of the College of Calvi, in 1612; the same year appeared his 'Hymnus Virginis, seu Astrea;' and it was at the Collège de Boncour that he made the acquaintance of M. d'Avaux, who afterwards, when he became superintendent of the finances, gave his friend the valuable place of one of his first clerks, making it at the same time a sinecure, the better to suit Voiture's tastes and habits. It is said to have been at the celebrated hotel of Madame de Rambouillet, where he was introduced by M. de Chaudebonne, that his wit and talent were first appreciated: Mademoiselle de Rambouillet is the Madame de Montausier who is so frequently celebrated in his letters and verses. He soon became a distinguished figure at court; and he spent the rest of his life in the society of the great, occasionally visiting foreign countries on some court mission. He appears to have been in England in 1633; one of his published letters in that year is dated from Dover. Before this he had been in Spain, where he was received with great distinction, and where he delighted the literary and fashionable circles of Madrid by penning verses in their own language, of such purity and apparent facility of style, that they were at first universally ascribed to Lope da Vega. From Spain he proceeded to Africa, to satisfy his curiosity by a view of that coast. He is stated to have paid two visits to Rome; and in 1638 he had the honour of being sent to Florence to announce to the grand-duke the birth of the dauphin, afterwards Louis XIV. Among the places he enjoyed at court were those of maître d'hôtel to the king, and introducteur des embassadeurs to the Duke of Orleans. He was elected a member of the French Academy in 1634, and of that of the Umoristi at Rome in 1638. He died May 26, 1648.

With the exception of the early pieces already mentioned, and

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some stanzas addressed to Gaston of Orleans in 1614, Voiture printed nothing in his lifetime; but his French writings were collected after his death, and published at Paris in a quarto volume in 1650, by his nephew M. Étienne Martin de Pinchesne; and they have since been often reprinted. They consist of letters, poems, and a portion of a prose romance entitled 'L'Histoire d'Acidalis et de Zélide.' His Latin verses were first added in an edition of his works published at Paris, in 2 vols. 12mo, in 1729. He is also said to have written easily and correctly in the Italian language, as well as in French and Spanish. In his own day, and for a long time after, Voiture was universally regarded as the model of grace and spirit in writing; the inclination of more recent criticism has generally been to depreciate him, perhaps unduly. Voltaire remarks ('Siècle de Louis XIV.') that he was the first example in France of what is called a bel-esprit; but that his writings have scarcely any other merit. He admits however that that sort of merit was then extremely rare; and he adds that some of Voiture's verses are very fine, though those deserving to be so styled are but few. The Abbé de Castres ('Siècles Littéraires') allows that some of his letters may still be read with pleasure, but not the whole continuously. He complains that the wit is too ambitious and manifestly elaborate, as well as lavished with such prodigality as to dazzle and fatigue more than to please. The writer's constant affectation, the Abbé conceives, is such as to deprive him of all the charm of nature and variety. On the other hand our own Pope, in a finished encomium on Voiture, sent along with a copy of his works to his friend Miss Blount, has said—

> "His easy art may happy nature seem;
> Trifles themselves are elegant in him."

De Castres admits nevertheless that Voiture does not merit all the contempt which it had come to be customary to express for him; and that few writers furnish more examples of fineness and delicacy of thought. Boileau was an ardent admirer of Voiture, and has celebrated him as the great example of elegance of style in the preceding age. He must indeed be regarded as one of the reformers of French poetry—which he had the taste to seek to restore to the simple and cordial style of Marot from the pedantry and affectation into which it had subsequently degenerated; adding at the same time a polish and comparative exactness till then unexampled. He may in this way be considered as the founder of the style which was afterwards carried to perfection by La Fontaine. We had certainly nothing so good of the same kind in English poetry till Prior appeared. In his prose, his wit is often very brilliant and happy, and the diction is probably more flowing and regular than that of any preceding French writer. A conclusion to Voiture's unfinished romance has been written by the Sieur des Barres: it first appeared by itself at Paris in 1677; and it may be seen in an edition of his 'Lettres et autres Œuvres,' 2 vols. 12mo, Amsterdam, 1709, although the 'Biographie Universelle' says it was first published along with Voiture's romance in the Paris edition of 1713. There are at least two English translations of Voiture's Letters: one entitled 'Letters of Affairs, Love, and Courtship, written to several persons of honour and quality by the exquisite pen of M. de Voiture; Englished by J. D.' (*i.e.* J. Davies, as appears from the dedication), 2 vols. 8vo, London, 1657; the other, entitled 'The Works of Monsieur Voiture, translated by Mr. Dryden, Mr. Dennis, Dr. Drake, Mr. Cromwell, Mr. Cheke, Mr. Brown, Mr. Ozell, Mr. Webster; the third edition, revised and corrected throughout by the last edition printed at Paris, addressed to Miss Blount by Mr. Pope,' 2 vols. 12mo, London, 1736. But this is one of Curll's lying title-pages, and the book contains translations of only a very few of Voiture's poems. Among the translations however is one attributed to Pope, which could scarcely have been written by any one else ('Verses occasioned by Mr. Durfy's adding an &c. at the end of his name, in imitation of Voiture's verses on Neuf-Germain'). This translation of the letters does not seem to be so good as that by Davies. Some of the best of Voiture's poems, preceded by a short sketch of his life, with several curious anecdotes illustrative of his character and habits, may be seen in the 5th volume (pp. 193-258) of the collection entitled 'Recueil des plus belles Pièces des Poëtes Français,' 6 tomes, 12mo, Paris, 1752. So lately as in 1806 there was published at Paris, in 2 vols. 12mo, a collection entitled 'Lettres Choisies de Voiture, Balsac, Montreuil, Pelisson, et Boursault.' The letters are preceded by a preliminary discourse and a biographical account of the writers; both anonymous, but known to be, the former by M. Vincent Campenon, the latter by M. Auger; and several both of his Letters and Poems are given in a 12mo volume, entitled 'Œuvres Choisies de Marot, Malherbe, Voiture, et Segrais,' Paris, 1810. See also the 'Liste Alphabétique des Auteurs,' prefixed to Richelet's Dictionnaire; and Baillet, 'Jugemens des Savans,' iv. 248-250.

VOLA'NUS, A'NDREAS, a Polish Protestant author, who acquired great celebrity by his controversy with the Jesuits, and by whom he was attacked with the most bitter violence. He was born in 1530, in the province of Posen, but lived chiefly at Vilna, where he was pastor of the Reformed church, and where he died in 1610, at the age of eighty. Besides his controversy with the Jesuits, he wrote against the Socinians, and had theological disputations with the Lutherans, in which he displayed great talent and learning, but failed in his object, which was to bring about a union between the Augustan and the Helvetian confessions in Poland. Besides a great number of controversial works which he published, and which had in their time a great run in the country, as well as abroad, Volanus is advantageously known as a political writer by his work 'De Libertate Politica seu Civili,' Cracow, 1582.

VOLKOV, PHEDOR GRIGORIEVICH, the founder of the Russian theatre, and son of a merchant of Kostroma, was born February 2nd 1729. He lost his father while young, and his mother married again, but her second husband, Polushkin, a merchant at Yaroslav, proved a kind stepfather to her children. He was more particularly attached to Phedor, her eldest son, and sent him to the Zaikonaspassky Academy at Moscow to learn mathematics and German, and prepare himself for theological studies: but there Volkov was thrown in the way of pursuits very different and far more congenial with his disposition. It was the practice at that seminary for the scholars to get up dramatic recitations and performances, acting sometimes religious pieces or mysteries, and sometimes comedies taken from Molière. Except that he displayed general cleverness, we are not told what progress he made in his other learning, but in the dramatic art he was no sooner a scholar than he showed himself to be a master, and also made rapid proficiency in painting, music, singing, and other accomplishments of that kind. The idea of his studying theology was now given up, while that of his taking to the stage as a profession did not suggest itself either to him or his friends, because there was then no such profession—no public stage in Russia. He was therefore placed by his stepfather, in 1746, in the counting-house of a merchant at St. Petersburg, with whom he soon became a favourite, and who took him to see the Italian operas at the court theatre. To say that Volkov was delighted would but coldly express the rapturous enthusiasm with which he was seized; nor was it at all abated when he afterwards saw some of Sumarokov's pieces performed or recited by the pupils of the 'Cadet Corps.' One of his first objects was to become acquainted with some of the actors of the Court Theatre, to make himself master of Italian, and to obtain a thorough insight into all the business of the stage, with its machinery and various appurtenances. Not least of all is it to his credit, that though he was thus engrossed by his theatrical passion, he did not, distasteful as they were to him, neglect his counting-house duties, or the affairs which his stepfather had entrusted to his management.

Whatever it might have cost him at the time, for this he was amply rewarded by the affectionate reception with which he was greeted by his worthy stepfather Polushkin and his whole family on his return to Yaroslav. Instead of being lectured for his theatrical passion, he was permitted to get up a theatrical performance, after he had sufficiently trained his brothers and some of their acquaintance, and a barn had been converted into a stage with 'real scenes.' All Yaroslav was invited, and all Yaroslav went away in raptures—which were more than mere compliments, for some of the principal inhabitants immediately set on foot a subscription to erect a permanent theatre, of which Volkov was appointed architect, decorator, scene-painter, machinist, manager, director of the orchestra, purveyor of novelties, and dramatic writer. This was the first Russian theatre, the progenitor of those magnificent and colossal edifices of which that country can now boast.

It was not long before the fame of the Yaroslav theatre reached St. Petersburg, and the Empress Elizabeth wished to witness a performance by the Yaroslav actors on her own private stage. They accordingly repaired to Petersburg, and played before the empress Sumarokov's drama of 'Sinav and Truvor.' Their success was complete, and the whole company of youthful actors was retained, although several of them were placed in the 'Cadet Corps,' in order to perfect their education, and some were sent abroad to study the dramatic art and improve their talents.

In 1756 Volkov was ordered to proceed to Moscow, and establish a theatre in that capital; which commission he executed with so much zeal and ability, that within the course of two years the stage was there put upon a very respectable footing, both in point of talent and of scenic representation. Standing high in the favour of the empress, he enjoyed that of the court, and afterwards of her successor Catherine II., who would have conferred on him the rank of nobility, had he not declined that distinction for himself, begging that it might be transferred to his married brother Gabriel. But he did not enjoy Catherine's favour very long, for at the time of her coronation at Moscow, on which occasion he was charged with the superintending the arrangements of some part of the public festivities, he caught a cold that was succeeded by inflammatory fever, which carried him off, April 4th 1763.

Volkov is said to have translated several pieces for the stage, and also to have written some original ones; but as none of them have been preserved, or if in existence have not yet been brought to light, his fame as a dramatist is only traditional. He also made a collection of the biblical dramas of St. Demetrius, metropolitan of Rostov (1651-1709), which he presented to Catherine, who bestowed them on Prince Orlov, who was a great admirer of literary relics and antiquities; but what afterwards became of the manuscripts is not known. (*Entsiklopeditcheskii Leksikon.*)

VOLNEY, CONSTANTIN-FRANÇOIS, CHASSE-BŒUF, COMTE DE, was born February 3rd, 1757, at Craon in Anjou, where his father

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was a distinguished advocate. He was educated at the colleges of Ancenis and Angers. At this time, and till he reached his twenty-fourth year, he bore the name of Boisgirais, invented by his father, to whom the ancestral Chasseboeuf had always been matter of annoyance. His father's wish was that he should study the law; and with this view he came up to Paris in his seventeenth year, having already a small income of 1100 livres (about 45*l.*) of his own, left him by his mother; but he soon exchanged the study of the law for that of medicine; and eventually, on succeeding to a further independent revenue of 6000 livres (240*l.*), he gave up the thought of following any profession. He now, in 1783, set out for the East. After shutting himself up for eight months in an Egyptian convent to study the Arabic language, he spent above two years more in traversing Lower Egypt and Syria; and on his return to France in 1787 he published, in 2 vols. 8vo, his account of the physical and political condition of these countries, and of their geography and antiquities, under the title of 'Voyage en Syrie et en Égypte pendant les années 1783, 84, et 85.' The first edition of Larcher's translation of and commentary on Herodotus had been published at Paris the year before, and had probably done something to awaken a general interest about the subject of Volney's book. Volney also, with the advantages of personal observation, with very considerable learning, and with more acuteness than Larcher, came to support the same view of the trustworthiness of Herodotus which that writer had enforced. On the whole, Volney's was universally received as at once by far the most graphic and spirited, and the most exact and complete description of Egypt and Syria which had yet appeared. A third edition of the work, with considerable additions, appeared in 1800; and there is an English translation of it in 2 vols. 8vo. It was followed the next year by a short tract on the war then carrying on between Turkey and Russia ('Considérations sur la Guerre des Russes et des Turcs'), remarkable for its anticipation of the seizure of Egypt by the French, attempted ten years later; and also for the indiscretion or unusual frankness with which certain facts and questions of the diplomacy of the day were discussed in it; so that it was christened by the wits 'Inconsidérations sur la Guerre,' &c. This tract was reprinted in the 1800 edition of the 'Voyage,' and again by itself in 1808.

Volney, who had some sanguine notions upon new modes of farming, which he wished to have an opportunity of trying on a property he proposed purchasing in Corsica, now got himself appointed by the French government director of the agriculture and commerce of that recently-acquired island; but being elected deputy of the 'tiers état' to the National Assembly for the sénéchaussée of Anjou, he remained for the present in France to take part in the great events about to be transacted there; and he soon after resigned his government office. In the Constituent Assembly, and afterwards in the Convention, of which he was also a member, Volney acted generally with the party of the Girondists, assisting the onward movement till the establishment of the reign of terror in 1793; when, like many of his associates, he began to think that matters had been carried too far; but having a weak voice, he was no orator, and his personal influence in the House was inconsiderable. His history accordingly still continues to be principally that of his literary career. It appears that in 1788 he had commenced at Rennes a paper called 'La Sentinelle.' In 1790 he gave in to the Académie des Inscriptions an essay for a proposed prize on the subject of the Chronology of the Twelve Centuries preceding the Invasion of Greece by Xerxes. Although he had no competitor, the prize was not awarded to him; but the essay was afterwards published by Naigeon in the 'Encyclopédie Méthodique.' In September 1791 he presented to the National Assembly his famous 'Ruines, ou Méditations sur les Révolutions des Empires;' the work in which he first announced those peculiar views as to the symbolical character of the Christian and other religions (similar, as has been observed, to those developed by Dupuis in his 'Origine des Cultes,' probably known to Volney, though not yet published), to which his name principally owes its popular notoriety. There are numerous French editions of the 'Ruines,' and there is also a wretched English translation of the work, which has been often printed. It contains many striking and ingenious views and some eloquent writing, though extravagant and absurd in its leading principles. Soon after it appeared, Volney retired to Corsica to cultivate a property which he had purchased there; but the insurrection headed by Paoli compelled him to leave the island in the spring of 1793. It was during this visit to Corsica that he first became acquainted with Napoleon Bonaparte, then an officer of artillery.

On his return to Paris, Volney published in the 'Moniteur' of the 20th and 31st of March a 'Précis de l'État de la Corse.' In 1793 he published his well-known brochure (generally printed with his 'Ruines'), entitled 'La Loi Naturelle, ou Catéchisme du Citoyen Français,' or otherwise 'Principes Physiques de la Morale,' a title which sufficiently explains its spirit and object. It is a clear and comprehensive exposition of such a system of ethics as can be reared on the theory of materialism. Volney was now sent to prison by Robespierre as a royalist, and remained in confinement for about ten months; he regained his liberty on the overthrow of Robespierre by what is called the revolution of the 9th Thermidor (27th July 1794). Soon after he was appointed professor of history in the newly-established École Normale; and here for about a year he delighted crowded audiences by his brilliant lectures, which were taken down as they were delivered, and have been several times printed. In 1795 he drew up, at the request of the government, a series of 'Questions de Statistique à l'Usage des Voyageurs,' which were reprinted in 1813. This year also he published the first of his works on a subject which for the rest of his life engaged much of his attention—a tract entitled 'Simplification des Langues Orientales, ou Méthode nouvelle et facile d'apprendre les Langues Arabe, Persane, et Turke, avec des Caractères Européens.' His notions upon this subject were opposed by Langlès, Silvestre de Sacy, and other orientalists, but he never himself relinquished them; and he had the satisfaction, a few years after this, of having an important testimony borne at least to the learning and ingenuity he had shown in explaining and applying them, by the Asiatic Society at Calcutta, which in 1798 elected him one of its honorary members.

The École Normale was suppressed in 1795; upon which Volney proceeded to the United States of America. He was well received by Washington, then president; but his residence became less comfortable after the commencement, in 1797, of the presidency of John Adams, whom he is said to have offended by some severe things he had said of his work on the 'Constitution of the United States;' and in the spring of 1798 he quitted America and returned to France. While residing in New England he had been attacked by Priestley in his 'Observations on the Progress of Infidelity;' and he replied in a pungent letter, which he caused to be translated into English and sent to the press. During his absence he had been elected a member of the Institute. Ever since they became acquainted in Corsica, Volney and Bonaparte had been good friends; it is said that it was by Volney's advice that Bonaparte was dissuaded from going, in the beginning of 1794, to offer his services as a military man to Turkey or Russia; and Volney is supposed to have had, soon after his return from America, a share in the contrivance and preparation of the revolution of the 18th Brumaire (9th of November 1799), which placed Bonaparte at the head of affairs. Bonaparte wished him to be one of his colleagues in the consulate; but he refused both that and the ministry of the interior, and would only consent to be nominated to a seat in the senate. From this date an alienation began to take place between the two; their first open difference was on the subject of the church, the restoration of which as one of the establishments of the state Volney conceived to be a very foolish proceeding; but their notions upon all other matters also ran in opposite directions. When Bonaparte assumed the imperial title, Volney offered the resignation of his senatorial dignity; he was prevailed upon to retain his seat, but he seldom attended after this, and when he did he joined the small minority of the body which Napoleon contemptuously called the "idéologues," "hommes speculatifs," and other such names. He subsequently however accepted the titles of comte and commandant of the Legion of Honour. In 1803 he published, in 2 vols. 8vo, his 'Tableau du Climat et du Sol des Etats-Unis d'Amérique,' a work which sustained the reputation he had acquired by his 'Travels in Egypt and Syria,' though it is now of no value. His next work was a 'Rapport fait à l'Académie Celtique sur l'Ouvrage Russe de M. le Professeur Pallas, Vocabulaires comparés des Langues de toute la Terre,' which appeared in 1805. In 1808 he recast his 'Essay on the Chronology of the Early Ages,' and republished it under the title of 'Supplément à l'Hérodote de Larcher.' This is a tract of only eighty pages, in which he fixes the date (B.C. 625) of the great solar eclipse stated to have been foretold by Thales [ALYATTES; THALES]; and also that of the capture of Sardis and fall of the Lydian kingdom (B.C. 557). That and another work, entitled 'Chronologie d'Hérodote,' which he published the following year, involved Volney in a controversy with Larcher, whom he had attacked with much asperity, provoked perhaps in part by the complete change of opinion as to religion which Larcher, formerly as decided an infidel as himself, had avowed in the second edition of his 'Herodotus,' published a few years before. Volney however suppressed most of the personalities originally contained in these two works when he reprinted them in 2 vols. 8vo, in 1814, along with an examination of the antiquities of Persia, India, and Babylon, under the title of 'Recherches Nouvelles sur l'Histoire Ancienne.'

In 1810 Volney married his cousin, formerly Mademoiselle de Chasseboeuf, between whom and himself there had existed an early attachment, but who had married while her lover was abroad, and was now a widow. Upon this occasion he removed from the small house in the Rue de la Rochefoucauld, in which he had resided since his return from America, to a fashionable mansion, with a large garden, which he bought in the Rue de Vaugirard. Volney was one of the senators who voted in favour of the decree passed the 2nd of April 1814, for the deposition of Bonaparte; and on the 4th of June following he was elevated to the peerage by Louis XVIII. It may be conceived from all this, that his early political ardour had now considerably abated. But he showed that some of his old opinions were still the same as ever by a pamphlet entitled 'Histoire de Samuel, Inventeur du Sacre des Rois,' which he published in 1819, when preparations were making for the coronation of Louis at Rheims, and in which he treated the character of Samuel and of the Hebrew Scriptures in general with equal freedom. It is said that Louis himself, who in private used to profess a very easy liberalism, both in religion and in politics, read this inquiry with not a little relish. Volney's

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last publication appeared the same year, a tract which he dedicated to the Asiatic Society, entitled 'L'Alphabet Européen appliqué aux Langues Asiatiques.' He also read to the Academy, in 1819, a 'Discours sur l'Étude Philosophique des Langues;' and the collection of 'Œuvres Complètes,' published in 8 vols. 1820-1826, contains two letters to M. le Comte Lanjuinais, 'Sur l'Antiquité de l'Alphabet Phénicien,' dated also in that year. The last work he prepared for the press was an octavo volume, entitled, 'L'Hébreu simplifié,' which appeared immediately after his death. All his acknowledged writings have now been mentioned except a paper entitled 'Vues Nouvelles sur l'Enseignement des Langues Orientales,' and another entitled 'Etat Physique de la Corse,' both printed in the eighth volume of his collected works. But he was also a considerable contributor anonymously to the 'Moniteur' and the 'Revue Encyclopédique.'

Volney died on the 25th of April 1820. The above facts are chiefly abstracted from an excellent though somewhat partial memoir of him, in the 'Biographie Universelle,' by M. Durozoir.

VOLPA'TO GIOVA'NNI, a distinguished Italian engraver, was born at Bassano in 1733. He was first employed in tapestry embroidery, an art which he learnt from his mother; but he at the same time occasionally occupied himself with engraving, which he acquired without instruction, and he published some prints under the assumed name of Renard. The success of these prints was sufficient to induce him to adopt engraving as a profession, and he accordingly fixed himself in Venice, where he became the pupil of the celebrated Bartolozzi. Volpato engraved many good prints after several Venetian masters, but his best works were engraved after Raffaelle and other masters at Rome, where he finally settled. He was employed as its principal engraver by a society of dilettanti which undertook to re-engrave all the works of Raffaelle in the Vatican. Volpato engraved on a large scale seven of the great works of Raffaelle in the so-called stanze; an eighth, 'The Mass of Bolsena,' was engraved by his pupil and son-in-law Raphael Morghen. The prints were published coloured as well as plain, and are a very valuable set of engravings. He published in the same style the Farnese Gallery of Annibal Carracci; and many other celebrated works of the great Italian masters. He published also many coloured landscape etchings of Roman views, &c., in partnership with P. du Cros. Another of his great works is a set of fourteen views of the galleries of the Museo Clementino, with all its works of art. He engraved also two prophets and two sibyls from those of Michel Angelo in the Sistine Chapel. His prints are remarkably numerous considering their scale and the style in which they are executed. Huber, who wrote before the death of Volpato, enumerates, as his principal works, 166 engravings. He and his son-in-law Morghen were the best engravers in Italy at the end of the 18th century. Volpato died at Rome August 21, 1802.

VOLPI, GIAN ANTONIO, born at Padua in 1686, studied in his native town, and became a good Latin and Greek scholar. In 1717 he and his brother Gaetano Volpi established a printing-press in their house for the purpose of bringing out correct editions of classic authors, and they engaged for their assistant the printer Giuseppe Comino. This press—known by the name of Volpi-Cominiana, produced among others a valuable edition of Catullus with copious notes. The edition was much commended by scholars, and the city of Verona struck a gold medal, which was presented to Volpi: the title is, 'Caius Catulus Veronensis et in eum Jo. Antonii Vulpii novus Commentarius,' 4to, Padua, 1737. Volpi afterwards edited Tibullus and Propertius. He translated from the Greek into Italian the dialogue of Zacharias Scholasticus; he wrote a disquisition on the satire of the Romans: 'Liber de satyræ Latinæ natura et ratione, item paraphrasis perpetua et commentarius uberrimus in X satyram Juvenalis,' Padua, 1744; he edited the poems of Sannazaro, with a biography of the author; he published a new edition of Dante; and he wrote three books of Latin poems, to which he added those of his ancestor and namesake Gian Antonio Volpi, the elder, who was bishop of Como and was one of the Fathers of the Council of Trent. Volpi was for many years professor of philosophy and of rhetoric in the University of Padua. In his old age he became blind, and he died in 1766. His brother Gaetano Volpi edited Sallust in 1722, and he was an active assistant to his brother at the press. He wrote an account of their joint labours: 'La Libreria dei Volpi e la Stamperia Cominiana.' Giuseppe Comino having died in 1752, his son Angelo Comino continued to carry on the business. Another brother of Volpi, named Giuseppe, undertook the continuation of Cardinal Corradini's great work, 'Vetus Latium profanum,' which he completed.

VOLTA, ALESSANDRO, was born at Como in 1745, of a noble family, and was educated in that city. In 1774 he was appointed professor of natural philosophy in the University of Pavia, and while he held that chair he made the discoveries which have immortalised his name.

It appears that in his youth he had a taste for letters, and among his effusions is a poem, in Italian, on Saussure's journey to Mont Blanc: he also composed one in Latin, which treats of the principal phenomena of chemistry. This taste did not however continue, and the bent of his mind was afterwards decidedly in favour of the sciences connected with electricity.

In 1777 Volta made an excursion into Switzerland, and three years afterwards he travelled through Tuscany. During the latter journey he observed and drew up a description of the flame which appears to issue from the ground about 40 miles from Florence, on the road to Bologna. In 1782 he travelled through Germany and Holland, and made a visit to England, where he became known to Sir Joseph Banks and the most distinguished philosophers of the country. He returned through France, and he is said to have then introduced into Lombardy the culture of the potato, which he had observed in Savoy.

When Bonaparte first entered Italy, in 1796, Volta was one of the persons appointed by his fellow-citizens to solicit the protection of that general, who afterwards took every opportunity of conferring honours upon him. He caused him to be named a deputy from the University of Pavia to a congress which was held at Lyon for the purpose of electing a president of the Italian republic; and in 1801 he invited him to Paris, in order that he might repeat before the members of the Institute his experiments with the *pile* which he had invented. On this occasion that learned body presented Volta with a gold medal, and elected him one of its foreign associates. Bonaparte also made him a member of the Legion of Honour, and conferred on him the order of the Iron Crown, with the titles of count and senator of the kingdom of Italy. He had been elected a Fellow of the Royal Society of London in 1791.

In 1804 Volta was allowed to resign his professorship; and, giving up his studies, he spent the rest of his life at his native town, Como. Here he was seized with a fever, which, after an illness of only two days, terminated fatally on the 5th of March 1827. He married in 1794, and by his wife he had three children, whose education he himself superintended. His life was one of uniform piety, and he died sincerely lamented by every friend of science, particularly by his fellow-citizens, who struck a medal and erected a monument to his memory.

In proof of the inclination of Volta in favour of the physical sciences, it may be observed, that when he was only eighteen years of age he corresponded with the Abbé Nollet on the subject of electrical phenomena, and that six years afterwards (1769) he addressed to Beccaria a dissertation in Latin, entitled 'De Vi Attractivâ ignis Electrici.' In 1775, while pursuing some experiments on the non-conducting property of wood when impregnated with oil, he was led to the construction of his 'electrophorus,' an instrument consisting of two circular plates of metal having between them one of resin: the upper plate was furnished with an isolating handle of glass, by which it was to be raised from the plate of resin; and the latter being excited by friction, the whole constituted a kind of electrical machine. An account of it was given in Rozier's 'Journal de Physique' for 1776, and Dr. Ingenhouz afterwards explained its principles on the Franklin theory of positive and negative electricity. ('Phil. Trans.,' 1778.)

The efforts of Volta to improve the electrophorus led him in 1782 to the discovery of the instrument which he designated an electrical condenser. This is rather a variation of the former instrument, a plate of marble or varnished wood being substituted for the resin between the conductors. A wire being brought to the upper conductor from the object in which a faint degree of electricity exists, after a time the conductor, on being lifted up by the glass handle, is found to have received from the object a considerable quantity of electricity. An account of this instrument was given by Volta himself, in the 'Philosophical Transactions' for the same year (vol. lxxii.); and it is there stated that he had succeeded in ascertaining by it the existence of negative electricity in the vapour of water, in the smoke of burning coals, and in the gas produced by a solution of iron in weak sulphuric acid. With this instrument Volta employed an electrometer consisting of two pieces of straw suspended in a glass jar, from the stopper; these diverged from each other on bringing an electrified body in contact with a ball of metal connected with the stopper; and by means of a graduated scale, the intensity of the electricity was measured.

In 1777 Volta invented the elegant apparatus which is called the hydrogen lamp; it is constituted by a stream of hydrogen gas, which is made to issue through a small aperture by means of the pressure of a column of water, and the gas is fired by the spark from an electrophorus placed below it. About the same time he discovered a process for determining the proportions between the two gases, oxygen and azote, which constitute common atmospherical air; this is accomplished by introducing a given quantity of hydrogen gas into a glass tube with a certain quantity of atmospherical air, and firing it by the electrical spark: the quantity of oxygen was indicated by the diminution of the volume. He also invented the instrument which has been called the electrical pistol.

But the discovery by which the name of Volta is chiefly distinguished is that of the development of electricity in metallic bodies. A series of experiments judiciously devised and skilfully conducted led him to the knowledge of this principle, the applications of which have since produced such important consequences.

Galvani had given the name of animal electricity to the power which caused spontaneous convulsions in the limbs of frogs when the divided nerves were connected by a metallic wire [GALVANI]; but Volta observing that the effects were far greater when the connecting medium consisted of two different kinds of metal, inferred from thence that the principle of excitation existed in the metals, and not in the nerves of the animal; and he assumed that by their contact there was

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developed a small quantity of the electrical fluid, which, being transmitted through the organs of the frog, produced the convulsive movements. These discoveries Volta communicated to the Royal Society of London in two letters addressed to Mr. Cavallo, which were published in the 'Philosophical Transactions' for 1793; and in the following year he had the honour of receiving the Copley medal, in gold, which was awarded to him by the society. In the first letter it is stated that when different metals are placed near each other, with a saline liquid between them, there is produced a disturbance of electrical equilibrium, one metal giving a portion of its natural electricity to the other, so that the latter becomes positively and the former negatively electrical; the use of the liquid being to transfer the electricity from one metal to the other. But in the second letter Volta states that he considers all conductors of electricity to be divided into two classes, one dry and the other moist; and he assumes that electricity is excited when two conductors of either of these classes are in contact with one of the other class: an idea apparently at variance with that of the supposed actions of unlike metals on one another.

Repeated experiments, followed up during seven years, led Volta at length to the invention of what is designated an electrical battery: it consisted of a series of cups disposed in the circumference of a circle; each cup contained a saline liquid, in which were placed, on their edges, a plate of zinc and one of silver; and the upper edge of the silver plate in each cup was connected by a wire with that of the zinc plate in the next. This apparatus, which was called a 'corona,' was superseded by one formed on the same principle with respect to the alternations of metal plates, which is called the Galvanic or Voltaic pile. Volta's account of his researches concerning the development of electricity by the pile was sent to the Royal Society in the year 1800; but, in consequence of the war between Great Britain and France, one portion of the account could not be sent till some months after the first had been received; and in the interval the pile was constructed, and many experiments were made with it in this country. The paper appeared however in the 'Philosophical Transactions' for that year (vol. xc.), in the form of two letters addressed to Sir Joseph Banks.

It is remarkable that Volta, during the remainder of his life, confined his experiments with the pile to such as concern its action on the animal body, and he does not appear to have made any use of it as an instrument of chemical analysis; even the decomposition of water by it was first effected by Messrs. Nicholson and Carlisle. He always maintained the opinion that an electrical process took place in the pile, and that a chemical action was merely incidental; while the English experimentalists in general considered the latter as essential to the production of the effects, and to arise from the oxidation of the metals by the saline liquid: they found that the pile does not act when pure water is interposed between the plates, and that its action ceases when the apparatus does not continue to receive a supply of oxygen. The latest researches have shown that the effects of the pile are partly electrical and electro-magnetical, and partly chemical: to the former class are referred muscular contractions and the deviations of magnetised needles; and to the latter the decompositions of material substances. It may be observed here, that Volta supposed the heart and the other involuntary muscles to be incapable of being excited by galvanic action—an opinion which has been found to be erroneous.

By the faculty of skilfully combining experiments, and a profound sagacity in perceiving the consequences which might be deduced from them, Volta was enabled to make many important discoveries; but it is remarkable that he often held unfounded opinions of the causes of the phenomena, and he does not appear to have pursued any of his researches so far as to arrive at mathematical precision in his results. Thus he erroneously ascribed the properties of his electrophorus and condenser to the effects of an electrical atmosphere which he supposed to exist about the surfaces of bodies; and he deceived himself in considering his electrometer to be capable of measuring with accuracy the intensity of electricity in bodies; when, for this purpose, it was in reality far inferior to the torsion balance of Coulomb. By a series of experiments he succeeded in discovering the influence of conductors on the preservation and transmission of electricity; but it was reserved for the last-mentioned philosopher to determine by experiment and by mathematical analysis the exact laws of the dissipation of electricity from bodies in contact with air, its density in spheres of different magnitudes, and also at different parts of an imperfectly insulating body, and the influence of points in facilitating its transmission. An inattention to accuracy of investigation is considered as the cause that Volta lost the opportunity of discovering the true cause of the development of electricity in the evaporation of water, which is the most important circumstance in the electrical phenomena of the atmosphere.

A collection of the works of Volta, dedicated to Ferdinand III., grand-duke of Tuscany, was published, in 1816, at Florence, under the title, 'Collezione delle Opere,' &c., in 5 vols. 8vo.

VOLTAIRE, FRANÇOIS-MARIE AROUET DE, was born at Châtenay, near Sceaux, on the 20th of February 1694. His baptism was deferred to the 22nd of November in the same year, on account of his feeble health. His father François Arouet was Trésorier de la Chambre des Comptes, and his mother Marguerite Daumart belonged to a noble family of Poitou. Voltaire was the younger of two sons. He was educated at the college of Louis le Grand, then under the direction of the Jesuits. His character must have already developed itself, if the story is true that Father Lejay, one of his instructors, predicted that he would be the Coryphæus of deism in France. On leaving college he was introduced by his godfather, the Abbé Châteauneuf, to Ninon de l'Enclos, who was much pleased with his lively manners, and bequeathed him a legacy of two thousand francs for the purchase of books. The abbé also introduced him to that brilliant society in Paris, consisting of the Duc de Sully, the prince of Conti, the grand-prior of Vendôme, the abbé de Chaulieu and others, whose conversation confirmed the youth in those loose principles which he had already imbibed. But he was not entirely engrossed by the pleasures of Paris; he had already sketched his tragedy of 'Œdipe,' and in 1712 he was an unsuccessful candidate for a poetical prize which was awarded by the French Academy. In order to detach him from the society of Paris, his father sent Voltaire, in 1713, with the marquis de Châteauneuf, who was ambassador in Holland. Here he fell in love with a daughter of Madame Dunoyer, an intriguing woman, who had left France for Holland to escape from her husband, and had embraced the Protestant religion. It is not clearly stated why the mother disapproved of the mutual affection of her daughter and Voltaire, but she complained to the ambassador, and printed the correspondence of the two lovers. Voltaire was sent back to France, and with difficulty reconciled to his father, who complained of the libertinism of his younger son as much as of the Jansenist opinions of the elder.

Voltaire was now placed with a procureur, but the practice of the law was intolerable to a man of his tastes and temperament, and he soon left it. A friend of the family, M. de Caumartin, obtained his father's consent to take Voltaire with him to Saint-Ange. Here he met with the father of M. de Caumartin, who had been familiar with the court of Henri IV. and the distinguished persons of that king's reign. Voltaire was delighted with his anecdotes and conversation, out of which grew the idea of the 'Henriade.' He returned to Paris with his project of an epic poem, and his next step was into the Bastille. Louis XIV. had just died, and his memory was attacked by numerous satirical verses. Voltaire, who was then twenty-two years of age, was well enough known to be suspected as the author of some of these verses, and without further evidence he was imprisoned. In his confinement he sketched his poem of the 'Henriade,' under the title of 'La Ligue,' and completed his tragedy of 'Œdipe.' He was soon released by the Regent Duke of Orleans, who was satisfied of his innocence. It is said that about this time he took the name of Voltaire. The tragedy of 'Œdipe' was played in 1718, and was successful, but the author was first compelled by the judgment of the actors to insert a frigid love episode in the 'Œdipe,' in compliance with the taste of the times. In this, his earliest work that is worthy of his reputation, Voltaire commenced that war against the priesthood which he maintained with unabating perseverance to his dying day. The two following verses have been quoted as the manifestation of that hostility to the ministers of religion which became his ruling passion:—

> "Nos prêtres ne sont pas ce qu'un vain peuple pense,
> Notre crédulité fait tout leur science."

In 1721 Voltaire accompanied Madame de Rupelmonde to Holland, and on the way visited Jean Baptiste Rousseau, who was then at Brussels. Voltaire took the opinion of Rousseau on his poem of the 'Ligue,' and read to him the 'Epître à Uranie.' Rousseau re-paid the compliment by reciting his 'Ode to Posterity,' which Voltaire told him would never reach its address. The story may not be true, but it is at least characteristic of Voltaire. They parted bitter enemies; and from that time Voltaire was the object of Rousseau's implacable hatred.

In 1724 the play of 'Mariamne' appeared, and shortly after the 'Henriade,' under the title of 'La Ligue,' but without the author's consent. The poem had been read by Voltaire to his friends, in order to have the benefit of their criticism, and an imperfect copy of it had been surreptitiously obtained by the Abbé Desfontaines, and printed with some additional verses. The author however could not obtain permission to print it himself, for there were various passages which gave offence to the priesthood. This is the statement in the 'Biographie Universelle,' but it is said in Marmontel's preface to the 'Henriade,' that the first edition of it was printed at London in 1723, and that as Voltaire could not see it through the press, it is full of blunders and transpositions, and also contains considerable blanks (lacunes). It is not suggested that this edition was surreptitious, though it may have been.

A personal adventure, the particulars of which are unimportant in a general sketch like this, led to a quarrel with his friend the Duc de Sully, and shortly after to a second visit to the Bastille, where Voltaire was confined some months. On being released, he was ordered to leave the country, and he came to England, where he found a state of opinion more congenial to his own than in France. The writings of Woolston, Tindal, Collins, and others of the same class, were then in vogue; freethinking opinions were generally diffused; and besides this, the discoveries of Newton and the philosophy of Locke had given an impulse to men's minds in England,

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which placed this country at that time in a higher position with respect to the rest of Europe than she had previously occupied. Voltaire had suffered injustice in France from the arbitrary exercise of power; and he had a foretaste of what he might expect from the intolerance of the church. In England he saw a country in which personal liberty was secure, and in which the priesthood had lost the power of persecution. His residence in England, and the society which he saw, exercised a strong influence on him, but it was the religious rather than the political freedom of England which he admired. His notion of liberty was the liberty of writing against priests and religion. In England he wrote his tragedy of 'Brutus,' and in 1726, according to Marmontel's preface, appeared the first edition of the 'Henriade' which the author himself superintended. It was printed at London, with a dedication in English, by the author, to Queen Caroline, the wife of George II. The edition bears the date 1728, and not 1726, which is a manifest mistake of Marmontel. The work was published by subscription, and produced the author a considerable sum of money. In England also he sketched the 'Lettres Philosophiques,' called also the 'Lettres sur les Anglais,' which appeared some time after. His residence in England was about three years.

Voltaire returned to Paris, and for some time lived a quiet life, dividing his time between literary labour and commercial speculations, which turned out profitable. He also gained some money in a lottery. In 1730 the celebrated actress Adrienne Lecouvreur died, and the usual rites of sepulture were refused to her because she was an actress. Voltaire wrote some verses on the mode in which she was buried, full of indignant invective, and immediately withdrew to Rouen, pretending that he was going to England in order to avoid a third visit to the Bastille, which he apprehended. At Rouen he printed his 'History of Charles XII. of Sweden,' for which he had collected materials during his residence in England; and also his 'Lettres Philosophiques.' The publication of the Lettres raised a fresh storm, the violence of which seems to have been quite disproportionate to the occasion: they are not the works of Voltaire which even his enemies could most complain of. Voltaire got out of the way in order to avoid a fresh exile, which was denounced against him. His friends however convinced those in authority that the publication of the Lettres was owing to the treachery of a binder, and Voltaire obtained permission to return to Paris. But the 'Epître à Uranie,' which had been long in manuscript, was now printed, and the author was threatened with a fresh prosecution, which he avoided by disingenuously disavowing it, and attributing the work to the Abbé de Chaulieu, who had been dead for some time. To escape all further trouble, Voltaire determined to retire for a time from Paris. His own successful speculations, and what he had inherited from his father and his brother, had given him a handsome fortune. He had also formed a connection with Madame du Chastellet, the wife of the Marquis du Chastellet, a woman, though fond of pleasure, possessing acquirements which are very unusual in her own sex, and not common in the other. [CHASTELLET, MARQUISE DU.] Her studies were geometry and metaphysics, but she could relish poetry and polite literature. She retired with Voltaire to Cirey, on the borders of Champagne and Lorraine, where they led a life of study and retirement, interrupted and varied by an occasional quarrel. At Cirey Voltaire wrote several of his plays, 'Alzire,' 'Mahomet,' 'Mérope,' and others; and he collected materials for the 'Essai sur les Mœurs et l'Esprit des Nations,' which, with all its defects, is one of his best works. Here also he finished his 'Pucelle,' which he had commenced some time before. Several fragments of it had been circulated before he left Paris.

It was in the year 1736, during his residence at Cirey, that a correspondence commenced between Prince Frederick, the son of Frederick William, king of Prussia, and Voltaire; it began by Frederick writing to him to express his admiration, and to solicit the favour of Voltaire's literary counsel. Voltaire's residence at Cirey was not uninterrupted. He visited Paris, and also on several occasions left France, but his movements are not easily traced. Voltaire was at Brussels with Madame du Chastellet, in 1740, when Frederick William died, and he soon received an invitation from his successor Frederick to visit him. The first meeting of the new King of Prussia and Voltaire took place at a small château near Cleves, and is described by Voltaire in his amusing Mémoires. When Frederick was prince-royal, he had written a treatise entitled 'Anti-Machiavel,' which he sent to Voltaire, who was then at Brussels, to correct and get it printed. Voltaire had given it to a Dutch bookseller, but on the accession of Frederick, seeing what his political schemes were, and anticipating, as he says, the invasion of Silesia, he suggested to his majesty that this was not precisely the time for the 'Anti-Machiavel' to appear, and he obtained the king's permission to stop the publication, for which purpose he visited Holland. But the bookseller's demands were high; and the king, who did not like parting with his money, and was at least not sorry to see his work printed, preferred having it published for nothing to paying anything in order to stop the publication. This is Voltaire's account of the transaction. While Voltaire was in Holland the Emperor Charles VI. died, and Frederick began to make preparations for his campaigns. Voltaire visited him at Berlin, but on Frederick's setting out for Silesia, he returned to Brussels. From Brussels he went to Lille, where his tragedy of 'Mahomet' was acted (1741), but though he had at first obtained the permission of the Cardinal de Fleury to have it acted at Paris, the representation was prevented by the intrigues of some zealots, who saw or affected to see in it an irreligious tendency. 'Mahomet' was not acted at Paris till 1751.

On the death of Cardinal de Fleury, in 1743, Voltaire aspired to fill his place in the Académie Française. The King Louis XV., his mistress the Duchess of Châteauroux, and the public were in his favour; but Maurepas, the secretary of state, was opposed to him, and successfully intrigued with Boyer, afterwards bishop of Mirepoix, to exclude Voltaire from the Académie. Boyer represented to the king that it would be a scandal for such a profane man as Voltaire to succeed a cardinal; and the king yielded to his representations.

At this crisis France was threatened both by Austria and England, and it was thought prudent to secure the alliance of the King of Prussia. The Duc de Richelieu and the favourite mistress conceived the design of sending Voltaire to him, and, the better to conceal the object of the mission, Voltaire made his quarrel with Boyer a pretext for leaving France. The king approved of the scheme, and Voltaire, who was well furnished with money for his journey, set out for Berlin by way of Holland. He was well received by Frederick, who was then living at Potsdam the kind of life which he continued ever after his accession to the throne, and which Voltaire has depicted so inimitably in his Mémoires. His mission was to sound Frederick as to his views, and he succeeded in drawing from him a favourable declaration. Voltaire returned to Paris, having executed his commission better than most diplomatists, as the event showed: in the following spring Frederick made a new treaty with Louis, and advanced into Bohemia with one hundred thousand men, while the Austrians were engaged in Alsace. But Voltaire was left without his reward. The mistress was vexed that all Voltaire's letters from Berlin had passed through the hands of Madame du Chastellet, instead of her own: she revenged herself by causing the dismissal of M. Amelot, the minister for foreign affairs, from whom Voltaire had received his instructions, and Voltaire's hopes were thus disappointed.

The mistress herself was soon dismissed; and on her death, which followed shortly after, it was necessary for Louis to have a new favourite, and Mademoiselle Poisson, subsequently known as Madame de Pompadour, filled the vacant place. Voltaire was already acquainted with her, and, as he says, was in her confidence. Through her interest he was made one of the forty members of the Académie, in the place of Bouhier (1746): and he was also appointed historiographer of France, and received the place of gentilhomme ordinaire de la chambre du roi. "I concluded," says Voltaire, "that to make the smallest fortune, it was better to say four words to the mistress of a king than to write a hundred volumes."

During their residence at Cirey, Voltaire and Madame du Chastellet occasionally visited King Stanislaus at his little court of Luneville, which Voltaire has sketched in his usual happy way. Madame du Chastellet died in the palace of Stanislaus (August, 1749), a few days after having been brought to bed. Voltaire returned to Paris, and resumed his literary labours. King Frederick, who had not been able to induce him to visit Prussia during the lifetime of Madame du Chastellet, now renewed his invitation, and after some hesitation Voltaire went to him in 1750. He had apartments assigned to him at Potsdam, a pension of 20,000 francs, a chamberlain's gold key, and a cross of merit. His duties were to correct his majesty's writings, which was rather an irksome occupation; and Voltaire could not always prevent expressions escaping him which were reported to the king, and were far from complimentary. To correct Frederick's French verses without laughing at them was impossible. The history of his residence in Prussia is briefly sketched in Voltaire's 'Mémoires.' Voltaire at last got away, "with a promise," as he says, "to return, and the firm resolution never to see him again:" his residence in Prussia was three years. On his return, an odd adventure befel him at Frankfort. He was arrested by a person named Freytag, the resident of the King of Prussia at Frankfort, who demanded of him, in his barbarous French, "l'œuvre do poëshie" of the king his master. A few copies of this precious volume of Frederick's poetry had been printed privately and distributed by the king among his favourites: Voltaire had been honoured with one. The poetry had been left behind at Leipzig, and Voltaire was obliged to wait at Frankfort till it came, when it was delivered up to the resident. Frederick, well knowing Voltaire's character, probably feared that he would make some use of the book of poetry to his prejudice, as it contained many satirical reflections on crowned heads, and other persons. Even after the surrender of the book, Voltaire and his niece Madame Denis, who had joined him at Frankfort, were detained by Freytag on some miserable pretexts, and kept prisoner in an hotel for twelve days. He was robbed of part of his property, and compelled to pay the expenses of his detention. At last orders came from Berlin, and Voltaire and his niece were allowed to continue their journey to Mayence. It was not long after this adventure of Frankfort, while the memory of the treatment which he had received from the King of Prussia was fresh, that Voltaire wrote those 'Mémoires' which are disgraceful to himself, and affix infamy on the name of Frederick. It is said that he kept the manuscript by him, but that two copies were made without his knowledge, a statement which is not credible. Upon his subsequent reconciliation with the king, it is said that he burnt

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the manuscript; but one of the two copies, thus surreptitiously obtained, was printed among his posthumous works.

After a short time Voltaire fixed himself at Colmar for a few months (1754), while Madame Denis was at Paris for the purpose of ascertaining if he could safely return there. A new trouble now befel him. A Dutch bookseller, who had obtained in some way, but it is not said how, an unfinished manuscript of the 'Essai sur les Mœurs et l'Esprit des Nations,' published it under the title of 'Abrégé d'Histoire Universelle, par M. de Voltaire.' Some parts which had been purposely suppressed by the Dutch publisher made the work appear an attack on crowned heads and priests. Voltaire got the genuine manuscript from Paris, and showed by a comparison of the two manuscripts, formally drawn up by a notary, that the passages had been suppressed with a malignant design to injure him. This story is in many respects very improbable: Voltaire had never had any scruples about publishing his works under assumed names, or denying the authorship of anything when it suited his purpose; and it is not easy to conjecture how his manuscript should get abroad without his consent, or that the real manuscript should have been left at Paris, and that he should be able to recover it. The difficulty is hardly diminished if we assume that Voltaire had possessed two copies of the manuscript. In fact, the mode in which this manuscript fell, as it is said, into the hands of the Dutch publisher, is left unexplained.

At length wearied with his rambling, unsettled life, after spending a few years in the territory of Lausanne and in that of Geneva, he bought an estate at Tourney and another at Ferney, both in the Pays de Gex, and he finally settled at Ferney, where he spent the last twenty years of his life in as much tranquillity as his character would allow. He rebuilt the house, laid out gardens, kept a good table, and had crowds of visitors from all parts of Europe. His passion for the stage was unabated. He had a small theatre, in which he sometimes acted himself, and occasionally procured the services of the first actors of the day. He was also a benefactor to the neighbourhood. A little town grew up around him out of a miserable village; new houses were built at his own cost; and he encouraged and produced a body of skilful artisans who became celebrated through all Europe. He even rebuilt the church at his own expense. But his hasty proceedings in this matter brought him into difficulties. He had neglected certain necessary forms in his demolition of the old church, and ordered a large wooden crucifix, which stood in front of the porch, to be thrown down. He even went so far as to preach a sermon in the church against theft. Complaint was made to the bishop of the diocese of these irregularities, and Voltaire, in order to quiet matters, went through the ceremony of taking the communion in the church of Ferney; an act of undoubted hypocrisy, which however was not the only one of which he was guilty. In the following year, 1769, the bishop of Annecy had forbidden all priests to confess him, give him absolution, or allow him to take the communion. Upon this Voltaire took to his bed, pretended he was dying, and compelled a Capuchin to administer to him all the offices of the Roman Catholic Church which a true believer could claim. The whole farce was certified on the spot by a notary. The philosophers of Paris, whose anti-religious opinions went beyond those of Voltaire, looked on him with contempt, and all pious Christians were shocked by the hypocritical impiety of an old man who was now upwards of seventy years of age.

During his long residence at Ferney, Voltaire's literary activity was untiring. His rancour against priests and the Christian religion was now grown inveterate; and in the retirement of his old age he poured forth an unceasing torrent of ridicule, invective, and ribaldry against all that believers in revelation hold most sacred, and which those who refuse their belief generally treat with decent respect. His works appeared under various names, and he never scrupled to disavow them when he found it convenient, though such disavowals must have been useless, inasmuch as nobody can mistake the authorship of anything that Voltaire has written. The poem of the 'Pucelle,' which he had commenced about 1730, added to the number of his enemies. Its indecency and the ridicule of sacred things shocked all sober people; but it was the satirical allusions to living persons that raised up the most active enmity against the author. It is probable enough, as he says, that he never intended to print it in its original form; but it was well known to his friends, who had copies of some cantos, and parts of it had been recited in various companies. About 1755 it appeared in print at Frankfort, though with the title of Louvain, and Voltaire disavowed it. As usual, it had been printed from a copy which had been stolen from the author or his friends ('Advertissement des éditeurs de l'édition de Kehl'), a misfortune to which the works of Voltaire seem to have been peculiarly exposed; it is also said that it contained verses which Voltaire had not written, and, what is more probable, "other verses which he could not allow to stand, because the circumstances to which these verses alluded were changed." Several other editions appeared without Voltaire's consent; one at London in 1757, and another at Paris in 1759. It was not till 1762 that Voltaire published an edition of the 'Pucelle,' which was very different from all the others, and purged of much that was offensive: it was reprinted in 1774, with some alterations and considerable additions, and this is the text of the 'Pucelle' which now appears in the best editions.

His literary quarrels and his extensive correspondence also furnished the old age of Voltaire with constant employment. He had created a host of enemies, and he had to defend himself against their incessant attacks. He poured upon them invective and ridicule, without measure and without shame. He had generously offered Rousseau an asylum in his house, while he was persecuted for his 'Emile.' Rousseau refused the offer with his usual brutality, and Voltaire repaid him with a torrent of abuse. His correspondence during his residence at Ferney forms a valuable part of his works. He contributed some literary articles to the 'Encyclopédie,' which was then publishing at Paris under the direction of D'Alembert and Diderot. His correspondence with D'Alembert on the 'Encyclopédie' is exceedingly interesting; it assists us in forming some idea of the state of France at that time, in which a so-called philosophic party, inconsiderable in numbers, was opposed to a large majority of ignorant bigots and hypocritical libertines. There was enough of superstition and intolerance to excite the contempt and rouse the indignation of all reflecting men, and in estimating the character of Voltaire it should never be forgotten what the state of society then was. He had become reconciled to his old pupil Frederick, and kept up a correspondence with him, though he "forgot" to burn the unfortunate 'Mémoires.' He also corresponded with the empress Catherine II. of Russia, whose letters to Voltaire are some of the most agreeable in the whole collection.

But he had other occupations in his retirement, which show us another and more pleasing side of his character. He heard that a grand-niece of the dramatist Corneille was in distress. She was invited to Ferney, where she received a good, and it is said "even a Christian education," though the exact meaning of this expression may be doubtful. To render her in some measure independent of him, Voltaire undertook an edition of her ancestor's plays with notes; and the profits of the undertaking were given to her for her marriage portion. The affair of Calas is well known. This unfortunate old man, who was a Calvinist, was convicted at Toulouse (1762) of murdering his son, and the alleged motive was to prevent him embracing the Roman Catholic faith. The father was broken on the wheel, and the family came to Geneva for refuge. Voltaire received them kindly. He made himself acquainted with the facts of this horrible case, and was convinced that Calas was innocent. He resolved that justice should be done to the unfortunate family, and he never rested till he had accomplished this. His personal exertions, his purse, and his pen were employed in a cause which was worthy of his best powers. If his hatred of fanaticism stimulated his exertions, it must be allowed that his generous feelings also were abundantly proved. The sentence of the parliament of Toulouse was annulled, and the Duc de Choiseul, who was then in power, made amends to the family of Calas, so far as reparation could be made, out of the public treasury, for the wrongs done to them by an ignorant and bigoted tribunal.

Voltaire was now eighty-four years of age. His niece, Madame Denis, who was weary of her long retirement at Ferney, persuaded him to visit Paris. He arrived there on the 10th of February 1778, and was received with enthusiasm by all ranks, except by the court and the clergy. A succession of visitors crowded his apartments, and he was kept in a state of constant excitement. A violent hemorrhage came on and threatened his life, and he sought a reconciliation with the church; he said he did not wish his body to be deprived of Christian burial. The Abbé Gauthier obtained from him a declaration that he would die in the Roman Catholic faith, and that he asked pardon of God and the church for his sins. His disorder abated, and he transferred his thoughts from the church to the theatre, where he had been a frequent visitor since his arrival at Paris. On the evening of the day on which he was present at a sitting of the Académie, he attended the sixth representation of his tragedy of 'Irene.' Between the two pieces his bust was placed on the stage and crowned by all the actors. From the theatre he was accompanied to his hotel by crowds, who cheered him loudly, and called out the titles of his principal works, among which the 'Pucelle' was not forgotten. Turning to them, he said, "You will stifle me with roses." He was detained at Paris longer than he intended, chiefly owing to the management of his niece, who could not bear to return to the solitude of Ferney; but the delay was fatal. Voltaire's feeble frame was exhausted by this round of excitement; and his literary labours, which he still continued, and the immoderate use of coffee, brought on a strangury, to which he had been subject. Seeing that his strength was failing, the Abbé Mignot, his nephew, brought to him the curé of St. Sulpice and the Abbé Gauthier. The details of his death-bed are contradictory: he seems to have been exhausted, and only to have wished to die quietly. The Abbé Gauthier signed a paper, in which he declared that he was sent for at the request of Voltaire, but found him too far gone to be confessed. He died on the 30th of May 1778. The curé of St. Sulpice officially refused to inter the body of Voltaire, but at the same time he renounced all his rights in the matter. The body was taken by night to the Abbey of Scellières, which Mignot had in commendam, where it was buried, on the production of the renunciation of the curé of St. Sulpice, the certificate of the Abbé Gauthier, and a profession of 'faith Catholic, Apostolic, and Roman,' made by Voltaire about six weeks before his death. The bishop of Troyes, Joseph de Barral, hearing that it was intended to bury Voltaire in the Abbey of Scellières, issued an order, dated the 2nd June 1778, to the

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prior, by which he forbade the interment. The order came too late, for the funeral was over; but the prior lost his place. The letter of the prior, in reply to the bishop, states all the circumstances of the funeral, and the grounds on which he considered the body entitled to Christian burial. The bones of Voltaire remained undisturbed till the Revolution, when they were brought back to Paris and interred in the Pantheon.

The works of Voltaire are thus arranged in the edition of Lequien, Paris, 70 volumes, 8vo, 1820, of which the last volume consists of a copious index. 'Vie de Voltaire, par le Marquis de Condorcet, Mémoires,' &c.; vol. i.; 'Théâtre,' vols. ii.-ix., containing his tragedies and comedies; 'Discours sur la Tragédie,' addressed to Lord Bolingbroke; the translation of Shakspere's 'Julius Cæsar,' &c.; 'La Henriade,' vol. x., with the prefaces of the King of Prussia and Marmontel; 'Pucelle,' vol. xi.; 'Poésies,' vols. xii.-xiv., containing his odes and his miscellaneous poems, which are very numerous; 'Essais sur les Mœurs,' vols. xv.-xviii.; 'Siècle de Louis XIV.' vols. xix. xx.; 'Siècle de Louis XV.' vol. xxi.; 'Histoire de Charles XII., vol. xxii.; 'Histoire de Russie,' vol. xxiii.; 'Annales de l'Empire,' vol. xxiv.; 'Histoire du Parlement,' vol. xxv.; 'Mélanges Historiques,' vols. xxvi., xxvii.; 'Politiques et Législation,' vols. xxviii. xxix., of which the latter contains a full account of the affair of Calas; 'Physique,' vol. xxx., which contains his physical writings, which were composed during his intimacy with Madame du Chasteilet. Among these is his 'Elémens de la Philosophie de Newton,' dedicated to Madame du Chastellet. At the time when this work was written almost all the French philosophers were Cartesians; Maupertuis and Clairaut, both of whom were then very young, were exceptions; 'Philosophie,' vols. xxxi.-xxxiv., containing his metaphysical writings; 'La Bible expliquée,' &c. His attacks on Christianity are not expressed with decency, and he is guilty of gross perversion of facts. His judgment of the philosophical writings of others is neither exact nor profound. He calls Spinoza an atheist, which he was not. Voltaire, though a deist, professed a great horror of atheism: and in reading all his philosophical and anti-religious works, it is necessary to bear this in mind. It is a great mistake to confound him with the professed atheists of his day, whom he hated, or at least affected to hate, and who viewed his deism with contempt. 'Dialogues,' vol. xxxv.; 'Dictionnaire Philosophique,' vols. xxxvi.-xlii., a work which shows his extensive and discursive reading, his fertility of invention, and his inveterate prejudices; 'Romans,' xliii. xliv., which are among his most amusing works, though in many respects far from being unexceptionable; 'Facéties,' vol. xlv., containing among other things, 'Les Questions sur les Miracles,' in letters, the first of which appeared in 1765, and after the essay of Hume. There is nothing new in the objections of Voltaire, which are in substance that God governs by unchangeable laws, and that we cannot suppose that he permits any deviations from them. 'Mélanges Littéraires,' vols. xlvi., xlvii.; 'Commentaires sur Corneille,' vols. xlviii., xlix.; 'Correspondance avec le Roi de Prusse,' vols. l.-lii.; the first letter is from the Prince-Royal, dated Berlin, 8th August 1736; the last in this collection is from Voltaire, dated Paris, 1st of April 1778, about two months before his death. 'Correspondance avec l'Impératrice de Russie Catherine II.,' vol. liii.; 'Correspondance avec D'Alembert,' vols. liv. lv.: these three volumes are perhaps the most amusing part of his correspondence. 'Correspondance Générale,' vols. lvi.-lxix.; containing letters to and from a great number of persons of rank and literary distinction.

To estimate the character of Voltaire correctly, and his influence on the age in which he lived, would furnish materials for a large volume. He has been the subject of almost unqualified panegyric and of unqualified abuse, but he deserves neither. Education, temperament, and circumstances placed him in opposition to established institutions; his labours were directed to destroy, not to reform or rebuild. No man saw more clearly the vicious and absurd parts of existing institutions; but he could not appreciate the value of that which had been tested by experience. He had no veneration for antiquity. His habit of viewing the ridiculous side of things became so strong as to close his eyes to palpable truths. He was the great Coryphæus of deism, and he fulfilled the prophecy of his preceptor. It is not true, as it has been sometimes said, that his object was solely to root out superstition and to annihilate the power of the church. His panegyrist Condorcet distinctly states that his avowed object was to destroy Christianity, and his sceptical writings render such avowal unnecessary: this is their manifest design. He had no deep convictions, except we allow to be such his belief that a man could not perpetrate the crime that Calas was charged with, and a vague indefinite notion that human nature was better than priests and bigots supposed it to be. He had not the simplicity and sincerity of character that belong to truly great minds, and he was apparently incapable of friendship or of strong attachment, though some instances are alleged in which he retained his friendships to the close of his life. His moral character partook of the vices of the age to which he belonged; his intellectual was above it. The faults of his character pervade his writings. As a poet, he fails to move the passions strongly, nor does he touch the more delicate sympathies of our nature. His dramatic writings are defective as dramas, if we measure them by our standard of excellence. He had studied Shakspere, and he allowed him some merit, but he preferred Corneille; and some of the most undoubted characteristics of Shakspere's great dramatic art appeared to the poet of the age of Louis XV. merely the traits of a barbaric age. Yet his dramatic conception is often just and vigorous; many of his scenes have great artistic merit, and he abounds in lofty truths and generous sentiments. But an affectation of philosophy is the fault of all his writings; he would always be inculcating what he considered to be great truths, and thus we have Voltaire always before us. It is an essential of dramatic art, that the author shall never appear; but in all his writings Voltaire is always apparent.

The 'Henriade' of Voltaire is still the only French epic. The subject is the siege of Paris, which was commenced by Henri III. and Henri of Navarre, afterwards Henri IV., who finally entered the city. The action is confined to Paris and the field of Ivry, which decided the fortunes of Henri IV. It has accordingly an historical basis and the main events are made conformable to historic truth; its poetic part consists of fictions intended to aid the development of the action, and of allegories, which are feeble aids, such as the journey of Discord to Rome, and the Temple of Love. Its machinery is neither original nor grand, and it is deficient in striking events. It contains a love episode, the amours of Henri and La Belle Gabrielle, which might as well have been a separate poem for any connection it has with the main subject. The 'Henriade' has been variously judged even by French critics, and the rest of Europe has pronounced on the whole an unfavourable opinion. The author worked much and long upon it; for he had the ambition of raising a monument which should stand by the side of the epic poems of Greece and Italy. To deny it all merit would be absurd; it contains many fine and vigorous passages, but of all the longer works of Voltaire it is perhaps that which, to a foreigner at least, is the most tedious, except the 'Guerre Civile de Genève,' the dullest of all his productions.

His 'Pucelle d'Orléans' has been already mentioned. The subject, if one can describe such a subject in a few words, is Jeanne d'Arc, the Maid of Orleans. The poem commences with the loves of King Charles VII. and Agnes Sorel, and the siege of Orleans by the English. Jeanne is armed by St. Dionysius, and goes to King Charles at Tours. The poem concludes, after many adventures, with the triumph of Charles. Voltaire aimed to rival Ariosto, but it is universally agreed that he has not approached him. Even in its present form the 'Pucelle' is one of the most licentious poems of modern times, for the corrections of the author principally related to the satirical allusions. All things serious and sacred are treated with ridicule. The poet riots in his licence, and seems to exult in his contempt of decencies and religion. Proprieties of time, place, and circumstance—all are disregarded; the 'Pucelle' is the reflection of Voltaire in his most lively and most extravagant mood. The poem has great merits in detail; the versification is easy, and many of the descriptions are beautiful: the exordiums of each canto are justly admired. But the 'Pucelle' has fixed a stain on the moral character of Voltaire, for which all its beauties cannot atone.

The fertility and facility of Voltaire were unequalled. His great and discursive reading supplied him with an infinite variety of matter, which he moulded into every variety of form. His satire and his sarcasm, and his sneer, were always ready and always effective. He seldom rises to eloquence, because he is not impassioned and sincere. But he never sinks into triviality: he is never tiresome; he is always lively and amusing. Clearness and precision characterise all his writings. When he is superficial, which is often the case, it is rather for want of taking pains to examine his subject with sufficient care, than from want of power to comprehend it. We must except the cases where his passions were concerned, and where prejudices had become inveterate. Passion filled him with malice and bitterness, and prejudice made him blind. His historical writings and essays have great merit. He sketched with rapidity and force: he selected what was pertinent and characteristic; he omitted what was trivial and useless. He set the example of a better handling of the materials of history: he was judiciously sceptical, though sometimes, from deficient knowledge and prejudice, unwisely incredulous. He had no exact knowledge of antiquity, or even of the Middle Ages; yet his criticism sometimes sheds a ray of light where the dulness of mere learning has left nothing but darkness. His writings contributed greatly to the amendment of the penal law of France, and to the destruction of many absurd prejudices. That they tended to destroy also many of those notions on which society reposes for its safety, is not and cannot be denied. The prodigious activity and unwearied industry of Voltaire, his long and brilliant career of literary success, and the influence which he exercised on his own generation and that which immediately followed, have made him one of the most conspicuous personages of the 18th century. He has still many readers, and probably will always have some. His best writings please by the mere charm of form, independent of the matter, and they are stamped with the impress which genius alone can give. The influence of his opinions is probably not great at present. He is not the writer for all ages: he belonged to his own age, and that is passed. [*See* SUPPLEMENT.]

(*Vie de Voltaire*, par M. le Marquis de Condorcet; *Mémoires pour servir à la Vie de M. de Voltaire*, écrits par lui-même: *Éloge de Voltaire*, par M. de la Harpe; *Biographie Universelle*, art. 'Voltaire;' *Œuvres Complètes de Voltaire*, Paris, 1820, 70 vols. 8vo.)

VOLTERRA, DANIELE DI. [RICCIARELLI, DANIELE.]

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VON VISIN. [VISIN, VON.]

VONDEL, JOOST VON DEN, the great national poet of Holland, was born November 17th, 1587, at Cologne, to which city his parents had retired from Antwerp, in order to avoid the persecution to which, being Anabaptists, they were exposed from the religious severity and jealousy of the Austrian-Spanish government. As soon however as the republic of the United Provinces was established, the family removed to Amsterdam, where Vondel continued to reside during his very long life. The education he received from his parents did not extend beyond the ordinary acquirement of reading and writing; for his father was only a tradesman, as he was afterwards himself, dealing in hosiery as his ostensible business, though making poetry his serious occupation. How he contrived to reconcile literary study with business we are not informed; but there is reason for supposing that his attention to the first rather checked his success in the latter, since he seems to have been far from prosperous in trade as a hosier. For poetry he is said to have evinced a taste very early, and even to have given evidence of his poetic talent when he was no more than thirteen. It was not however until he had reached double that age that he began to study Latin. Not only was his proficiency in the language rapid, but a decided improvement, both as to style and ideas, it is said, soon began to manifest itself in his compositions; yet in proportion as he caught the tone as well as the spirit of the ancients, he probably lost originality of invention and freshness of feeling. His tragedies, which form so considerable a portion and so important a class of his productions, show him to have possessed far higher genius as a lyric poet than as a dramatist; for they owe their chief attraction to the 'Reien,' or choruses with which they are interspersed, and many of which are splendid lyrical effusions; it is these, in fact, which give us the loftiest flights of Vondel's genius, and which constitute his chief attractions for modern readers. A selection of them was made by De Vries, who published it in 1820. Among the more celebrated of his dramatic poems are his 'Palamedes,' 'Gijsbrecht von Amstel,' and 'Lucifer.' The first of these, which was a direct allusion to the fate of the grand-pensionary Barneveldt [BARNEVELDT], obtained for its author both political and literary distinction; for though not published till the Prince Maurice's death, in 1625, it was prosecuted by those in power as treasonable, and as libellous on the memory of that prince, and it was only with great difficulty that Vondel escaped severer punishment than a fine of 300 guldens. On the other hand it obtained for him the highest renown both as a patriot and a poet, and passed through thirty editions in the course of a few years. The 'Gijsbrecht,' which was written by him for the opening of the new theatre at Amsterdam, in 1637, is justly considered one of his masterpieces, and is also, of all his dramas, that which is most national in its subject. That however which possesses for us as Englishmen almost the charm of nationality, is the 'Lucifer,' for it may be considered the precursor of our 'Paradise Lost,' which it anticipated by fourteen years; consequently for its Miltonic grandeur and inspiration it is not at all indebted to the work of the English bard, nor is there reason to suppose that Milton kindled his flame at that of his illustrious contemporary. Milton and Vondel were kindred spirits.

To enumerate here chronologically all the productions of Vondel, not in the drama alone, but in almost every other species of poetical composition, would be useless. We will therefore specify one performance, which, had he completed it, might alone have secured for him the reputation of an epic poet, namely, a poem, of which Constantine the Great was the hero, and which he began in 1632; but the death of his wife shortly afterwards, caused him to abandon the subject, and, lest he should be tempted to resume it, he destroyed the manuscript. The loss of his wife was indeed a severe blow to him, for it was she who had chiefly attended to the concerns of their business. From that time his circumstances grew worse, and his embarrassments were afterwards so much increased by the conduct of a spendthrift son, that at the age of seventy-two he was glad to obtain a situation with a small salary in a bank at Amsterdam. Even there however neither his energy nor his genius deserted him, for it was at this period that he composed, besides several other things, his 'Jephtha,' one of the best and the most regular of his tragedies. At length, in 1668, he was permitted to retire, retaining his salary as a pension for life; and, notwithstanding his then advanced age, he lived to enjoy it many years, for he did not die until February 5, 1679, when he had attained a length of days that entitles him to be classed among the patriarchs of literature and art.

VOPISCUS, FLAVIUS. [AUGUSTA HISTORIA.]

VORONIKHIN, ANDREI NIKOPHOROVICH, a Russian architect, was born in 1760, among the peasantry of Count Alexander Stroganov, who, having heard of his talent for drawing, sent him, in 1777, to Moscow, in order to be properly educated as an artist, and he there received some instruction from Bazhenov and Kazakov, two eminent architects. He was then sent to travel with his patron's son, Count Paul Stroganov, and after visiting the southern provinces of Russia, Germany, and Switzerland, resided for some time at Paris, diligently profiting by the opportunities there afforded of pursuing his architectural studies. In 1790 he returned to St. Petersburg, where Stroganov's protection soon brought him into notice, and obtained for him employment. Mere employment however, without more than ordinary opportunities, can hardly lead to architectural fame; it was therefore fortunate for Voronikhin that such opportunity was given him in the erection of what is still one of the finest monuments of the northern capital of Russia. It was in 1800 that the Emperor Paul conceived the idea of building a magnificent cathedral in the 'Nevskii Prospect,' to be dedicated to 'Our Lady of Kazan;' and Voronikhin, who was then professor at the Academy of Arts, was appointed architect. In the following year the first stone was laid by the Emperor Alexander, and the edifice was completed and solemnly consecrated in September 1811. Criticism has not been sparing of its remarks on this piece of architecture; because the principal façade is extended by a semicircular colonnade it has been called a copy of St. Peter's at Rome on a reduced scale, whereas there is no other point of similarity between the two buildings. Although Voronikhin is said to have erected a great many other buildings, both public and private, we have no sufficient account nor even a complete list of them; among them however are said to be the colonnade in the gardens at Peterhof, the terraces, &c. at Strelna, and several villas at Gatchina and Pavlovsky. Voronikhin died rather suddenly, Feb. 21 (March 5), 1814.

VORONTSOV. [WORONZOW.]

VÖRÖSMARTY, MIHALY or MICHAEL, an eminent Hungarian poet and prose writer, was born at Nyér in the county of Fejervár, called by the Germans Stuhlweissenburg, in the year 1800. His father, whom he lost early, was steward to a nobleman. Michael went in 1817 to Pesth to study law, and in 1824 he was admitted as an advocate, but he early adopted literature as a profession. In 1821 appeared his first drama, 'King Solomon,' founded on the History of King Solomon of Hungary, and in 1824 another drama, 'King Sigismund,' between which, in 1822, was published his romantic poem of the 'Triumph of Fidelity.' It was as an epic poet that he attained the greatest celebrity: his 'Zalan Futása,' or Flight of Zalan, his 'Cserhalom,' and his 'Tündervölgy,' or Enchanted Valley, the first published in 1824 and the last in 1827, are considered the finest narrative poems in the Hungarian language. For some years Vörösmarty was editor of the 'Tudomanyos Gyüjtemény,' or Repository of Science, a monthly magazine, which lasted under his guidance and that of others for a quarter of a century, and was during its continuance the chief organ of Hungarian periodical literature. He was afterwards concerned with Bajza and Schedel in the editorship of the 'Athenæum,' a periodical not unlike the London 'Athenæum,' which had for a time great and deserved success. In 1830, on the establishment of the Hungarian Academy at Pesth, he was appointed one of its members, and soon afterwards its secretary, and for some years his life flowed in an unbroken course of literary labours and literary fame. In general his reputation stood higher among the educated classes than among the people; but one of his lyric poems, the 'Szózat,' or Appeal, written in 1840, enjoyed a double success; it rose at once to a strong popularity among the people, like that of the 'Marseillaise' in France, and the Hungarian Academy presented the poet with a ducat for every line. Some of the lines of the 'Szózat,' the subject of which is the fate and prospects of the Hungarian nation, have since acquired a melancholy increase of significance:—

> "For come there will, and come there must,
> To us a better time.
>
> "And if it come not, then come Death
> To end our dark career,
> And be our country, drenched in blood,
> Laid on a glorious bier."

It was natural that at the outbreak of the revolution of 1848 the poet of the 'Szózat' should be called on to take a part, and he was elected deputy for the county of Bacska. His course in the Assembly however was far from meeting the approval of some of the more fiery patriots. The popular and impetuous Petöfi, the Hungarian Burns, was so indignant at one of Vörösmarty's votes that in a poetical address to him he renounced his friendship. [PETÖFI.] On the final triumph of the Austrians Vörösmarty was brought to trial, and condemned as a member of some of the revolutionary committees, but was released and pardoned after a short imprisonment. Such however was the effect produced upon him by the calamities of his country, that he sunk into a deep melancholy, and lived for two or three years in retirement, without suffering pen and paper to come in his sight. At length, in 1854, his friends roused him in some degree from this state of depression, and he undertook a translation of Shakspere, some of whose plays he had rendered into Hungarian in happier days. The task was still not completed when Vörösmarty died at Pesth, on the 9th of November 1856.

An edition of the works of Vörösmarty was issued by his friends Bajza and Schedel as part of the collection of the Hungarian classics, entitled the 'Nemzeti Könyvtar,' or National Library. It was published in 1847. The divisions adopted for the writings are Lyric Poetry, Narrative Poems, Dramas, More Recent Poetry, Novels and Tales, and Miscellaneous Writings in Prose, which are subdivided into Essays on Language and Literature, and Dramatic Criticisms. The whole are comprised in one thick octavo volume, printed in double columns, but would occupy nine or ten ordinary octavos. Vörösmarty's writings are more distinguished for classical correctness of form than for striking originality of substance. His narrative poems

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are written in hexameters on the classical model, for which the Hungarian is perhaps better adapted than any other modern language. His lyric as well as his epic poetry is estimated at a high value by native critics; but the very qualities that excite their admiration render their beauties difficult of transfer.

VORST, or, Latinised, VO'RSTIUS, CONRAD, a celebrated German divine, was born at Cologne on the 19th of July 1569. At the time of his birth his family belonged to the Roman Catholic Church, but some years after his father, with his whole family, consisting of his wife and ten children, secretly embraced the Protestant religion. After having received his preparatory education in a village near Cologne, Conrad was sent to Düsseldorf, where he studied from 1583 till 1586. He continued his studies at Cologne, but was prevented taking his degree, partly because he could not subscribe the decisions of the Council of Trent, and partly because his father's means were not sufficient to allow his son to go to a Protestant university. For a time therefore his learned pursuits were abandoned, and Vorstius began to prepare himself for a mercantile life. What enabled him afterwards to continue his studies is not said, but in 1589 he went to Herborn, where he devoted himself with great success to the study of theology under the famous Piscator. During his stay there he gained his living principally by giving private instruction, and in 1593 he went with some of his pupils to Heidelberg, where he was honoured the year after with the degree of Doctor of Divinity. In 1595 he visited the universities of Switzerland, where he took a part in some of the theological controversies which were then carried on there. For some time he delivered lectures at Geneva, which were so well received that the regular professorship of divinity was offered to him in that university. But about this time Count Arnold of Bentheim had founded a great school of divinity at Steinfurt, and he invited Vorstius to a professorship, which he accepted. He soon acquired a great reputation, and received very honourable invitations from several universities; but all offers were refused, partly because his own family did not wish him to go to any great distance from them, and partly because Count Arnold was unwilling to part with him. The readiness with which Vorstius complied with the count's request was afterwards very honourably rewarded, for Vorstius was raised to the highest ecclesiastical office in the count's dominions. About the year 1598 a report got abroad that Vorstius had expressed himself in favour of the doctrines of Socinus. The count hearing of it began to be alarmed, and requested Vorstius to go to Heidelberg and clear himself of the charge before the faculty, which had conferred upon him the degree of Doctor of Divinity. Vorstius succeeded in clearing himself of Socinianism, but was obliged to own that he had used expressions which might seem to justify the charge. After having expressed his regret, and solemnly declared his abhorrence of the opinions of Socinus, he returned to Steinfurt. Although he had thus outwardly cleared himself, the suspicion which had once been raised could not be allayed. The matter was brought to a crisis when, in 1610, he received an invitation to the professorship of theology at Leyden, which had become vacant by the death of Arminius. Vorstius, after some consideration, accepted the offer, although he was well aware of the difficulties which he would have to encounter; but he was very much pressed by the followers of Arminius, and he also hoped to find a wider field for the free exercise of his powers than in the small principality of Bentheim. He went to Leyden provided with the most satisfactory testimonials respecting his orthodoxy and his conduct; but his appointment alarmed the Calvinistic party at Leyden and in Holland generally. They protested most vehemently against the appointment, and even solicited the interference of foreign universities, and of James I., king of England. The work of Vorstius on which their fears and accusations were chiefly founded was a collection of dissertations which he had published at Steinfurt, in 1610, under the title 'De Deo, seu Disputationes decem de Natura et Attributis Dei, diverso tempore Steinfurti habitæ.' This book was attacked more fiercely than even the Koran had been by any Christian writer. King James I., after having read the book, found it full of heresies, and had it publicly burnt at Oxford, Cambridge, and London; and he recommended the States of Holland not to tolerate such a heretic within their territory. The States instituted an investigation, and as the contest grew hotter every day, Vorstius was obliged to quit Holland and wait for the final decision in another country. The King of England in the mean time wrote a tract against the unfortunate professor, declared that burning was much too mild a punishment for him, and threatened to cause all orthodox Protestants to unite their strength against the Arminian heresies. The synod of Dortrecht at length, in 1619, brought the matter to a close; and it is said to have been chiefly owing to the influence of the English deputies at this synod that Vorstius was declared unworthy of the office to which he had been appointed, and exiled from Holland for ever. For two years Vorstius and his family lived in concealment, and his life was threatened more than once by persons who thought it a religious duty to kill a man who was capable of doing so much injury to the Christian religion. At last the Duke of Holstein offered Vorstius and the scattered remnants of the Arminians a place of refuge in his own duchy, and assigned to them a tract of land, on which they built the town of Friedrichstadt. Vorstius arrived in Holstein in the summer of 1622, but he was taken ill soon after, and died on the 29th of September of the same year at Tönningen. His body was carried to Friedrichstadt, and buried honourably.

Vorstius was a pious and devout man. There is no evidence whatever that he had adopted the Arminian doctrines previous to his going to Leyden. Bayle justly remarks that the persecutions of his enemies for errors of which he was not guilty drove him into them; for that he was an Arminian during the last period of his life is attested by his own evidence. Vorstius was a man of considerable learning, great independence of mind, and of sound judgment. He wrote a great number of works, most of which are of a controversial nature, and directed partly against the doctrines of the Church of Rome, and partly against his opponents among the Protestants. Some few are of a devotional and religious character. Most of them are written in Latin, some in German, and some in Dutch. Lists of them are given in Jöcher's 'Allgemeines Gelehrten-Lexicon,' and in Bayle's 'Dictionnaire Historique et Critique.'

(Sandius, *Bibliotheca Antitrinitariorum;* Gualterus, *Oratio in obitum Conradi Vorstii.*)

VOS, MARTIN DE, one of the most remarkable painters of his time, was born at Antwerp in 1520, or more probably 1531. His father, Peter de Vos, who was likewise a painter and a member of the Academy of Antwerp, gave him the first instruction in his art, and he afterwards attended the school of the celebrated Frans Floris. From the school of Floris he went to Italy, where he studied some time at Rome, and at Venice with Tintoretto, whose style he adopted, and for whom he painted several landscapes as backgrounds to some of his pictures. He distinguished himself in history and portrait, and painted many portraits for the house of Medici. After a stay of eight years in Italy he returned to Antwerp, and brought home with him, besides other studies, a large collection of drawings from ancient vases, &c., from Greek and Roman monuments, which he made use of to great advantage in several pictures of feasts and such subjects. In 1559, shortly after his return, he was made a member of the Academy of Antwerp. He executed an immense number of works: there are more than six hundred prints after his designs; he painted more pictures than any man of his time. He amassed a considerable fortune, and died December 4th, 1603; or, according to the common account, in 1604.

De Vos had great ability, and many of his great pictures are composed, designed, and coloured in a masterly style, yet his figures, like those of his model Tintoretto, are often forced and exaggerated in their attitudes. He formed a good school, and educated several excellent scholars; the most distinguished were his nephew William de Vos, and Wenceslaus Koeberger or Conbergher.

William de Vos was one of the painters whose portraits were painted by Vandyck for the collection of the distinguished artists of his time. There were several other painters of this name, of the same and of different families. There was a Peter de Vos, the brother of Martin; a Simon de Vos (born at Antwerp in 1603, and died in 1662), the scholar of Rubens, who excelled in portrait and in animal painting; a Paul de Vos (born at Aelst about 1600, died in 1654), a celebrated battle-painter, and his son Cornelius, who was a good historical painter; he died at Antwerp in 1751, aged sixty-one. There was another Cornelius de Vos, who studied under and imitated Vandyck; and there was also a Lambert de Vos of Mechlin, who, in 1574, went to Turkey and made many excellent water-colour drawings of Turkish costume. A volume of these drawings upon Turkish paper is or was in the gymnasium library of Bremen.

VOSS, JOHANN HEINRICH, was born on the 20th of February 1751, at Sommersdorf, near Wahren in Mecklenburg. His father was originally a farmer; but, soon after the birth of his son, he got the office of collector of the tolls for Count Malzahn in the little town of Penzlin, and had a house and the privilege of brewing and distilling. In this place Johann Heinrich received his first education. He showed such an extraordinary memory and such a desire to learn, that his father, although his circumstances were continually growing worse, sent him to the public school at Neu-Brandenburg. Benevolent friends and relatives contributed towards the expenses of his education, as he showed all the signs of extraordinary talent. Greek was then taught at Neu-Brandenburg in a very unsatisfactory way. Voss felt it; and being already charmed with the beauties of that language, he and some of his schoolfellows had their weekly meetings, in which they communicated to one another what they had learned in private, and thus studied the Greek writers themselves. German poetry also was read and discussed at these meetings, and Voss already commenced writing German poetry which attracted the attention of his friends and acquaintances. After having been at Neu-Brandenburg for two years, he saw that a longer stay would be useless; and as he had no means of continuing his studies at a university, he gladly accepted a place as private tutor in the family of a country gentleman near Penzlin. He entered this situation in 1769. As he had not yet been at a university, his salary was less than that of the cook in the family; and he had to endure many humiliations which might have broken his spirits if he had not thought it his duty to hold out in order to get a small sum which might enable him at least to begin his academical career. Another circumstance which helped him over the difficulties of his position was the friendship of a neighbouring clergyman, who saw the great talents of Voss, made him

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acquainted with the German poets, and drew his attention to Shakspere, to understand whose works Voss immediately began to learn English. Boie, who was then the editor of the 'Göttinger Musenalmanach,' received some of Voss's poems as contributions, and was so pleased with them, that he invited the author to come to Göttingen, where he promised him all the assistance in his power. After repeated invitations Voss went, in 1772, to Göttingen, where, through the mediation of Boie, he obtained free board (Freitisch), and also the means of making a small income. Here Voss became acquainted with Heyne, who received him as a member of the philological seminary. The influence of Boie and of the numerous circle of aspiring young men then assembled at Göttingen, who formed a society under the name of Hainbund, for the purpose of cultivating poetry and improving the national taste, soon drew out the genius of Voss, and he took a very prominent part in the proceedings of the society. He had come to Göttingen with a view to study theology, but he changed his views and devoted himself to the study of philology, with the hope of obtaining the office of teacher in some public school. In his critical exercises in the philological seminary he occasionally differed from Heyne, and thus excited his ill-will; the consequence was that Voss did not attend the seminary so regularly as was expected, though he continued his studies the more zealously in private. This ill-feeling between Heyne and Voss was the foundation of all their subsequent disputes and enmity. During his stay at Göttingen Voss made the acquaintance of Klopstock and Claudius; and in 1774, when Boie left Göttingen, the editorship of the 'Musenalmanach' was given to him. In 1775 Voss also left the university, spent some time at Hamburg, and then went to his friend Claudius at Wandsbeck. In 1777 he married Boie's youngest sister, and the year after he was appointed rector of the public school at Otterndorf, in the county of Hadeln. Soon after settling there he announced his intention of publishing a German translation of the 'Odyssey' in hexameter verse; and in order to convince the world of his competence, he published, in 1780, a dissertation on the island of Ortygia in the 'Deutsches Museum,' and another on the Ocean of the ancients, in the 'Göttinger Magazin,' which was edited by Forster and Lichtenberg. The peculiar mode which he adopted of writing Greek names drew upon him the severe censure and sneers of Lichtenberg, who was at the same time one of the champions of Heyne. This completed the breach between Voss and Heyne, and the disputes with Lichtenberg continued for several years, and became at last mixed up with such personalities, that Voss found it necessary to write an essay in vindication of his own character in the 'Deutsches Museum.' In 1781 Voss published his German translation of the 'Odyssey,' which was received with the unanimous approbation of all competent judges. The marshy district of Otterndorf being detrimental to the health of Voss, through the influence of his friend Count Frederic Leopold Stolberg he was invited to the rectorship of the gymnasium of Eutin. He arrived here in 1782, and his circumstances, which had hitherto been extremely limited, were soon greatly improved, and he was further honoured with the title of 'Hofrath.' Being thus in easy circumstances, he devoted his time to the discharge of his duties and to the study of the ancients, whose works it was his pride to nationalise among his countrymen. At the same time he continued to write original poems, which are among the best in the literature of Germany. In 1789 he published his edition of Virgil's 'Georgics,' with a German translation, a commentary, and several engravings representing various forms of ancient ploughs. A new and much improved edition appeared in 2 vols. 8vo, 1800. In 1793 he published his translation of the 'Iliad' and 'Odyssey,' in 4 vols. in 8vo and 4to. That of the 'Odyssey' was an improvement upon the edition already published; but although it is more correct its character is less simple than that of the first edition. During this time he was also engaged with researches on ancient geography and mythology; and in order to counteract the views on mythology proposed by G. Hermann, in his 'Handbuch der Mythologie,' which was extravagantly praised by Heyne and his friends, Voss wrote an essay on Apollo, which was soon after followed by his Letters on Mythology ('Mythologische Briefe,' 2 vols. 8vo, Königsberg, 1794), which were mainly directed against Heyne. A second and enlarged edition of these letters appeared in 3 vols. 8vo, Stuttgard, 1827. No year passed without proofs of the genius and learning of Voss. In 1797 there appeared, in 2 vols., his edition of Virgil's 'Eclogues,' which, like the 'Georgics,' was accompanied by a German translation and an excellent commentary. Two years later he published his translation of all the works of Virgil, but without a commentary. The numerous original poems, which had appeared either in small collections or in periodicals, were now collected and published in 4 vols. 8vo, 1802. This collection contains, in an appendix, an essay on German prosody ('Zeitmessung der Deutschen Sprache'). In this year he also produced a new edition of his translation of Homer, to which he added a map of the Homeric world, and a plan of the palace of Odysseus.

His intense study and incessant literary activity, together with his heavy duties as rector and teacher of the gymnasium of Eutin, and various other painful occurrences, had so much weakened his constitution that it was impossible for him to continue in his office. His physician urged the necessity of a residence in Southern Germany. Duke Peter Frederic of Holstein-Gottorp, though with great reluctance, not only allowed Voss to resign his office, but granted him an annual pension of 600 thalers. In the autumn of 1802 Voss went to Jena, where he lived for some years in private, enjoying the friendship and esteem of the professors in that university, and of all the illustrious personages then assembled at Weimar.

It was during his stay at Jena that he wrote the review of Heyne's edition of Homer, which created a general sensation in Germany ('Jenaer Allgem. Literaturzeitung,' for May 1803). In 1805 Voss received a letter expressing the desire of the elector of Baden that he should come to Heidelberg, and give a few lectures in the university; or, if his health should not permit him to lecture, the elector offered him a pension of 500 florins if he would merely settle at Heidelberg. While Voss was hesitating whether he should leave all his friends at Jena and Weimar, a second letter arrived, offering him an annual pension of 1000 florins if he would settle at Heidelberg, and by his mere presence give lustre to the university. This generous offer, which raised him above all want, was gratefully accepted; and in the summer of 1805 Voss arrived at Heidelberg. The mild climate of this place, with its beautiful environs, produced a great change in him. He felt himself again cheerful and young, and with renewed ardour he devoted himself to his literary pursuits. The results were improved editions of his earlier works, as well as many new ones. His fourth and last edition of Homer appeared in 1814, in 4 vols., and a revised edition of his translation of Virgil in 1821. Among the new translations of ancient writers which appeared during his residence at Heidelberg, were those of Horace (1806 and 1821), Hesiod (1806), Theocritus, Bion, and Moschus (1808), Tibullus and Lygdamus (1810), of which, in 1811, he also published the original text, corrected from manuscripts, his translation of Aristophanes (1821), and Aratus (1824). Voss had occasionally translated works from the English and French into German: in 1819 he determined, in conjunction with his two sons Henry and Abraham, to translate Shakspere. The work was not completed till several years after the death of Voss. This translation is not quite what it should be, but it is a proof of the bold spirit and of the unwearied activity of Voss. In 1823 he published the first volume of a work entitled 'Antisymbolik,' which was directed against the mythological work of Creuzer. The second volume was edited after his father's death by Abraham Voss. Frederic Stolberg, who had once been a kind and sincere friend to Voss, had become a convert to the Roman Catholic religion in the year 1800; and many years afterwards, in 1819, Voss, seeing the intrigues employed by the Mystics and the Roman Catholics in Germany, wrote an essay called 'Wie ward Fritz Stolberg ein Unfreier' (in Paulus's 'Sophronizon,' part iii.). This was the opening of a literary campaign against Roman Catholicism, the Protestant Mystics of Germany, and despotism and aristocratic haughtiness, for these were the causes to which Voss attributed the conversion of Stolberg. The sensation which these attacks created divided all Germany into two parties; but both agreed that Voss treated the friend of his youth too severely, and they condemned the personalities in which he indulged. The truth is that Voss and Stolberg were such opposite natures that they could not understand each other: Voss was unable to comprehend the real causes of Stolberg's conduct, as has since been made evident by the letters of Stolberg. Voss died at Heidelberg, on the 30th of March 1826.

Johann Heinrich Voss is one of the most remarkable men of modern times. He possessed a generous, upright character, without the least affectation. In his family and in his relations to his friends there was a kind of patriarchal simplicity and cordiality. But it cannot be denied that his own opinions of what was right and wrong rendered him frequently blind to what was good in others, and made him appear obstinate and quarrelsome. As a writer Voss ranks among the first that Germany can boast of. His knowledge of antiquity was immense, and the life of the ancients was nearly as familiar to him as that of his contemporaries. His commentaries on Virgil's Georgics and Eclogues are among the best that have been written on any ancient author, and Niebuhr used to say that nothing was left for any future commentator on those poems, for Voss had done all that could be desired. He is one of the great fathers of modern philology, and worthy to stand by the side of Lessing and F. A. Wolf. As a translator Voss is unrivalled, and the principles which he laid down are still followed by the best translators in Germany. No nation of modern Europe can boast of translations of Homer, Virgil, Hesiod, and Theocritus equal to those of Voss, which are real substitutes for the originals. It was the consequence of his own peculiar nature that he was more successful in his translations of epic and idyllic, than of lyric and dramatic poetry. As a poet he must be classed among the first of his country. His expression is strong and vigorous, his sentiments true and pure, and the amiable part of the German character is perhaps not seen in any modern poet more clearly than in the poems of Voss. The simplicity and the natural charms of his idyllic poems have never been equalled by any German poet, and his epico-idyllic poem, 'Luise,' is the most beautiful production of its kind in any language. His essays have been collected under the title 'Kritische Blätter, nebst Geographischen Abhandlungen,' Stuttgard, 2 vols. 8vo, 1829.

(Paulus, *Lebens- und Todeskunden von J. H. Voss*, Heidelberg, 1826; *Briefe von J. H. Voss, nebst erläuternden Beilagen*, edited by Abraham Voss, Halberstadt, 3 vols. 8vo, 1829-33; *Leben des Dichters J. H.*

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Voss, by F. E. Th. Schmid, in Voss's Poetical Works, Leipzig, 1835, p. i-xxxix.)

VO'SSIUS, GERARD. As his father's name was Johannes Vossius, he called himself Gerardus Johannis Vossius, that is, Gerard Vossius, the son of John. His real family name was Vos, which he Latinised into Vossius. He was born in 1577, in the neighbourhood of Heidelberg, whither his father, who had once resided at Roermonde, in Holland, had gone after he had embraced the Protestant religion. In the year after the birth of his son Johannes Vossius returned to Holland, and settled finally at Dortrecht. Gerard was only seven years old at the time of his father's death. He began his studies at Dortrecht, and, after having acquired a considerable knowledge of Latin and Greek and of the elements of philosophy, he went, in 1595, to the University of Leyden, where the range of his studies was considerably extended. In 1598 he took his degree in philosophy, and began to devote himself with great zeal to the study of theology, ecclesiastical history, and the Hebrew language. About the year 1600 the University of Leyden was on the point of giving Vossius a professorship, when he left the place, being invited by the town of Dortrecht to undertake the head-mastership of the public school there. Soon after his arrival at Dortrecht he married. His wife died in 1607, after having borne him three children. In about six months he married his second wife, who bore him five sons and two daughters. Of all his children none survived him except his son Isaac.

Gerard Vossius was an intimate friend of Hugo Grotius. Grotius had severely chastised the Dutch clergy in his work 'Pietas Ordinum Hollandiæ,' and Vossius, although he took the pains to avoid being entangled in the theological disputes then going on in Holland, was suspected of entertaining heretical opinions. In 1614 the professorship of theology at Steinfurt was offered to him, and owing to the hostility which some of the Dutch clergy evinced towards him, he was inclined to accept the invitation; but at the same time the rectorship of the theological college at Leyden was offered to him. Vossius accepted this distinguished post to which, some years after, the professorship of eloquence and chronology in the university was added. In 1618 he published a history of the Pelagian controversy ('Historia Pelagiana'), from which his enemies inferred that he was guilty of that heresy. A report also was spread that he was an Arminian, and a secret friend of C. Vorstius. All this increased the number and bitterness of his enemies, and the synod of Tergou was prevailed upon, in 1620, to deprive Vossius of the rectorship of the theological college at Leyden. The synod of Rotterdam however restored him, in 1621, to his office, on condition that he should neither say nor write anything against the synod of Dortrecht, which had condemned Arminianism. During these troubles Vossius tranquilly continued his studies and literary labours. In 1624 the University of Cambridge offered him a professorship, but he yielded to the wishes of the curators of the University of Leyden, not to quit the place, and the States of Holland showed him their esteem and confidence by commissioning him to write a Latin and a Greek grammar for the use of the public schools in Holland. In 1626 another unsuccessful attempt was made to get Vossius over to England; but he continued at Leyden, where his lectures and the reputation of his learning attracted crowds of students. The work on Pelagianism, which had called forth so many enemies in Holland, gained him the favour of Archbishop Laud, who procured Vossius a prebend in the cathedral of Canterbury, the emoluments of which were to be transmitted to him at Leyden. In 1629 he came over to England to be installed, and after having been honoured with the degree of Doctor of Laws at Oxford he returned to Holland. In 1630 the city of Amsterdam founded a gymnasium, and invited Vossius to the chair of history. Notwithstanding the opposition of the University of Leyden, Vossius accepted the offer, partly because the new office afforded him more leisure, and better opportunity for the education of his children. In 1633 Vossius went to Amsterdam, where he exerted himself to raise the new establishment. Although the successive losses of his children caused him deep and lasting grief, he did not allow these family afflictions to interfere with his official duties or to interrupt his literary activity. He died at Amsterdam in 1649. One day when he was ascending the ladder in his library, the ladder broke, and Vossius was found dead, and buried under his books.

Vossius was a man of extraordinary learning, and had a powerful memory; he boasted that he never forgot anything. He was an humble and devout man, and always ready to serve others. Extremely careful in employing his time, he scarcely ever allowed a friend to stay with him more than a quarter of an hour. He hated nothing more cordially than the theological squabbles and the calumnies with which the scholars of that time assailed one another. His writings, most of which relate to classical antiquity, are very numerous, and some of them necessary to a scholar. They were collected at Amsterdam, 1695-1701, in 6 vols. folio. The following list contains those which are still of great value:—1, 'Aristarchus, sive de Arte Grammaticâ Libri VII.,' 4to, Amsterdam, 1635, and often reprinted; 2, 'De Historicis Latinis Libri Tres,' 4to, Leyden, 1627; a second edition appeared at Leyden, in 1651. It contains an account of all the writers that ever wrote on historical subjects in the Latin language, down to his own time. 3, 'De Historicis Græcis Libri Tres.' Of this work a most useful edition was published by A. Westermann, 8vo, Leipzig, 1838, which contains many additions and corrections. It gives an account of all the Greek historians down to the taking of Constantinople by the Turks. 4, 'De Veterum Poetarum Temporibus Libri duo qui sunt de Poetis Græcis et Latinis,' 4to, Amsterdam, 1652; 5, 'De Logices et Rhetoricæ Naturâ et Constitutione Libri Duo,' 4to, Hagæ, 1658; 6, 'De Philosophorum Sectis Liber,' 4to, Hagæ, 1657.

(Nicéron, *Mémoires des Hommes Illustres*, vol. xiii.; Colomesii *Epistolæ G. J. Vossii*, London, 1690.)

VOSSIUS, ISAAC, a son of Gerard Vossius by his second wife, was born at Leyden, in 1618. His education, like that of all his brothers and sisters, was conducted exclusively by his father. After he had completed his studies he travelled for three years through Italy, France, and England, during which time he collected many valuable manuscripts of ancient writers. Queen Christina invited him, in 1648, to Sweden, and Vossius enjoyed for many years her esteem and friendship, and had also the honour of giving her instruction in the Greek language. On his father's death the professorship of history at Amsterdam was offered to him, but he refused it, and although he occasionally visited his native country, yet he spent the greater part of his time in Sweden. Salmasius (Saumaise) was one of the scholars whom Christina drew to her court, and for whom she entertained a very high regard. But Salmasius always treated Vossius in an insolent manner, and when at last the queen was informed that Vossius was going to write against him, she refused to admit him to her presence, whereupon Vossius immediately went back to Holland, in 1658, and never returned to Sweden. In 1663 King Louis XIV. of France sent him a handsome letter, accompanied by a considerable sum of money, partly as an acknowledgment of the great merits of his father Gerard Vossius, and partly as an encouragement to Isaac to continue his literary labours. Shortly after this the States of Holland requested Vossius to write a history of the war between England and Holland, and on his refusal, he was deprived of the pension which he had hitherto enjoyed. This appears to have induced him to leave his country, and in 1670 he arrived in England. At Oxford he was made a Doctor of Laws, and in 1673 King Charles II. made him a canon of Windsor, and assigned to him apartments in the castle, where he remained until his death, on the 10th of February 1688-9. The splendid library of books and manuscripts which he had collected, and which was considered one of the most complete private collections in Europe, was purchased by the University of Leyden.

Isaac Vossius was almost as learned as his father, but his character was not so blameless. When he attended Divine service in the chapel at Windsor, it is said that he used to read Ovid's 'Amores' and 'Ars Amandi,' instead of his prayer-book, and he was much given to women. He knew all the European languages without being able to speak one of them correctly. He was familiar with the manners and customs of the ancients, but profoundly ignorant of the world and of the affairs of ordinary life. Although a canon of Windsor, he did not believe in the Divine origin of the Christian religion, and he treated religious matters with contempt, although in all other things he was exceedingly credulous. Charles II. on one occasion said, "This learned divine is a strange man: he will believe anything except the Bible." On his deathbed he refused the Sacrament, and was only prevailed upon to take it by the remark of one of his colleagues, that if he would not do it for the love of God, he ought to do it for the honour of the chapter to which he belonged. His literary merits are great, though his works are not so valuable as those of his father. The following list contains his principal works:—1, 'Periplus Scylacis Caryandensis et Anonymi Periplus Ponti Euxini,' with a Latin translation and notes, 4to, Amsterdam, 1639. 2, 'Justinus, Historia Philippica,' with notes, 12mo, Leyden, 1640. 3, 'Ignatii Epistolæ, et Barnabæ Epistola,' with a Latin translation and notes, 4to, Amsterdam, 1646. 4, 'Pomponius Mela, de Situ Orbis,' 4to, Hagæ, 1648; a second edition appeared in 1700, at Franecker. His notes on Mela are chiefly directed against Salmasius. 5, 'Dissertatio de vera Ætate Mundi,' 4to, Hagæ, 1659. In this work he endeavours to establish the chronology of the Septuagint in opposition to that of the Hebrew text. This involved him in various disputes with other divines, especially Horne. 6, 'De Septuaginta Interpretibus, eorumque Translatione et Chronologia, Dissertationes,' 4to, 1663. 7, 'De Sibyllinis aliisque quæ Christi Natalem præcessere Oraculis,' Oxford, 1679. 8, 'Catullus et in eum Isaaci Vossii Observationes,' 4to, London, 1684. 9, 'Variarum Observationum Liber,' 4to, London, 1685. This volume contains a number of dissertations, some of which had been printed separately, but most of them show that he had no critical spirit. 10, 'Observationum ad Pomponium Melam Appendix,' &c., 4to, London, 1686. This appendix is an attack upon Jacob Gronovius, who had censured Vossius's edition of Mela. Isaac also edited the 'Annales Hollandiæ et Zelandiæ, Sexcentorum fere Annorum à Theodorico I usque ad Translatum à Jacobo in Philippum Imperium,' which had been written by his brother Matthias Vossius, who died before the work was completed.

(Nicéron, *Mémoires des Hommes Illustres*, vol. iii.; Andreæ *Bibliotheca Belgica*; Wood, *Athenæ Oxonienses*.)

VOUET, SIMON, commonly considered the founder of the French school of painting, was born at Paris in 1590. He was instructed by his father Laurent Vouet, a painter of moderate ability, and distinguished himself at a very early age. Baron de Sancy, French ambassador to the Porte, took Vouet with him to Constantinople in 1611,

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where he painted from memory, after a single interview, an excellent portrait of the Sultan Achmet I. From Constantinople he went to Venice, and from that place, in 1613, to Rome. In Venice he was attracted by the works of Paul Veronese, but in Rome he forsook for a time his style for that of Carravaggio. His reputation procured him a pension from Louis XIII. while he was in Rome, where he was made president of the Academy of St. Luke; and in 1627 Louis recalled him to Paris, gave him the title of principal painter to the king, and apartments in the Louvre. In Paris he had so much to do that he found occupation for a numerous school of young painters, among whom were Le Brun, Le Sueur, Mignard, Du Fresnoy, Testelin, Perrier, the elder Dorigny, and several others. His commissions were so numerous that he was obliged to entrust nearly the entire execution of many of his works to these painters. He painted ceilings, galleries, altarpieces, small religious pieces and other easel pictures, as well as portraits both in oil and in crayons. He painted with great facility in a style peculiar to himself; it was gay, yet feeble in colouring, owing to a want of harmony in the composition of colour: he was mannered likewise in his drawing, especially in the hands and in the heads, which he painted too frequently in profile; he was also deficient in invention and expression, and there is little merit in his compositions. Yet notwithstanding these defects, Vouet greatly improved the French school of painting, and he is allowed by the French historians of art to have done as much for painting as Corneille did for the drama in France. He is however more distinguished for the several excellent painters who were educated by him than for his paintings. He died June 30, 1649. There are about 200 prints after his works, the principal of which are—the chapel and gallery of the Palais Royal; some works in the Hôtel de Bullion; a ceiling in the Hôtel de Bretonvilliers, &c.; also altarpieces in St. Eustache, St. Nicholas des Champs, St. Merry, and in the chapel of St. François de Paule, Place Royale: there is likewise a good picture by him in the Academy of Painting.

VRIES, HANS FREDEMAN DE, a Dutch architectural and perspective painter, born in 1527, at Leeuwaarden in Friesland. He was bound for five years at Leeuwaarden, to a painter of Amsterdam, of the name of Gerritsz, and designed becoming a glass-painter. He painted some time at Mechlin, and settled for a time at Antwerp, where, in 1549, he was employed with other painters to paint the triumphal arches erected in honour of the entry of Charles V. and his son Philip. He afterwards visited many cities of Germany, in all of which he added to his reputation by his works. De Vries was a complete master of perspective; he published a treatise upon the science, which was afterwards enlarged by Samuel Marolois. His paintings, large and small, are very true; they consist of gardens, exteriors and interiors of buildings; and some of them are embellished with figures by other masters. His drawings and designs were very numerous. There have been published twenty-six books of prints by him, illustrating various styles of architecture, with views of buildings, villas, &c. He was a great admirer of the works of Vitruvius and Serlio, which he studied in the Flemish translations of Peter Kock. Hans had two sons, Paul and Solomon de Vries, who painted in the same style as their father; but though well, with less success. Solomon died in the Hague in 1604, before his father, the date of whose death is not known; the date 1588, in Pilkington's 'Dictionary' (ed. 1829), is an error. Paul executed some extensive works at Prague. When he died is also unknown; he was living at Amsterdam in 1604, according to Van Mander; the date therefore of 1598, given in Pilkington's 'Dictionary' as the year of his death, is also an error.

Hans de Vries is called sometimes Frisius. There is a portrait of him in Van Mander's work *Leven der Schilders, &c.*

VRIES, MARTIN GERRITZON, a Dutch navigator of the 17th century. In 1643, Van Diemen, at that time governor-general of the Dutch possessions in India, gave him the command of an expedition destined to examine the countries north of Japan, and the west coast of Tartary as far north as the 56th degree of latitude. Vries hoisted his flag on board the Kastricum, and had under him Henrik Cornelissen Schaep, in command of the Breskens. The two vessels sailed from Batavia on the 3rd of February 1643. They were separated on the 26th of May, in a storm off Niphon, and did not meet again till September. During the interim, the Kastricum partially examined the islands in the vicinity of Perouse's Straits, and some were accurately delineated by that navigator and Krusenstern. When Vries rejoined the Breskens, he found the captain and part of the crew had been imprisoned by the Japanese, on a suspicion of their having smuggled some Portuguese priests into the island. The prisoners were not released till the 24th of July 1644. A brief account of the voyage of Vries was published at Amsterdam in 1646. Thevenot inserted an abstract of it in his collection of voyages; the instructions given to Vries have been printed in the ninth volume of the 'Philosophical Transactions.' D'Anville corrected a part of the coast-line of the Jesuits' map of China from a large manuscript chart of the track of the Kastricum which came into his hands. A copy of part of this chart on a reduced scale was published in the account of La Perouse's voyage. Both Krusenstern and La Perouse speak with great respect of Vries's talents as a navigator; his astronomical observations are wonderfully accurate, considering the state of instruments in his time. The narrative of his voyage contains some graphic details respecting the appearance of the country he visited and the customs of the inhabitants. Buache, who was not acquainted with the Dutch language, calls Vries by mistake Uries, and the error has been perpetuated in the Voyage of La Perouse. Of the history of Vries, prior and subsequently to his voyage, nothing appears to be known.

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*WAAGEN, GUSTAV FRIEDRICH, an eminent German critic and writer on art, was born at Hamburg in 1794. In that city he prosecuted his early studies in art till they were for a time interrupted by the war with the French. Afterwards he renewed his favorite pursuits with fresh zeal in various places and especially in Munich; but he eventually settled in Berlin, where he some years later received the appointment of Director of the Royal Gallery of Paintings. As an author Dr. Waagen first made himself known by the publication of a pamphlet 'Ueber die in der königlich bair. Sammlung der Akademie der Wissenschaften befindlichen Mumien und andere ägypt. Alterthümer' ('On the royal Bavarian Collection of the Academy of Sciences, particularly as to the Mummies and other Egyptian Antiquities'), Münch., 1820. This was followed by a monograph 'Ueber Hubert und Johann van Eyck,' Breslau, 1822; and by a controversial work 'Hirt als Forscher über die Geschichte der neuern Malerei' ('Hirt as an Inquirer into the History of modern Painting'), Berlin, 1832, in which he defended himself against an attack by Hirt. But his most elaborate work, and that which made him first generally known to English readers, was his 'Kunstwerke und Künstler in England und Frankreich,' 4 vols. Berlin, 1837, of which the first, relating to this country, was translated in 1838 under the title of 'Works of Art and Artists in England.' A new and greatly extended edition of this work, or rather a new work based upon it, was published in English in 3 vols. 8vo, in 1854, under the title of 'The Treasures of Art in Great Britain; being an Account of the chief Collections of Paintings, Sculptures, Drawings, Illuminated MSS., &c.'; and a fourth and supplemental volume entitled 'Additional Art-Treasures in Great Britain, being an Account of Forty Galleries, visited in 1854 and 1856,' 8vo, 1857; he also re-cast Kugler's 'Handbook of Painting: German, &c., Schools,' 2 vols. 1860. Dr. Waagen has had opportunities afforded him beyond any other person of becoming acquainted with the contents of the Art-Galleries of this country, which have been, both private and public, laid open to him without reserve; and he is familiar with the contents of all the principal picture-galleries on the Continent. He has moreover dedicated his life to the study of pictures, and he is regarded as one of the most accomplished living connoisseurs. His carefully-conducted survey of the picture-galleries of England carries with it therefore necessarily a great amount of authority, and his work is in all respects the most complete and valuable which has been published. As a critic in all technical matters he is eminently learned and judicious; in the higher mental, poetic, or æsthetic qualities he is, though equally conscientious, less trustworthy: his point of view is too exclusively that of the gallery-trained connoisseur. Thus he, in 1857, published a useful little brochure, 'A Walk through the Art-Treasures Exhibition at Manchester: What to Observe,' in which these characteristics are strikingly displayed. The only other work of his which requires to be particularly mentioned is his 'Kunstwerke und Künstler in Deutschland,' 2 vols. Leipzig, 1843-45; but he has also written a sketch of the life of Rubens, and some other minor works. As director of the gallery at Berlin, to Dr. Waagen was assigned the task of newly arranging that noble collection, and this he did upon a chronological plan, by which the progressive development of the art in the various countries was sought to be as far as possible illustrated. This method of arranging pictures, which Dr. Waagen was the first to carry out to its full extent, has since been much canvassed, but it is being followed more or less strictly in the various galleries of the Continent. In England the plan has been adopted with admirable taste and skill by Mr. Scharf in arranging the works of the old masters in the Art-Treasures Exhibition at Manchester, and where there is so fine a collection of works of a high class the plan is unquestionably capable of producing a pleasing as well as an instructive result. Dr. Waagen was invited during one of his visits to this country, by the Commissioners appointed to inquire into the future management of the National Gallery, to state his opinion respecting the arrangement of the pictures, and it is understood that his views have found acceptance, but the present building quite precludes the practical carrying of them into effect, if even the collection were sufficiently complete to admit of such an arrangement.

WACE, MASTER ROBERT. The name of this early Anglo-Norman poet is variously written in different manuscripts of his poems, and in the ancient writings which make mention of him. The most

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usual forms are Wace, Gasse, Gace, Guaze, Huace, and Huistace, names which appear to be abbreviations of Eustache or Eustace. His Christian name is likewise doubtful, as he never styles himself otherwise than 'Master Wace.' Du Cange supposed it to have been Matthew, and Huet is the first writer who calls him Robert. He was born in the island of Jersey about the year 1112, and received his early education at Caen; he completed his studies, which appear to have been chiefly connected with the clerical profession, during a residence of some time in the territories of the King of France, and he afterwards returned to Caen, where Henry I. usually held his court. In this town he spent the greatest portion of his life; his chief occupation was the composition of metrical romances, so called from their being written in the Roman or vulgar dialect. The 'Roman du Rou,' which he commenced in 1160, was dedicated to Henry II., and was presented to him by Wace in person, who was rewarded with a canonry in the cathedral church of Bayeux; this preferment, according to the ancient capitularies of that church, he held from 1161 to 1171. As he frequently styles himself 'clerc lisant,' reading clerk, it has been supposed that he was attached to the private chapel of Henry II. He complains however, and that somewhat bitterly, that the reward he received from the Dukes of Normandy neither answered his anticipations nor came up to the promises they had made him. He is said to have died in England, about the year 1184.

The principal details in this brief notice of the life of Wace, are given to us by himself in his 'Roman du Rou.'

"Lunge* est la geste des Normanz, [*Longue.]
Et à metre est grieve en Romans.
Si l'on demande qui ço dist † [† Qui dit cela.]
Ki ceste estoire‡ en Romanz mist; [‡ Histoire.]
Jo§ di è dirai ke jo sui, [§ Je.]
Wace, de l'isle de Gersui,
Ki est en mer vers occident.
Al fieu‖ de Normendie appent.¶ [‖ Fief. ¶ Appartient.]
En l'isle de Gersui fu nez.
A Caen fu petis portez,
Iloec ** fu a letres mis, [** La.]
Puis fu lunges en France apris.
Quand de France jo repairai,†† [†† Je revins.]
A Caen lunges conversai; ‡‡ [‡‡ Demeurai.]
De Romans fere m'entremis,
Mult§§ en ecris et mult en fis. [§§ Beaucoup.]
Par Deu aïe‖‖ è par li Rei [‖‖ Aidé.]
Altre ¶¶ fors li servir ne dei. [¶¶ Autre excepté lui.]
Me fut donnée, Dex li rende,
A Baieues une provende; *** [*** Prébende.]
Del rei Henri segund vos di,
Nevou Henri, père Henri."

The rhymed chronicle from which this extract is taken is entitled 'Le Roman du Rou (Rollo) et des Ducs de Normendie,' and is the best known of the writings of Wace; it is held in high esteem as a monument of the language and as an historical document, which, though incorrect in some of its details and sometimes inexact in its dates, presents a faithful picture of society during that period. It contains the history of the Dukes of Normandy from the first invasion by Rollo down to the eighth year of King Henry I., and not simply, as Hallam states, the narrative of the battle of Hastings and conquest of England by the Normans. The first, or introductory part, is written in lines of eight syllables, and presents us with the history of the first irruption of the Normans into England and France. The second part or section is written in Alexandrine verse, and relates the principal events which took place in the reign of Rollo; the third, in the same metre, the history of William Longsword and his son Richard, the first Duke of Normandy of that name; in the fourth part, which is alone longer than the three preceding, he resumes the eight-syllable measure, and presents us with a sequel of the history of Richard, and that of his successors to the year 1106. The whole poem contains exactly 16,547 verses. He generally follows Dudon and William of Jumieges as his guides in the relation of historical facts, but he adds many interesting and curious details which he reports to have received from hearsay.

His description of the battle of Hastings is given with considerable minuteness of detail, and has been largely drawn upon by succeeding historians. Among the disadvantages under which the English laboured, Wace says that they could not fight on horseback, nor shelter themselves under a buckler with one hand, while with the other they directed their blows against the enemy.

The other chief recognised poem of Wace is 'Le Brut d'Angleterre,' a work which preceded his 'Roman du Rou.' The date of it as ascertained by some lines near the end of the poem is 1155. The principal incidents in it are derived from a Latin translation, by Geoffrey of Monmouth, of a poem composed in the dialect of Lower Brittany. The subject of it is a certain Brutus, who is imagined to have been the great-grandson of Æneas, and who ruled over Great Britain. It contains nearly eighteen hundred lines, in the same metre as those above quoted, and is by some supposed to have been the first work containing the origin of Arthur's round table, his knights, and tournaments. [ARTHUR.]

The next authentic work of Wace is styled 'La Chronique ascendante des Ducs de Normandie:' it commences with Henry II. and goes back to Rollo. It is a short poem of only three hundred and fourteen Alexandrine verses, and is published in the first volume of the 'Mémoires de la Société des Antiquaires de la Normandie,' p. 144. It must have been written later than 1173, as it makes mention of the troubles excited in Normandy during that year by the revolt of the sons of Henry II. against their father.

The other two remaining poems of Wace possess less interest, and are not so generally known. The first of them is entitled 'L'Establissement de la Feste de la Conception, dicte la Feste as Normande;' the second, 'La Vie de S. Nicolas,' of which Hickes has published several extracts in his 'Thesaurus Litteraturæ Septentrionalis.'

The above-mentioned works are the only ones which have been preserved, and on their authenticity no doubt exists. Two other poems have been ascribed to him, 'Le Roman du Chevalier au Lion,' and 'Le Roman d'Alexandrie;' but, though they are undoubtedly productions of the 12th century, they are now generally supposed by the best critics not to belong to Wace.

The manuscripts of his poems are very numerous; there are complete manuscripts of the 'Roman du Rou' both at the Royal Library of Paris, No. 7567, and at the library of the Arsenal; that in the Royal Library is supposed to have been written in the 14th century. The most ancient is in the British Museum, and was probably written in the first years of the 13th century; it contains however only the fourth part of the 'Roman du Rou.'

There is a valuable essay on the manuscripts of the 'Roman du Rou' by M. de Brequigny, in the fifth volume of his 'Notices des MSS. de la Bibliothèque Royale.'

In 1827, there was published at Rouen a remarkably fine edition of the 'Roman du Rou,' in two octavo volumes, with very valuable notes, by M. Frederic Pluquet, who had devoted several years to the task of collating the text of the various manuscripts in existence. That portion of Pluquet's text which relates to the conquest of England, was re-published, with a translation by Sir A. Malet, in 1860.

The student may consult:—1. Capefigue, 'Essai sur les Invasions Maritimes des Normands dans les Gaules,' 1823; 2. Depping, 'Histoire des Expeditions Maritimes des Normands,' 1826; 3. Wheaton, 'History of the Northmen,' London, 1831. In these two works there are copious and interesting extracts from the 'Roman du Rou;' Depping particularly has very justly appreciated the value of Wace as a poet and an historian. 4. Pluquet, 'Notice sur la Vie et les Ecrits de Robert Wace, suivie de Citations extraites de ses Ouvrages,' Rouen, 1824. S. Hardy, 'Desc. Catalogue of Materials relating to the Hist. of Great Britain,' ii. 428-37. Roquefort, "Glossaire de la Langue Romane.' Paris, 2 vols. 1808, will be found useful to the readers of Wace.

WACHTER, JOHN GEORGE, a distinguished scholar and archæologist, was born at Memmingen in Suabia, in 1673. He studied classical, oriental, and modern languages, and became early known for his learning; he was also thoroughly acquainted with numismatics. Combining great sagacity and a sound judgment with an extensive stock of knowledge, he was able to produce works, some of which are still among the best of their kind. For some time he was employed in the Museum of Antiquities in Berlin, and was chosen member of the Royal Academy of Sciences of that city. However, the first kings of Prussia, Frederic I. and William I., showed little disposition to promote the arts and sciences, and Wachter left Prussia for Leipzig, where he was appointed first librarian and director of the Museum of Antiquities. He died in 1757. His principal works are:—1, 'Glossarii Germanici, &c. Specimen ex ampliore Farragine decerptum,' Leipzig, 8vo, 1727: this work was the forerunner of, 2, 'Glossarium Germanicum, continens Origines et Antiquitates totius Linguæ Germanicæ,' Leipzig, 2 vols. fol., 1736-37. This is his principal work, and is still considered a standard book. Wachter understood all the dialects of the High and Low German languages, and he had also a complete knowledge of the Persian language, which enabled him to establish the meaning and etymology of a great number of words. He was one of the most distinguished founders of the school of comparative grammar. 3, 'Archæologia Numaria,' &c., in 'Nova Acta Eruditorum,' and separately, Leipzig, 4to, 1740. The chief object of this work was the explanation of the difficulties connected with the study of numismatics. In the last chapter the author discusses several passages of Pliny ('Hist. Nat.'), concerning coins, and although these passages had already been illustrated by eminent men, such as Father Hardouin and others, the results of Wachter were much more satisfactory. 4, 'Naturæ et Scripturæ Concordia, Commentario de Literis ac Numeris Primævis illustrata et Tabulis Æneis depicta,' Leipzig, 4to, 1752, without the author's name. Besides these and other works on similar subjects, Wachter wrote a great number of valuable memoirs for the 'Miscellanea Berolinensia' (first series) and the 'Nova Acta Eruditorum,' such as 'Tyrannus in Veteri Gemma monstroso et portentoso emblemate repræsentatus;' 'De Alphabeto Naturæ et Literarum non Naturalium à Naturalibus Origine Animadversiones;' 'Ad Dissertationem Eruditam Viri Clarissimi Swentoni de Lingua Etruriæ, &c. Annotatiuncula,' &c. In his last will Wachter left the manuscript of his great Glossary, which he had enriched with notes and numerous additions, to the library of his native town, Memmingen, where it is still kept. Other valuable linguistic dissertations in manuscript are in the Royal Library at Dresden.

WADDING, LUKE, a Roman Catholic priest of great learning and

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ability, was born at Waterford, in Ireland, October 16th, 1588. Having been sent abroad in his fifteenth year to complete his education for the ecclesiastical profession, he first spent six months at an Irish seminary belonging to the Jesuits at Lisbon; and then, having joined the order of the Franciscans in 1605, he continued his studies in their convents at Liria, at Lisbon, and at Coimbra. On taking priest's orders he went to Salamanca, and, after residing for some time in that university, was made superintendent of the students and lecturer in divinity. In these offices he acquitted himself so much to the satisfaction of the heads of his order, that, in 1618, when Anthony-à-Trejo, the vicar-general of the Franciscans, was promoted to the bishopric of Cartagena, and was sent as legate from Philip III. of Spain to Pope Paul V. for the settlement of the dispute which divided the Romish Church about the immaculate conception of the Virgin Mary, he took Wadding with him to Rome as chaplain to the embassy, an appointment of distinction and influence, which was coveted by the most eminent members of the order. Wadding did not spend his time in idleness while holding this office: the result of his researches in the libraries not only of Rome, but of Assisi, Perugia, Naples, and many other cities, was the publication at Louvain, in 1624, of a history of the embassy, in a folio volume, entitled 'Legatio Philippi III. et IV., Hispaniæ Regum, ad Sanctissimos DD. Paulum V. et Gregorium XV. et Urbanum VIII., pro definienda Controversia Conceptionis B. Mariæ Virginis; per illustrissimum Anthonium-à-Trejo.' He had also, before this great work appeared, written three pamphlets on the point in controversy; and although, after the bishop of Cartagena returned to Spain, the whole weight of the negociation, made over nominally to the Spanish ambassador, the duke of Albuquerque, rested upon his shoulders, he found leisure to carry through the press, and to write a learned introduction to, the great Hebrew Concordance of Marius de Calasio, which accordingly appeared at Rome, in 4 vols. folio, in 1621. De Calasio had died at Rome after completing his manuscript, and the funds for printing the work were obtained on the application of Wadding from Paul V. and Benignus-à-Genua, the general of the Franciscans. A second and superior edition of this Concordance was published at London, in 4 vols. folio, in 1747 and following years, under the care of the Rev. William Romaine. Wadding also prepared an edition of certain writings of St. Francis from manuscripts in the libraries at Rome, which was brought out at Antwerp in 1623, under the title of 'Sancti Francisci Libri Tres.' He spent the rest of his life at Rome, where, in 1625, he founded the college of St. Isidore, for the education of Irish students of the Franciscan order, and where he was also instrumental in procuring the establishment and endowment of various other institutions for the advancement of theological learning. From 1630 to 1634 he held the appointment of procurator for the Franciscans at Rome; and in 1645 he was appointed vice-commissary of his order, but resigned that dignity in 1648. Of several other works which he edited, the most important is a complete collection of the writings of Duns Scotus, which appeared at Lyon in 12 vols. folio, in 1639, now of great rarity. Of his original works the greatest is his 'Annales Minorum, seu Historia Trium Ordinum à S. Francisco institutorum,' which was printed in 8 vols. folio, the first seven at Lyon, in 1647 and following years, the eighth at Rome in 1654. There is a second and improved edition of this work, brought out under the care of Joseph Maria Fonseca, in 19 vols. folio, at Rome, 1731-1744; and a Supplement to this was published in one volume, folio, at Rome, in 1806, a posthumous work of a Franciscan named Joannes Hyacinthus Sbaralea. Wadding also published at Rome, in 1 vol. folio, in 1650, a valuable bibliographical history of the Franciscans, under the title of 'Scriptores Ordinis Minorum.' To this a supplement was published, at Salamanca, in 1 vol. 4to, in 1728, by Friar Joannes à Divo Antonio. Wadding, after declining the offer of a cardinal's hat, died at Rome, November 18th, 1657.

WADSTROEM, CARL BERNS, was born at Stockholm, in the year 1746. He entered the Swedish service as an engineer. His acquirements in mineralogy and mechanics procured for him (1767-8) the direction of the works at Trolhætta on the Wener canal. In 1769 he was appointed superintendent of the copper-mines at Atvedaberg. He was subsequently promoted to be chief director of the Royal Assay and Refining Office, and enjoyed the confidence of the king.

While thus steadily advancing in his professional career, Wadstroem found leisure at intervals to visit many parts of Europe. He had contracted a prejudice against commerce and commercial men; his enthusiastic and imaginative turn of mind had adopted many of the views of Raynal and Rousseau; it is also alleged—with what degree of truth is uncertain—that the tenets of Swedenborg had made some impression upon Wadstroem. Be this as it may, he conceived, about the beginning of 1787, the idea of a journey into the interior of Africa. The botanist Sparrman and the mineralogist Arrhenius were persuaded to accompany him; and Gustavus III. advanced funds for the expedition. M. de Stäel, Swedish minister at Paris, entered zealously into the project, and mainly through his instrumentality, a free passage in a French ship from Hâvre to Senegal was obtained for the three associates. They sailed in August 1787. After their arrival at Senegal they made several excursions in the vicinity of St. Louis, but finding the obstacles in the way of their advance into the interior insurmountable, they repaired to the English settlement at Sierra Leone, in hopes of finding there the means of their carrying their intentions into effect. Here again they were disappointed, and they left the colony for England towards the close of 1788.

The question of the abolition of the slave-trade was anxiously discussed at the moment of their arrival. Wadstroem had visited London two years earlier, and contracted some acquaintances. As soon as it was known that he and his companion Sparrmann were just returned from the coast of Africa, they were invited to give evidence, in the first place, before the privy council, and afterwards before a committee of the House of Commons. Wadstroem now set himself for the first time to study the slave question with earnestness and attention. As might have been anticipated from his turn of mind, the inquiry terminated in his becoming a zealous advocate of the views of Clarkson, Granville Sharpe, and Wilberforce. In the course of the year 1789 he published a pamphlet intended to promote the views of the slave-trade abolitionists, 'Observations on the Slave Trade, and a Description of some part of the Coast of Guinea during a Voyage made in 1787 and 1788, in company with Dr. A. Sparrman and Captain Arrhenius.' From an advertisement at the end, we learn that the author had already given to the world 'Two Views of the Coast of Guinea, with separate Descriptions, embellished with four small prints;' and from an incidental remark in the body of the pamphlet we learn that he contemplated publishing the whole of his voyage. This latter undertaking was never realised.

In his 'Observations on the Slave Trade,' the idea of establishing colonies on the west coast of Africa as a means of civilising the natives and ultimately destroying the slave-trade, appears to have been thrown out for the first time. The hint was acted upon, and to it we are indebted for the British settlement at Sierra Leone (on its present footing), and for that on the island of Bulama. To the discussions which arose in the course of realising the project we are in all probability indebted for 'An Essay on Colonisation, particularly applied to the Western Coast of Africa, with some free Thoughts on Colonisation and Commerce; also brief Descriptions of the Colonies already formed or contemplated in Africa, including those of Sierra Leone and Bulama.' The first part of this work appeared in 1794, the second part early in 1795. The book is not without signs of talent; it bears ample traces of enthusiastic benevolence, but its views are crude in the last degree.

The devastation of Sierra Leone by a French squadron (1794) appears to have supplied the inducement which carried Wadstroem to Paris in 1795. He memorialised the Directory and the legislative body in that year, urging an agreement between France and England to recognise in future Sierra Leone, Bulama, and many similar settlements that might be made in Africa as neutral territories. In 1796 Wadstroem induced his old friend De Stäel to strengthen his representations by a letter to Lacroix, the minister for foreign affairs. Their united representations were fruitless. The accession of Talleyrand to office, whose predilection for colonising was known, appears to have stimulated Wadstroem to another effort. In 1798 he published a brief sketch of the history of Sierra Leone and Bulama, appended to it De Stäel's letter, and one from Afzelius, a Swedish naturalist, who had been in Sierra Leone at the time the colony was attacked by the French; and also an abstract of his own essay on colonisation, and dedicated the whole to the minister. The only effect of this publication appears to have been the exciting the Chief Consul's curiosity to see Wadstroem's essay. The interruption of all communication with England rendered it impossible to procure his book from this country, and Wadstroem had the gratification (to him it was a gratification, for he admired Bonaparte) of presenting to the French ruler the only copy in France. Wadstroem did not long survive this incident; he died of a pulmonary consumption in the spring of 1799. His only publications are the works mentioned above.

WAEL, or WAAL, CORNE'LIUS DE, a clever battle-painter, born at Antwerp, in 1594. He was the son and pupil of John de Wael, a good figure-painter. Cornelius went with his brother Lucas, a landscape-painter, to Genoa, with the intention of remaining only a short time there, and then of visiting Rome to prosecute his studies. Some of his pieces however being very much admired in Genoa, he was induced to remain there, and he found employment for sixteen years. He painted pictures of various descriptions, but he excelled chiefly in land and sea fights, in which he always introduced a great many very excellent figures of a small size. De Wael at last visited Rome, but found the climate disagree with him, and he returned to Genoa after a year. He was induced however to try a second visit; and after returning a second time to Genoa for a short period, he went a third time to Rome, where, says Soprani, he died a few days after his arrival, in 1662. His best pieces, says Houbraken, were painted for Philip III. of Spain, and for the Duke of Aarschot. Cornelius de Wael etched many good plates after his own designs.

Lucas de Wael was born likewise at Antwerp, in 1591. After he had received some instruction from his father, he studied with John Breugel, and painted many pictures in his style. Lucas lived in Italy with his brother, and painted in Genoa many excellent landscapes both in fresco and in oil. Lucas returned to Antwerp about 1660; when he died, Houbraken has not mentioned. Pilkington's 'Dictionary' (ed. 1829) gives 1676 as the date of his death.

WAGENSEIL, JOHN CHRISTOPHER, a learned German, whose reputation however was much greater than his real merit. He was

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born at Nürnberg, in 1633, and educated in Sweden: he finished his academical studies at Rostock and Greifswald. Gifted with a prodigious memory, he made himself a name by showing what he had learned. In 1657 he accompanied some young German noblemen as tutor, on a tour through Western Europe; the party remained six years abroad. During their stay in Italy Wagenseil was chosen member of the Academies of Literature and Sciences of Padua and Turin, and in Turin he discovered, in the Museum of Antiquities of the Duke of Savoy, the celebrated Table of Isis, which was formerly in possession of the Duke of Mantua, from whose library it unaccountably disappeared in 1630. The faculty of law at Orleans conferred upon him the degree of Doctor in Law; and Colbert, according to the system of bribery then adopted by France with respect to German philosophers and scholars of reputation, gave him a pension of 1500 livres, in order that he might "blow the trumpet of glory for King Louis XIV. in Spain," whither Wagenseil and his pupils were going. In 1667 Wagenseil became professor of history in the University of Altdorf; he also lectured on canon law and Oriental languages: he knew Hebrew well. In 1673 the professorship of Oriental languages at Leyden was offered to him, but he declined it. In 1676 he was appointed chief tutor of the young counts palatine. He died in 1705. His daughter Helena Sibylla, married to Professor Mollern, was renowned for her learning, and was chosen member of the Academy of Padua. Wagenseil published a great number of works and treatises on very different subjects. The principal are:—1, 'Sota: hoc est, Liber Mischnicus de Uxore Adulterii suspecta,' 4to, Altdorf, 1674; a large volume, containing the Hebrew text and a Latin translation of the Mishna and Ghemara: the author's notes are much esteemed by Hebrew scholars. 2, 'Tela Ignea Satanæ: hoc est, Arcani et Horribiles Judæorum adversus Christum Deum et Christianam Religionem Ἀνέκδοτοι,' 2 vols. 4to, Altdorf, 1681. This is a collection of the principal works written by Jews against the Christian faith, with a Latin translation of Wagenseil, who refutes the Jews in his notes. 3, 'De Re Monetali Veterum Romanorum Dissertatio,' 12mo, Altdorf, 1691. 4, 'De Cena Trimalcionis nuper sub Petronii Nomine vulgata Dissertationes H. Valesii et J. C. Wagenseilii,' 8vo, Paris, 1666. 5, 'Exercitationes Varii Argumenti,' 4to, 1719, published after the author's death by Roth-Scholtzius, who has added a biography of Wagenseil. A 'Vita J. C. Wagenseilii,' with a catalogue of his works and an analytical examination of them, was published at Nürnberg, 4to, 1719.

WAGER, SIR CHARLES, ADMIRAL, was born in 1666. He was appointed captain of a fireship in 1692, and was promoted in 1697 to the command of a ship of war. Having been sent out in 1707 to the West Indies as commodore, in May 1708, with only four ships of war, he attacked seventeen Spanish galleons, which were sailing close along shore from Carthagena to Porto Bello in South America. The battle began at sunset. Soon after dark the Spanish admiral's ship blew up, and the cargo, which was very valuable, was entirely lost. About two in the morning the rear-admiral struck his colours. The vice-admiral escaped in a shattered condition, and some of the other galleons were saved by running them behind a dangerous shoal off Carthagena. More property was lost than taken, yet Commodore Wager's share of the prize-money was said to have amounted to 100,000*l.* For his conduct in this action he was knighted by Queen Anne, and promoted to the rank of rear-admiral.

Sir Charles Wager afterwards commanded a fleet in the Mediterranean till the peace of Utrecht in 1713, when he was made vice-admiral, and was also elected a member of the House of Commons. In 1726 he was sent with a squadron to the Baltic, to keep the Russians in check and to support the Swedes and Danes, and completely effected the objects for which he was sent out. In 1731, having been advanced to the rank of admiral, he escorted Don Carlos, the infant of Spain, to Leghorn, and was soon afterwards appointed first lord of the admiralty.

Sir Charles Wager and Lord Sundon had been the representatives of the city of Westminster in the parliament which terminated in 1741, and it was expected that they would have been triumphantly re-elected; but Admiral Vernon and Mr. Edwin were proposed by the opposition, and in the mean time Admiral Wager was summoned by the king to convoy him to Holland. The contest was severe, and the tumult so great on the day of election, that Lord Sundon imprudently got the magistrates to sanction the calling out of a party of soldiers, and while the military surrounded the hustings, the high-bailiff returned Lord Sundon and Sir Charles Wager as duly elected. The return was opposed in the new parliament, the new members were unseated, the magistrates were summoned before the House to be reprimanded, and a resolution was passed that the presence of armed soldiers at an election of members of parliament is a manifest violation of the freedom of election, and an open defiance of the laws and constitution.

In 1742, on the defeat of Sir Robert Walpole's ministry, Sir Charles Wager resigned his office as first lord of the admiralty, which he had held about nine years. He died at his house at Chelsea, June 4, 1743, and was buried in Westminster Abbey. Sir Charles Wager had some reputation for mathematical and physical knowledge, and had devoted a good deal of attention to ship-building. In private life he was much esteemed; his political influence was considerable, and his character as a public man was unblemished.

WAGHORN, LIEUT. THOMAS, R.N., was born in the early part of the year 1800, at Chatham, in Kent. He entered the royal navy as a midshipman, November 10, 1812. Before he had quite completed his sixteenth year he had passed in navigation for a lieutenant before the Royal Naval College, at Portsmouth. He was paid off in 1817, and after serving some time as a mate in a free trader to Calcutta, was appointed in 1819 to the Bengal Pilot Service, in which he remained till 1824. He then volunteered for the war in Arracan, and was appointed to the command of the Matchless, East India Company's cutter, and of a division of the gunboats connected with the flotilla and army. He was employed in much service by land as well as by sea, was in five engagements, and was once wounded in the right thigh. He returned to Calcutta in 1827, and soon afterwards entered into communication with the government authorities there with respect to a project which he had conceived of communication by steamers between Great Britain and the East Indies. Having returned to England with recommendations from some of the chief members of the Bengal government, he immediately began to advocate in London, Liverpool, Glasgow, and other large towns, as he had previously done at Madras, Mauritius, and the Cape of Good Hope, the great project which he had in contemplation, and to the accomplishment of which he applied the whole force of his energetic mind and will. Unfortunately the chief authorities of the post-office, as well as nearly the whole of the East India directors, were adverse to his project. But in October 1829, Lord Ellenborough, president of the Board of Control, and Mr. Loch, chairman of the Court of Directors, engaged him to proceed through Egypt to Hindustan with despatches for Sir John Malcolm, governor of Bombay, and he was directed to join the Enterprise steamer at Suez on the 6th of December. The Enterprise however having broken her machinery on the voyage from Calcutta to Bombay, was not there, and Mr. Waghorn, rather than return to England with the despatches, sailed down the Red Sea in an open boat, without chart or compass, directing his course by the sun and stars. In six days and a half he reached Jiddah, on the coast of Arabia, a distance of 628 miles, whence he proceeded by ship to Bombay. This journey convinced him of the advantages of the line of communication through Egypt, and by Suez down the Red Sea to Bombay. With unabated energy and perseverance, supported only by the Bombay Steam Committee, he was enabled to complete the overland route three entire years before it was taken up by the British government. He accomplished the building of the halting-places and the establishment of the hotels on the desert between Cairo and Suez. He supplied carriages, vans, and other necessary means of conveyance, and also placed small steamers on the canal of Alexandria and on the Nile, as well as suitable steamers on the Red Sea. From 1831 to 1834 the overland mails to and from the East Indies were worked by himself. In 1832 he brought under the notice of the Pasha of Egypt the advantages which would result to that country from the formation of a railway between Cairo and Suez, but that improvement of the overland route has not yet been undertaken. He attained the naval rank of lieutenant March 23, 1842, after which he retired on half-pay. In the winter of 1847 Lieutenant Waghorn effected a saving of thirteen days by performing the journey by the way of Trieste, instead of through France, and he also explored other routes, by Genoa, and through the Papal States, taking steamer at Ancona. The prosecution of the Trieste line in 1846 involved Lieutenant Waghorn in pecuniary engagements, from which the sacrifice of his entire property was insufficient to release him. A short time before his death a pension was granted him by the British government, of which he lived to receive only the first quarterly payment. He died January 7, 1850, at Pentonville, London, in the forty-ninth year of his age, worn out by a life of anxious labour and exposure to inclemencies of weather and climate. A small pension was granted by the British government to his widow, to which a small addition was made by the East India Company from a fund at their disposal.

*WAGNER, RICHARD, a German dramatic composer of the present day, was born at Leipzig in 1813. He had attained an eminent position in his profession at Berlin; but, having been involved in the political disturbances which originated in the year 1848, he was under the necessity of leaving Prussia, and has subsequently resided chiefly at Zurich. He passed the season of 1855 in London, having been engaged as conductor of the orchestra of the Philharmonic Society. Herr Wagner is chiefly known as the author of several German operas, especially 'Tannhauser' and 'Lochengrin,' both of which have acquired considerable popularity in Germany, though they are unknown to the English public, only a few fragments of his compositions having ever been performed in this country. In Germany, his character as an artist is a disputed question. By some critics he is extolled as a great musical reformer, who has thrown aside the established forms and conventionalities of the art, and laid the foundation of an entirely new style, founded on true æsthetic principles. By others, however—and they appear to form the majority—his music is characterised as obscure and fantastic, destitute of melody and symmetry of form, and full of crude and discordant combinations. He has himself expounded, in some literary essays, the principles which his compositions are designed to illustrate, but these writings are tinged with the mysticism which prevails in German philosophy and which often renders it so incomprehensible to the English in-

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tellect. Wagner himself designates his music as "the Music of the Future:" whether it will really be adopted by "the Future," or whether it will pass away, among other dreams of misdirected genius, time only can show.

WAHHÁB, 'ABDU-L-, a Mohammedan sheikh, who flourished in the 12th century of the Hejira, the 18th century of the Christian era, and the founder of the WAHABEES, or WAHHA'BI'S, a Mohammedan sect in Arabia. The origin of this sect is intimately connected with the following circumstances. When Sultan Selim I. had conquered Egypt and deposed the last kelif of Cairo, Al-muta-wakkel in A.H. 922 (A.D. 1517), he was acknowledged as successor of the kalifs by Berekiat, the grand sherif of Mecca, who presented him with the keys of the Ka'bah. From this time the sultans of the Osmanlis were the protectors of the Mohammedan faith, though only recognised as such by the Sunnites; they were the guardians of the holy cities, Mecca and Medina; and they had the privilege and the duty of protecting the numerous caravans of hájis, or pilgrims, which annually travel to Mecca. A Turkish pasha resided at Jidda, and sometimes also at Mocha, and while the fertile provinces of Hejaz and Yemen in Western Arabia seemed to obey the Sultan, the pashas of Baghdád and Basrah made frequent attempts to establish the Turkish authority in the province of El-Hassa in Eastern Arabia. The Mohammedan religion had generally departed from its primitive purity, and was particularly corrupted among the Turks. The Mohammedans had introduced novelties into their religion, which were rather calculated to please the senses, and which found favour among people who have always loved to follow the bent of their imagination. Mohammed gradually received honours like God himself; virtuous men became saints, and the miracles they were said to have performed were eagerly believed by the people; many austere rules of the Korán were forgotten or left to the extravagances "of a few derwishes and fakirs;" and the places of worship were adorned by the princes and the rich with the arts and luxuries of the East, while the poorer Mohammedans indulged their passion for religious buildings by erecting a rude tomb to some unknown saint, surmounted by a cupola of painted brick-work. To this we must add that the Korán ceased to be the sole source of religious knowledge, and that traditions concerning Mohammed were considered by his disciples as pure and trustworthy as the Korán itself. Although the Arabs had deviated from the rule of the Korán, there was a striking difference between them and the Turks. The Turks used opium and wine; not satisfied with polygamy, they indulged in various licentious practices, which are strictly prohibited by the Korán, and more than once holy hájis of the Turkish caravans had polluted the sacred cities with their scandalous conduct. The caravans especially, those congregations of pious men assembled for the purpose of performing one of the most sacred duties of their faith, presented a revolting aspect to the simple and uncorrupted believers among the Beduins of the desert. Their leaders gave full licence to debauchery, and although it was generally their riches which tempted the Beduins, and excited them to predatory attacks, it often happened that the Son of the Desert unsheathed his sword, indignant at the pride and vices of men who, from the moment they reached Mecca, proudly assumed the holy title of 'hájí.'

Such was the state of the Islám, when, in the beginning of the last century, a Mohammedan sheikh conceived the project of reforming the religion of Mohammed, and restoring it to its primitive purity.

This sheikh was 'ABDU-L-WAHHAB ('the servant of Him who gives (us) every thing'), who, according to Burckhardt, was born at El-Hauta, a village five or six days' journey south of Der'aiyeh, the capital of the province of Nejd, on the road from this town to the district called Wádi Dowásir. In the life of 'Abdu-l-Wahháb, in the 'Universal Biographical Dictionary,' his birth-place is called 'Al-Aynah, in Nejd; and in the 'Annals of the Turkish Empire,' by Izi, Constantinople and Skutari, A.H. 1198 (A.D. 1784), p. 207, *in fine*, it is called Aiyineh, which seems to be El-Ayeyneh, near Der'aiyeh. Scott Waring calls it Ujunu, a bad orthography for Ajana. 'Abu-l-Wahháb was born at the beginning of the 12th century of the Hejira, which corresponds to the end of the 17th century of our era. His father was the sheikh or chief of the Beni Wahháb, a branch of the great tribe of Temim, which occupies a considerable part of Nejd. 'Abdu-l-Wahháb received his education in the schools of Basrah, where he studied divinity. He made the usual pilgrimages to Mecca and Medina, and he lived several years at Damascus, where he had frequent disputations with the divines on religion, but as he displayed great zeal in the abolition of abuses, his doctrine was considered as schismatic, and being exposed to persecutions, he fled to Mosul. After some time he returned to Arabia, but the doctrines which he preached to the natives, and his violent attacks on Turkish tyranny and vice, became so many causes for new persecutions, and he led a wandering life till he settled at Der'aiyeh, the residence of the Sheikh MOHAMMED IBN SA'ÚD. This intelligent chief listened to the words of the reformer. He became his disciple; he married his daughter; and soon drew his sword to propagate the new doctrine among the tribes of Arabia. Mohammed Ibn Sa'úd thus laid the foundations of a powerful empire on theocratical principles, of which his descendants remained masters for nearly a century.

When Sa'úd, the grandson of Mohammed Ibn Sa'úd, conquered Mecca, he ordered a kind of confession of faith to be published, the substance of which is as follows:—

'Abdu-l-Wahháb's doctrine teaches the salvation of mankind. It is divided into three parts: I., the knowledge of God; II., the knowledge of religion; III., the knowledge of the prophet. In the first part, God, it is said, is one Almighty, and we acquire the knowledge of him by adoring him. The second part, knowledge of religion, is threefold, and contains—1, The Islám, or resignation to the will of God; 2, faith; 3, good works. The Islám contains five things: 1, The belief that there is only one God, and that Mohammed is his prophet; 2, the five daily prayers; 3, alms, one-fifth of the annual income; 4, fasts during the month of Ramazan; 5, the pilgrimage to Mecca. The faith contains six things, viz.:—1, The belief in God; 2, in his angels; 3, in his Holy Scripture; 4, in his prophets; 5, in his divine and perfect qualities; 6, in the day of judgment. Good works are only the consequence of the rule that we should adore God as if he were present to our eyes; and though we cannot see him, we must know that he sees us. The knowledge of the prophet, which is the most important part of Wahhábism, is based on very positive principles. Mohammed, the prophet, was a mortal, like all other men, and he preached for all the nations of the world, and not for one only, the Arabs; no religion is perfect and true in all its parts except his, and after him no other prophet will come; Moses and Jesus were virtuous men, though inferior to Mohammed, notwithstanding he was not of divine nature. Those who do not fulfil their religious duties are to be severely punished. The reformed religion shall be propagated with the sword, and all those who refuse to adopt it are to be exterminated.

'Abdu-l-Wahháb not only forbade the adoration of Mohammed and of saints, but he also ordered their splendid tombs to be destroyed, and he declared tradition to be an impure source. He made several other prohibitions concerning social and religious abuses, such as the habit of using wine, opium, and tobacco, the use of the rosary for prayers, and he preached strongly against those unnatural practices which were and are still so frequent among the Turks.

The doctrine of 'Abdu-l-Wahháb was no new religion: it was Mohammedanism reduced to a pure deism, and so little did it deviate from the Korán, that even to the present day many theologians of Syria and Egypt do not venture to say that it is schismatic. Yet this reformer maintained that there had never been any man directly inspired by God, and that there was no scripture or book whatsoever which was entitled to be called divine. Hence it follows that according to 'Abdu-l-Wahháb there is no revealed religion; and if he calls the Mohammedan a divine religion, it is not because he believed that it had been transmitted directly from God to man, but merely on the ground of its perfection.

The reformed Mohammedanism made rapid progress, especially among the nomadic Arabs or Beduins, who had never adored Mohammed as a divine person, nor viewed the Korán as a divine book, although they considered themselves to be as orthodox Mohammedans as any of the other nations which have adopted the Islám.

The inhabitants of the towns were less inclined to adopt Wahhábism, but Mohammed Ibn Sa'úd nevertheless succeeded in conquering the greater part of Nejd, of which he was the temporal chief, while 'Abdu-l-Wahháb was the spiritual chief. The system of government established by these two men was strictly conformable to the political prescriptions of the Korán, and very like that of the first kalifs. The chief authority lay in the hands of the temporal chief, but this authority was confined to the direction of important affairs; the governors of the provinces and the under-governors were kept in strict obedience to the orders of the prince, but their authority over the Arabs was not very great. The ulema of the capital, Der'aiyeh, who generally belonged to the clan or family of Sa'úd, formed a council or ministry for religious and legislative affairs, and in time of war the governors used to assemble in Der'aiyeh for the purpose of concerting the plan of the campaign. Trade and agriculture were well protected. The revenues of the Wahháb empire were composed of:—1, One-fifth of the booty taken from heretics; the remaining four-fifths were for the soldiers. 2, the tribute, called 'alms' in the Korán: it was a certain part of the property, which varied according to the nature of the property; for fields watered by rain or rivers it was one-tenth of the yearly produce; for fields watered artificially, one-twentieth only; merchants paid one and a half per cent. of their capital. The Beduins, who had always been tax-free, disliked these 'alms' very much, but they were indemnified by the frequent occasions of plunder. 3, Revenue from the chief's or prince's own estates, and from the plunder of rebellious towns. The punishment for a first rebellion was a general plunder, one-fifth of which belonged to the fiscus; in case of a second rebellion, all the grounds belonging to the town were confiscated and became the property of the reigning chief; and as such rebellions were very frequent, the chief acquired immense estates. The greater part of them were afterwards confiscated by Mehemet Ali, the pasha of Egypt. Except a few hundred men who formed the prince's life-guard at Der'aiyeh, the Wahhábis had no standing army, but assembled when the prince designed some expedition. Two or three great expeditions were made every year.

The name of the Wahhábis soon became known in the Turkish provinces adjacent to Arabia. The Turkish government was not aware that this sect had as much warlike and religious energy as the Arabs under the first kalifs, but it is unjust to accuse the diwan, as

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Rousseau, the French consul-general at Baghdad did, of looking at the memorable events in Arabia "with a stupid eye, as usual." As early as A.H. 1161 and 1162 (A.D. 1748 and 1749) Ahmed El-Háji, pasha of Baghdad, and formerly grand-vizir, displayed great activity against the adherents of Mohammed Ibn 'Abdu-l-Wahháb, whose "impious doctrine sapped the fundamental principles of Islám, and who set himself up as the head of a new religion." (Izi, cited above: 'Universal Biographical Dictionary,' Life of Ahmed Pasha El-Háji.) The simple fact that, if Wahhábism had become predominant, the sultan would have ceased to be the 'visible' chief of the believers, leads us to conclude that the diwan had never looked with a stupid eye on the religious reform in Arabia.

Mohammed Ibn Sa'úd died in A.H. 1179 (A.D. 1765), and 'Abdu-l-Wahháb died on the 29th of Shawwál A.H. 1206 (14th of June A.D. 1787).

The successor of Mohammed Ibn Sa'úd was his son, 'Abdu-l-Aziz, under whom the power of the Wahhábis was extended over the greater part of Arabia, and became the terror of Turkey. As early as 1792-93 the Wahhábis made a successful campaign against Ghâleb, the grand sheikh of Mecca.

The provinces of Basrah and Baghdad, adjacent to Nejd, had suffered from the incursions of the Wahhábis from the time of their coming into political power. In 1797 Soliman, pasha of Baghdad, made a fruitless attempt to attack them in the province of El-Hassa; his troops were obliged to retreat, the victorious Arabs overran the neighbourhood of Basrah, and took the holy town of Imám Husein, where they destroyed the famous temple and robbed it of the immense treasures which had been deposited there by the pious generosity of the sultans of the Osmanlis and the shahs of Persia. Another Turkish army, reinforced by a strong body of Arabs from Irák Arabi, entered Nejd in 1801, and was only five or six journeys from Der'aiyeh, when Thoeni, the sheikh of the Beni Montefik and commander of the Arab auxiliaries of the Turks, was murdered by a fanatical Wahhábi. It is said that the other chiefs of the Turks were bribed by 'Abdu-l-Aziz, for they retreated suddenly, but were nevertheless attacked on their march, and the whole Turkish army was destroyed. In the same year, 1801, 'Abdu-l-Aziz, at the head of more than 100,000 men, made a fresh expedition against Mecca. Othmán-el-Medhayfah, the brother of Ghâleb, the sheikh of Mecca, joined the Wahhábis, and having been put at the head of a considerable body by 'Abdu-l-Aziz, he took Tayef, a large town east of Mecca, and Konfodah, a port on the Red Sea. The rest of Hejáz was conquered by 'Abdu-l-Aziz, who took Mecca early in 1803, after an obstinate siege. He would have taken Mecca earlier, but for the arrival of the great caravan of Damascus, commanded by the pasha of Damascus, which was allowed to remain in Mecca for three days, after which the Wahhábis entered the town without resistance. They killed many sheikhs and other believers who refused to adopt Wahhábism; they robbed the splendid tombs of the Mohammedan saints who were interred there; and their fanatical zeal did not even spare the famous mosque, which they robbed of the immense treasures and costly furniture to which each Mohammedan prince of Europe, Asia, and Africa had contributed his share. The fall of Mecca was followed by that of Medina in 1804, and the tomb of Mohammed was robbed and destroyed. 'Abdu-l-Mayn, a brother of Ghâleb, was appointed governor of Mecca, but he soon lost his post; Ghâleb, who had fled to Jidda, having bribed the chief of the Wahhábis, and succeeded in being appointed governor on promising to adopt Wahhábism, which he did. Previously to the fall of Medina, and as early as 1803, 'Abdu-l-Aziz was murdered by a fanatical Shiite, a native of Persia; his successor was his eldest son, Sa'úd, whose complete name was Sa'úd Ibn 'Abdu-l-Aziz. Ghâleb, anxious to obtain his former dignity and independence, intrigued against Sa'úd. In the hope of kindling a general war between Turkey and Arabia, from which he might derive advantage, he persuaded Sa'úd to forbid the khotbah, or public prayers, to be said in the name of the sultan. Sa'úd gave the order, and from that moment the sultan, in the eyes of the people, ceased to be the protector of the holy towns and the visible chief of their religion.

If during the course of the Thirty Years' War a Protestant army had taken possession of Rome and put a married priest on the seat of St. Peter, the scandal and confusion produced by such an event among the Roman Catholics could not have been greater than the horror and general consternation which spread throughout the East when the people heard that the tomb of the prophet had been despoiled, and that the first temple in the Mohammedan world was in the hands of heretics. The pilgrimages were stopped: from 1803 to 1809 no great caravan ventured to cross Arabia; and from the Atlantic to the banks of the Ganges and the frontiers of China every pious Mohammedan felt deeply grieved at the thought that henceforth he would be prevented from performing a duty which he considered most sacred. Persia was unable to give aid, and the diwan, absorbed by the danger to Turkey from the wars in Europe, was compelled to resignation.

In the time that followed the conquest of Mecca and Medina, Sa'úd, the greatest chief of the Wahhábis, established his authority in the remainder of Arabia, except Hadhramaut and Omán, where he found a formidable adversary in the Imám of Maskat. Sa'úd conquered the whole province of El-Hassa, the islands of Bahrein, and several Arabic towns on the coast of Persia. The Gulf of Persia was then infested by Arab pirates, who, after Sa'úd had taken possession of the greater part of the coasts, were either Wahhábis or at least made common cause with them. The British commerce in those seas was greatly injured by these pirates, who were severely chastised by the British forces under Captain Wainwright, the commander of the fleet, and Colonel (afterwards General) Sir Lionel Smith. The British troops acted in concert with the forces of the Imám of Maskat, and the war was finished early in 1809.

The very existence of Turkey being menaced by the Wahhábis, who overran Syria and concluded an alliance with Yúsuf, the rebellious pasha of Baghdad, the diwan at last found a man who was able to subject these terrible enemies. This man was Mehemet Ali, the late pasha of Egypt.

Mehemet 'Ali made his first preparations in 1809. To save his army from marching round the northern gulfs of the Red Sea, he ordered the timber for a flotilla of twenty-eight vessels to be got ready at Bulak, the port of Cairo, whence it was carried on camels to Suez, where the ships were constructed. The commander of the expedition was Túzún-Bey, the second son of Mehemet Ali, then eighteen years old, who was seconded by Ahmed Agha, surnamed Napoleon or Bonaparte. Túzún-Bey entered Arabia in 1811; in 1812 he was beaten by the Wahhábis near Medina, but he took this town in the course of the same year, a conquest which was mainly due to the impetuous courage of Thomas Keith, a Scotch renegade, known as Ibráhim Agha, who took the outworks of Medina by storm. Mecca was taken in 1813, and Ghâleb, notwithstanding he had favoured the Egyptian invasion, was made prisoner, and sent to Salonica in European Turkey, where he died in 1816.

In 1814 Sa'úd died, and was succeeded by his eldest son 'Abdullah. The death of Sa'úd was the forerunner of the ruin of the Wahhábis. In 1815 the Egyptians suffered a defeat at Zohrán, but they obtained a signal victory at Bissel. Túzún-Bey paid six dollars for every head of a Wahhábi; and having obtained 6000 heads, he ordered them to be piled up in a pyramid. Peace was concluded during the course of the same year (1815) on unfavourable conditions to 'Abdullah, who sent an ambassador to Cairo named 'Abdu-l-Aziz, a learned sheikh, whose further negociations were interrupted by the sudden outbreak of fresh hostilities.

The commander of the new Egyptian expedition was the celebrated Ibráhim Pasha, the son of Mehemet Ali, who entered Arabia in 1816. After an obstinate resistance, the Wahhábis retreated to Der'aiyeh in 1818, where 'Abdullah was besieged by Ibráhim. The siege was long, but it was carried on by Ibráhim with skill, boldness, and admirable perseverance till the month of December 1818, when 'Abdullah surrendered. He and several of his family were sent to Constantinople, and after having been promenaded through the streets for three days they were beheaded, and their bodies were exposed to the outrages of the mob. The greater part of the territories conquered by the Wahhábis fell under the authority of Mehemet Ali. Thus the power of the Wahhábis was broken, and though they were not exterminated, they have not since been able to make head against the Egyptian power.

WAILLY, NOEL-FRANÇOIS DE, one of the most esteemed of French grammarians, was the son of a municipal officer at Amiens, where he was born on the 31st of July 1724. At first he was intended and educated for the priesthood, but he was withdrawn from that vocation by his attachment to general literature, and a more than common aptitude for the study of living languages. In order to pursue this study he went to Paris, where he obtained a preceptor's place in the school conducted by M. de Prétot, one of the best educators of that day, who became his patron. In 1754 he published his 'Principes généraux et particuliers de la Langue Française,' which was at once received as an original work of real value. It raised the author to an eminent position among grammarians, and introduced him to the friendship of Beauzée, Duclos, the Abbé Girard, and Marmontel. This celebrated book went through several editions during his lifetime, and was repeatedly revised by the author. M. de Wailly had dedicated his Grammaire to the University of Paris, by whom it was considered as one of the best elementary treatises, and its use urgently recommended to public schools in preference to those of Restaut and Olivet. Some critics however have alleged that it still exhibits serious deficiencies and peremptory decisions peculiar to the author. Restaut, in his grammar, had not treated the syntax as a distinct subject, a separate division; and, like all his predecessors, had adopted the Latin form of declension with the nouns, which De Wailly felt to be irrelevant, as the article alone clearly pointed out the distinction of cases. He likewise greatly simplified the theory of the article and pronouns. His grammatical reforms were also extended to the French verbs; but in this case his innovations were not so favourably received by the learned. His opinions on the subject of orthographical reform were considered to be impossible in practice, however well founded in themselves. It was somewhat on the phonetic principle, which has been, with similar ill success, endeavoured to be introduced into the English language. His other works were, 'Principes de la Langue Latine,' of which the ninth edition was published in 1773; 'De l'Orthographe, au Moyens simples et raisonnés de diminuer les imperfections de nôtre orthographe;' 'Introduction à la

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Syntaxe Latine, traduit de l'Anglais,' published in 1773; the 'Dictionnaire portatif de la Langue Françoise,' 2 vols., 1774; the 'Dictionnaire des Rimes;' the 'Histoires choisies du Nouveau Testament;' but especially his 'Nouveau Vocabulaire Français, on Abrégé du Dictionnaire de l'Académie,' deserve mention: this last work, in which he was assisted by his son, and to which his grandson afterwards contributed, went through thirteen editions. He also revised the standard translations of Persius, Quintilian, Sallust, Cicero, Cæsar, and Eutropius. He was a member of the Institute from its foundation, and was also a member of several academies. He married in 1766; he had several children, and lived in the midst of his family, in comparative tranquillity, through the Revolution, the Reign of Terror, and the first years of the Consulate. He died at Paris, April 7, 1801.

Etienne Augustin de Wailly, his son, was born on the 1st of November, 1770, and died May 15, 1821. Besides the assistance he rendered his father in compiling lexicographical works, he produced an edition of the works of Jean-Baptiste Rousseau, the lyric poet, with notes, and a translation in verse of the first three books of Horace's Odes. In this translation he has adopted the metre of Rousseau, which he greatly admired. From 1802 to 1810 he was one of the editors of the 'Mercure de France.' Shortly before his death he was proposed for the Académie Française, with every likelihood of his being elected.

Charles de Wailly (born November 1729, died November 1798), the principal founder of the Society of the 'Amis des Arts,' and distinguished in his day as an architect, was a member of the same family.

WAKE, WILLIAM, D.D., a distinguished English prelate, was born in 1657 at Blandford in Dorsetshire, where his father, William Wake, Esq., the descendant of an old family, possessed considerable property. In 1672 he was admitted a student of Christchurch, Oxford; and having taken his degree of B.A. in 1676, and that of M.A. in 1679, he resolved to enter the church, although his father is said to have designed him for a commercial life. Having accordingly taken holy orders, he went in 1682 to Paris as chaplain with Viscount Preston, despatched as envoy-extraordinary to that court. Returning home with his lordship in 1685, he was soon after elected preacher to Gray's Inn. His first publication appears to have been 'A Preparation for Death, being a Letter to a young Gentlewoman in France,' a fourth edition of which appeared in 1688. In 1686 he published a tract in 4to, entitled 'Exposition of the Doctrine of the Church of England,' in answer to Bossuet's recently-published 'Exposition of the Roman Catholic Faith,' which Wake charged the author with having found himself compelled by the objections of the doctors of the Sorbonne to alter materially from the form in which he had originally written it, and in which it had not only been extensively circulated in manuscript, but actually printed. This tract, which is commonly called 'Wake's Catechism,' gave rise to a long controversy, in the course of which Wake published 'A Defence' of his Exposition in 1686, and 'A Second Defence,' in two parts, in 1688. He also took an active part in the general controversy between the Romish and Protestant churches, which was carried on in England through the press in 1687 and 1688. In October of the latter year he married Miss Ethelred Hovel, daughter of Sir William Hovel, of Illington in Norfolk. Immediately after the Revolution he was appointed deputy-clerk of the closet to King William; and in June 1689 he was preferred to a canonry of Christchurch, Oxford. He now either accumulated his degrees in divinity, or, according to another account, was created D.D. In 1693 he obtained the rectory of St. James's, Westminster; and the same year he published one of his principal works, 'An English Version of the Genuine Epistles of the Apostolic Fathers, with a Preliminary Discourse concerning the use of those Fathers.' He greatly improved this work in a second edition of it, which he brought out in 1710; and it was afterwards twice reprinted during his lifetime. The next subject in the public discussion of which he engaged was that of the powers of the Convocation; in the controversy respecting which he published in 1697 an octavo tract entitled 'The Authority of Christian Princes over their Ecclesiastical Synods asserted;' in 1698, 'An Appeal to all the true Members of the Church of England in behalf of the King's Ecclesiastical Supremacy;' and finally, in 1703, a folio volume entitled 'The State of the Church and Clergy of England, in their Councils, Synods, Convocations, Conventions, and other public assemblies, historically deduced from the Conversion of the Saxons to the present times.' To this elaborate work no answer was attempted by Atterbury or any of his fellow-disputants on the other side. In 1701 Wake had been made dean of Exeter, and in 1705 he was raised to the bishopric of Lincoln. In the earlier years of his episcopacy he continued to adhere to what was called the Low Church party; but he afterwards became more conservative at least, and if he did not actually change his principles and go over to the other side, he was thrown in opposition to those who were now the leaders of the party with which he had originally acted. In January 1716, on the death of Archbishop Tenison, he was translated to Canterbury; and in 1718 he exerted himself in the House of Lords to prevent the repeal of the Schism and Occasional Conformity Bill, and the year following, more successfully, against the attempt to repeal the Test and Corporation Acts. About the same time his zeal broke out in a Latin letter directed against Bishop Hoadly and his partisans, which he addressed to the superintendent of Zürich, and which was immediately published in that city. It exposed him to some severe strictures. In 1721 also he got into a controversy with Whiston, whom he had formerly endeavoured to protect, by the part he took in support of the bill for the more effectual suppression of blasphemy and profaneness, brought into the House of Lords by the Earl of Nottingham, which was understood to be chiefly levelled against Arianism, but did not pass. The most remarkable affair however in which Archbishop Wake was involved was the negociation which he entered into with M. Dupin and some of the heads of the Jansenist party in France, for the bringing about of a union between the church of that country and the Church of England. The correspondence upon this subject, which commenced on the part of Dupin in 1718, is most fully given in an appendix to Maclaine's translation of Mosheim's 'Ecclesiastical History,' published in 1768. The part which Wake took subjected him long afterwards, while the facts were but imperfectly known, to much obloquy, especially from Archdeacon Blackburne, in 'The Confessional,' published in 1766; but it does not appear that he really made any concession of principle to his Romish correspondents, or indeed went farther than merely to express his willingness to assist in bringing about the proposed union if it could be managed without any such concession. The last years of Archbishop Wake's life were clouded by great infirmity; and he died at Lambeth January 24th, 1737. He bequeathed his library and his collection of coins, together valued at 10,000*l.*, to Christchurch College, Oxford. A collection of his 'Sermons and Charges,' in 3 vols. 8vo, was published after his death. By his wife, who died in 1731, he left six daughters, who all made good marriages. He was succeeded in the primacy by Dr. John Potter.

WAKEFIELD, EDWARD GIBBON, is a son of Edward Wakefield, who died May 18, 1854, aged 86, and who published 'An Account of Ireland, Statistical and Political,' 2 vols. 4to, 1812. This bulky compilation was chiefly intended to be an exposition of the industrial resources of Ireland, and much of it is consequently occupied with observations on matters connected with political economy. Edward Gibbon Wakefield seems to have become interested in the speculations which engaged so much of his father's attention, and in 1833 published 'England and America, a Comparison of the Social and Political State of both Nations,' 2 vols. 8vo. This work was distinguished not only by the popular boldness of the author's opinions on questions relating to the government and administration of Great Britain and the United States, but by many original and correct views of the social condition and peculiarities of the respective countries. The greatest part of the second volume is occupied with a treatise on Colonisation, in which the author shows very distinctly what have been the causes of failure and success in modern colonies, and lays down the principles which ought to be observed in their foundation and establishment. In this treatise he restricts the meaning of the words colonisation and colony to "the removal of people from an old to a new country, and the settlement of people on the waste land of the new country." The author was probably connected, though not ostensibly, with the South Australian Land Company, instituted in 1832, the object of which was to found a colony on the shores of Spencer's Gulf. Lord Goderich, then minister for the colonies, refused to grant a charter, and the company was dissolved. The work of E. G. Wakefield, 'View of the Art of Colonisation,' published in the following year, attracted much attention, but seems not to have led to any result till 1837, when he became the founder of the New Zealand Association, which was also refused a charter by the colonial office. The Association however, with permission of the government, resolved to acquire land and form settlements in New Zealand in the manner which had been previously sanctioned by the crown. With this view a number of persons were collected who were disposed to go out as settlers under the direction of an agent, who was instructed to acquire land from the natives by the usual method of purchase, but if possible upon a far larger scale than had ever been necessary for purposes of cultivation and trading by individuals.

The agent appointed by the association was Colonel William Wakefield, a brother of E. G. Wakefield, who was authorised to select the spot, purchase land, and make preparations for the reception and settlement of the colonists. Colonel Wakefield, accompanied by a few passengers, including Edward Jerningham Wakefield, a son of E. G. Wakefield, set sail from Plymouth May 12, 1839, in the Troy, a fine new vessel of 400 tons, which entered Cook's Strait on the 16th of August. Colonel Wakefield selected the vicinity of Port Nicholson, at the south end of the North Island, or New Ulster, as a suitable locality for a colony, and there he purchased land, and prepared for the reception of the emigrants, of whom the first shipment arrived early in 1840. The colony flourished, other emigrants came, and a town was founded on the eastern shore of Port Nicholson, and was named Britannia, but the name was afterwards changed to Wellington. At length, in the early part of 1841 New Zealand was proclaimed an independent colony, the association was incorporated by royal charter, and a governor was appointed by the crown. New Plymouth was founded by the association on the west coast of New Ulster, and another set of colonists afterwards arrived, under the direction of Captain Arthur Wakefield, a naval officer, and another brother of E. G. Wakefield, by whom the town of Nelson was founded at the bottom of Blind Bay, at the north-western end of the Middle Island, or New

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Leinster. Captain Wakefield and some others were murdered by a party of hostile natives June 17, 1843. Edward Jerningham Wakefield returned to England in 1844, and in 1845 published 'Adventure in New Zealand from 1839 to 1844, with an Account of the Beginning of the Colonisation of the Islands,' 2 vols. 8vo, an interesting and apparently a trustworthy narrative.

Edward Gibbon Wakefield did not take any active part in the carrying out of his own system. Indeed in 1839, when the New Zealand colonisation was taking place, he accompanied the Earl of Durham to Canada as his private secretary, and his advice is understood to have had great weight in the measures there adopted. In addition to the works above mentioned he published in 1831 'Facts on the Punishment of Death in the Metropolis,' 8vo, and commenced in 1835 an edition of Smith's 'Wealth of Nations,' which was however left incomplete. [*See* SUPPLEMENT.]

WAKEFIELD, REV. GILBERT, was born the 22nd of February 1756, in the parsonage-house of St. Nicolas of Nottingham, and was the third son of the Rev. George Wakefield, then rector of that parish. After having been taught to read at home, Gilbert was sent, in May 1759, to a school kept by an old lady at Nottingham; in his fifth year he was put to a writing-school; from that he went at the age of seven to the Nottingham free grammar-school; which two years after he exchanged for that of Wilford, in the neighbourhood of his native town. In 1767, on his father's removal to Kingston, or rather to Richmond, where he took up his residence, that chapelry being annexed to the vicarage, he was put to a school kept by his father's curate, under whom he began the study of Greek; from this teacher, whom he describes as miserably incompetent, he was transferred two years after to the charge of the Rev. Richard Woolldeson, at Kingston, with whom he remained till that gentleman gave up his school and removed to Chelsea in 1772; when Wakefield, now in his seventeenth year, was sent to Jesus College, Cambridge.

Here he applied himself almost exclusively to classical studies. In the third year of his residence he wrote for Dr. Brown's three medals; and although he admits that his Greek Ode and his two epigrams (one Greek, the other Latin) were worthless, he maintains that his Horatian Latin ode, which also failed, deserved a better fate. In 1775 he commenced the study of Hebrew; having accidentally discovered what he calls "the abominable stupidity—a stupidity which no words can sufficiently stigmatise—of learning that language with the points," and obtained a Masclef's Grammar, which enabled him, he says, in the course of ten days, by the help only of Buxtorf's 'Lexicon,' to read nine or ten of the first chapters in Genesis, "without much difficulty and with infinite delight."

In January 1776 he took his Bachelor's degree, and in April following he was elected to a fellowship in his college. In the same year appeared his first publication, a small 4to volume of Latin poems, 'Poemata Latine partim scripta, partim reddita,' which was printed at the University press. In March 1778, Wakefield was ordained deacon by Dr. Hinchcliffe, bishop of Peterborough. He had been from his earliest years, as he continued to the end of his life, strongly attached to the study of theology; but his opinions had already begun to take that deviation from the common standard which ultimately carried him out of the pale of the church in which he had been born and educated. About three weeks after his ordination he left the University for the curacy of Stockport in Cheshire, of which the Rev. John Watson was incumbent; but he remained in this situation only for a few months, quitting it before the end of the year for the curacy of St. Peter's at Liverpool,—"principally," he states, "with the view of establishing a day-school in that town, if a suitable opportunity should present itself." In March 1779, he married Miss Watson, the niece of his late rector. "While I continued at Liverpool," he says, "I persevered in reading the New and Old Testaments with all possible attention and assiduity. My objections to the creed of my forefathers were daily multiplying, and my determination was already made to quit the church for some other line of life on the first opportunity. My attachment however to theology would never suffer me to think with tranquillity of transferring myself to any other profession independently of additional objections of a very serious nature to such an alteration in my plan of life."

In August 1779, on the invitation of the trustees of the Dissenting Academy at Warrington, he removed thither to fill the situation of classical master in that establishment. While here, he published, in 1781, his first theological work, 'A New Translation of the First Epistle of Paul the Apostle to the Thessalonians,' 8vo. This was followed in the same year by 'A Plain and Short Account of the Nature of Baptism,' 12mo; and an 'Essay on Inspiration,' 8vo. All three publications were brought out at the Warrington press, as was also 'A New Translation of the Gospel of St. Matthew,' 4to, which he produced in the following year. For the first six years after his leaving college, he intimates, the Greek and Roman writers received a very small portion of his attention; but while at Warrington he prosecuted the study of Hebrew, learned Syriac and Chaldee, acquired, he says, a perfect knowledge of the Samaritan and Syro-Chaldaic, formed some acquaintance with the Æthiopic, Arabic, and Persian, and read the Coptic version of the New Testament. He remained at Warrington till the Academy was broken up in 1783, after it had existed twenty-six years. On this he retired in the first instance to the village of Bramcoate in Nottinghamshire, with the intention of taking pupils into his house; but he did not succeed in procuring any. While here he published anonymously, at London, a small tract in 12mo, entitled 'Directions for the Student in Theology,' and also the first volume, in 8vo, of his 'Enquiry into the Opinions of the Christian Writers of the Three First Centuries concerning the Person of Jesus Christ,' a work which he never carried farther. In May 1784, he removed to his brother's parish of Richmond in Surrey, and advertised for pupils there, but was as unsuccessful as at Bramcoate; and at Michaelmas in the same year he took up his residence in his native town of Nottingham. Up to this time he had continued to preach occasionally; a sermon which he preached at Richmond on the 29th of July 1784, the thanksgiving-day on account of the peace, was soon after printed; and he also appeared two or three times in the Nottingham pulpits in 1785 and 1786. But from that last date he became not only wholly alienated from the established church, but its open and bitter assailant, although he never joined any body of dissenters. Indeed he came at last to the conclusion that public worship in any form was wrong.

He got some pupils at Nottingham, and remained there for six years. During this period his publications were—an edition of 'The Poems of Mr. Gray, with Notes,' 8vo, Lond., 1786; an edition of Virgil's 'Georgics,' 8vo, 1788, from the Cambridge University press; 'Remarks on Dr. Horsley's Ordination Sermon,' Lond., 12mo, 1788; 'Four Marks of Antichrist,' Lond., 8vo, 1788; 'A New Translation of those parts of the New Testament which are wrongly translated in our Common Version,' Lond., 8vo, 1789; 'An Address to the Inhabitants of Nottingham' (on the Test Laws), Lond., 8vo, 1789; 'Remarks on the Internal Evidence of the Christian Religion,' Lond., 8vo, 1789; 'Silva Critica, sive in Auctores Sacros Profanosque Commentarius Philologus, Pars prima,' 8vo, 1789, from the Cambridge University press; 'An Address to Dr. Horsley, Bishop of St. David's, on the Liturgy of the Church of England,' Birmingham, 8vo, 1790; 'Silva Critica, Pars secunda,' Cambridge, 8vo, 1790; and 'Cursory Reflections on the Corporation and Test Acts,' Birmingham, 8vo, 1790. He always wrote with extraordinary rapidity, and certainly often with very little consideration, and he generally rushed to the press with his manuscript before the ink was dry. He was however in his way a hard student, methodical, punctual, and a great economist of his time. In this way he found leisure for a good deal of society, and also for some rather singular indulgences. "During my abode at Nottingham," he relates, "I never failed to attend all the capital punishments that took place there; courting at all times every circumstance which might read me a wholesome lecture on mortality, or suggest an additional motive of gratitude to God for the comforts of my own condition."

In July 1790 however he was induced to leave this and the other attractions of Nottingham by an invitation to become classical tutor in the dissenting academy at Hackney. But this situation he only held till June 1791. A quarrel with his colleagues finally induced him to give in his resignation, after some minor causes had contributed to make him dissatisfied with his position.

Towards the end of the year 1791 he published at London one of his most considerable works, his 'Translation of the New Testament, with Notes,' in 3 vols. 8vo. This performance, in which he had the good taste to adhere to the words of the existing translation wherever he thought they conveyed the correct sense, was not unfavourably received, and he produced a second edition of it, in 2 vols., in 1795. Its first publication was immediately followed by 'An Enquiry into the Expediency and Propriety of Public or Social Worship,' 8vo, London, 1791, a tract which made some noise, was twice reprinted in this and the next year, and drew forth several answers, to which he replied in two additional expositions of his views published in 1792. In 1792 also appeared a third part of his 'Silva Critica,' printed, like the two former parts, at the Cambridge University press. And in the same year he published, in 1 vol. 8vo, his 'Memoirs' of his own life, which he says that he wrote "all to a little polish," in twelve days. The work certainly has the appearance of having been rapidly composed.

For the next six years his biography is merely the history of the appearance of his successive publications: for, continuing to reside at Hackney, he now sought no other employment than writing for the booksellers. In 1793 he brought out a fourth part of his 'Silva Critica,' at London, at his own expense, the curators refusing him the further use of the Cambridge press. The same year he published, in 8vo, a treatise on the 'Evidences of Christianity,' being an enlarged edition of the tract on the same subject he had published in 1789. He now turned for the first time to politics, or to theologico-political discussion, and in 1794 published three pamphlets: 'The Spirit of Christianity compared with the Spirit of the Times in Great Britain,' which went through three editions; an answer to Paine, under the title of 'An Examination of the Age of Reason,' of which a second edition was called for the same year; and a vehement philippic against the war with France, in the form of 'Remarks on the General Orders of the Duke of York to his Army.' Then, striking into another new path, he produced his first complete edition of an ancient classic—a Horace, with notes, and what he called an amended text—in 2 vols. 12mo, London, 1794. It is renowned for a proposed conversion of 'O beate Sexti,' in the 4th ode of the 1st book, into 'O bea te, Sexti,'

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which is set down without a thought being given to the inadmissibility of such a reading on the most obvious metrical grounds. The Horace was followed the same year by a selection of Greek Tragedies, in 2 vols. 8vo, and that by a first volume of an edition of the 'Works of Pope,' 8vo, Warrington, which was not continued. A fifth part of the 'Silva Critica,' 8vo, London, a 12mo volume of 'Poetical Translations from the Antients,' an edition, in a volume of the same size, of the remains of Bion and Moschus, and a 'Reply to the Second Part of Paine's Age of Reason,' 8vo, all appeared in 1795. His publications of the next year were:—an edition of Virgil, with a few notes, in 2 vols. 12mo: an 8vo volume of 'Observations on Pope;' 'A Reply to the Letter of Edmund Burke, Esq., to a Noble Lord,' which went through three editions; and a new edition, with notes, of Pope's Translation of the Iliad, in 11 vols. 8vo. This year also appeared the first volume, in 4to, of his Lucretius, of all his editions of ancient authors the one that was most wanted and upon which he has bestowed the greatest pains, and the only one that remains in any estimation. The second and third volumes followed in the course of the succeeding year, 1797; which gave birth besides to a Latin pamphlet—'Diatribe Extemporalis,' as he entitled it—on Porson's new edition of the 'Hecuba;' 'A Letter to Jacob Bryant, Esq., concerning his Dissertation on the War of Troy,' 4to; and 'A Letter to William Wilberforce, Esq., on the subject of his late Publication' (his 'Practical View of Christianity'). The last-mentioned publication reached a second edition.

In January 1798, Dr. Watson, bishop of Llandaff, came forward in the new character of a champion of the war, in a pamphlet which he entitled 'An Address to the People of Great Britain.' Both the drift of this address, and what seemed to him the apostacy of the writer, kindled Wakefield's very combustible temper; and on the evening of the day on which it came into his hands he finished a very vehement 'Reply to some parts of the Bishop of Llandaff's Address,' which he immediately sent to the press. It was published by Mr. John Cuthell, of Middle Row, Holborn, a dealer in old books, to whom he brought it without any intimation of its nature. Cuthell was thereupon indicted for the publication of a seditious libel; and being tried before Lord Kenyon and a special jury at Westminster, on the 21st of February 1799, was found guilty, and on the 18th of April following was sentenced to pay a fine of thirty marks. Wakefield repaid Cuthell all the expenses to which he had been put, amounting to 153*l.* 4*s.* 8*d.*, a sum which he afterwards described as equal to the clear annual income of all he was worth. Wakefield himself was also tried at Westminster the same day with Cuthell; and Johnson, a bookseller, who had sold some copies of the pamphlet, a few days after before the same judge at Guildhall: we are not informed what was Johnson's sentence; but Wakefield, who, in the interim between the conviction of Johnson and his being himself brought up for judgment, published 'A Letter to Sir John Scott, his Majesty's attorney-general, on the subject of a late trial in Guildhall' (that of Johnson), was sentenced by Mr. Justice Grose, on the 30th of May, to be imprisoned in Dorchester jail for two years, and to give security for his good behaviour for five years after the expiration of that term, himself in 500*l.*, and two others in 250*l.* each. A subscription was immediately raised for him among the friends of opposition politics, which ultimately amounted to about 5000*l.* He printed and gave away, but did not regularly publish, his 'Defence,' and two subsequent addresses to the Court of King's Bench, one actually delivered, the other only intended to have been delivered; and he bore with fortitude and good humour his two years' incarceration, which with the exception of some impositions in money matters by the jailor, does not appear to have been attended with any unusual hardship. While in prison he printed an imitation, in English verse, of the Tenth Satire of Juvenal, 12mo, 1800; and also the same year a translation, in an 8vo pamphlet, of 'Some Essays of Dion Chrysostom, with Notes.' In 1801 he published a small 12mo tract on some discoveries which he supposed he had made as to the laws of Greek hexameter verse, under the title of 'Noctes Carcerariæ.' His release took place on the 29th of May 1801; upon which he immediately hurried to London, and commenced a course of lectures on the Second Book of the Æneid, the delivery of which occupied him till the beginning of July. On the 27th of August he was taken ill of what turned out to be typhus fever, which carried him off on the 9th of September. He left, besides his widow, four sons and two daughters.

All Wakefield's publications have been mentioned in the above sketch, except an 'An Essay on the Origin of Alphabetical Characters' (endeavouring to prove that they must have been revealed from Heaven), which he communicated, in 1784, to the Literary and Philosophical Society of Manchester, and which is printed in the second volume of their Transactions, and, in an enlarged and amended form, with the second edition of his Memoirs; and many papers which he contributed to various periodical publications, especially the 'Theological Repository' and the 'Monthly Magazine.' He had also made considerable collections for a Greek and English Lexicon, which remained after his death in possession of his family. A new edition of his Memoirs, extended to two volumes, and brought down to the close of his life, was published by his friends, Messrs. John Towill Rutt and Arnold Wainewright, in 1804; and a 'Collection of Letters' that passed between him and Charles Fox, chiefly upon points of classical criticism, has since been published.

His scholarship, in its amount and character, has been ably estimated by Dr. Parr, in a letter printed in the second edition of his Memoirs, vol. ii., pp. 437-453, although his deficiencies may perhaps be thought to be touched by his friend and admirer with a lenient hand. He had evidently read rapidly a great deal of Greek and Latin, and, by the help of a memory which he used to complain of as too good, had retained an unusually large proportion of the miscellaneous intellectual sustenance which he had thus taken in; but, partly from imperfections in the manner in which he had been educated, partly from defects of mental character, he was not and never could have become either a profound or a refined scholar. Both his Latin style and his English are vicious and barbarous in the extreme. Honest and high-minded he certainly was, as well as warm-hearted; but his ardour became intemperance and ferocity whenever it encountered opposition, and his honesty only made him the more intolerant of difference of opinion upon any subject in another, a thing for which he had no name except only knavery or imbecility. No man ever adhered to the most maturely considered conclusions with more pertinacity than he did to judgments which he would form in the most precipitate manner.

WALAFRI'DUS, or WALHAFRE'DUS, surnamed 'Strabo,' or 'Strabus,' because his eyes were awry, was a German monk who lived in the first part of the 9th century. Some writers have thought that he was an Anglo-Saxon, and a brother of Bede, but Fabricius proves by the monk's own words that he was a native of Suabia in Germany, an opinion which now seems to be general. He received his education in the monastery of St. Gallen, which was then one of the most famous schools in Germany, and he finished his studies in the monastery of Fulda, under the celebrated Rabanus Maurus. After having taken orders, he became dean of St. Gallen, and in 842 he was chosen abbot of Reichenau (Augia Dives) in the diocese of Constance. It is said that for some time he was head master of the school in the monastery of Hirsfeld. He died in 849, in France, where he was travelling on some business. Walafridus was a learned man for his time; he is the author of several works on divinity, ecclesiastical history, and botany; the most remarkable are:—'De Officiis Divinis, sive de Exordiis et Incrementis Rerum Ecclesiasticarum,' which is contained in the 'Bibliotheca Patrum Maxima,' and in several other collections of early writers on divinity; 'Vita B. Galli Confessoris,' in Goldast's 'Scriptores Rerum Alemannicarum;' 'Vita S. Othmari Abbatis,' in Goldast's 'Vita S. Blaitmaici Abbatis, Hiiensis, et Martyris,' in 'Acta Sanctorum,' 'Bibliotheca Patrum Maxima,' and in several other collections; 'Hortulus'—this little work on botany, which was much esteemed, is written in Latin verse; it was published at Nürnberg, 4to, 1512; 8vo, Freiburg im Breisgau, 1530; 8vo, Frankfurt-on-the-Main, 1564, 1571; Venice, 1547; Basel, 1627; it is likewise contained in several collections, as in the 'Bibliotheca Patrum Maxima,' in the 'Bibliotheca Patrum Coloniensis,' &c.; 'Glossæ Latino Barbaricæ de Partibus Humani Corporis rursum ex Doctrina Rabani Mauri per Walafridum descriptæ,' in Goldast cited above. 'Glossæ ordinariæ interlineares in Scripturam Sacram:' it has been supposed that Rabanus Maurus is the author of it, and that Walafridus only put it together. Editions of it are contained in the different 'Bibliothecæ Patrum,' as well as in some other collections cited above. The first edition is a large finely-printed folio, without date or place, and supposed to have been printed at Venice about 1480. Some French writers attribute to Walafridus the beginning of the celebrated 'Annales Fuldenses.' A complete catalogue of the works and other literary productions of Walafridus is contained in Fabricius, 'Bibliotheca Latina Mediæ et Infimæ Ætatis.'

WALCH, JOHANN GEORG, a distinguished German divine, was born at Meiningen, in 1693. His father was general superintendent of the Protestant church in the duchy of Saxe-Weimar. In 1710 he went to the university of Jena, where he studied divinity and philology, and of which he became afterwards one of the first ornaments. In 1724 he was appointed extraordinary professor of divinity in the university of Jena; and in 1726 he took his degree of D.D., and was appointed ordinary professor of divinity, an office which he held till his death, January 13, 1775.

Walch distinguished himself as a scholar at a very early age. In 1712, when he was only nineteen, he published a good edition of Velleius Paterculus, which he accompanied with an index and valuable notes; in 1714 he published 'Diatriba de Vita et Stilo C. Cornelii Taciti,' a work characterised by sound judgment, though the production of a youth of twenty-one. His works are numerous, the principal are:—1, 'Philosophisches Lexicon, darin die in allen Theilen der Philosophie fürkommenden Materien und Kunstwörter erklärt werden,' 8vo, Leipzig, 1726. This work ran through four editions, and was a standard book till new philosophical terms came in use, together with the establishment of the school of Kant, which in its turn was superseded by the systems of Fichte, Hegel, and Schelling. 2, 'Historia Critica Latinæ Linguæ,' 8vo, Leipzig, 1716; ran through four editions. 3, 'Historische und Theologische Einleitung in die vornehmsten Religions-Streitigkeiten,' 5 vols. 8vo, Jena, 1724-36. 4, 'Historische und Theologische Einleitung in die vornehmsten Religions-Streitigkeiten der Evangelischen Kirche,' 5 vols. 8vo, Jena, 1730-39. 5, 'Bibliotheca Patristica literariis Adnotationibus instructa,' 8vo, Jena, 1720; 2nd edition, Jena, 1834, by Professor Danz. 6,

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'Bibliotheca Theologica selecta, literariis Adnotationibus instructa,' 4 vols. 8vo, Jena, 1757-65. 7, Dr. Martin Luther's 'Sämmtliche Schriften,' 24 vols. 4to, Halle, 1740-50. A carefully revised edition of the works of Luther; the 14th volume contains Luther's Latin version of the Bible, which was separately published by Walch in 1745. Walch also published an edition of Lactantius, Leipzig, 1715; 2nd edition, 1735. Walch was the father of three sons, Johann Ernst Immanuel, Christian Wilhelm Franz, and Karl Friedrich, noticed below, each of whom attained a high rank in the learned literature of Germany.

WALCH, JOHANN ERNST IMMANUEL, the eldest son of Johann Georg Walch, was born at Jena on the 29th of August 1725. He studied divinity at Jena, and in 1747 undertook a long journey with his brother Christian Wilhelm Franz, to France, Italy, and several other countries. Though the two brothers were rather young, the name of their father procured them everywhere a favourable reception. They thus were on intimate terms with Assemani, the cardinals Maffei and Passionei, as well as with several other celebrated men at Rome. It is said that they were presented to Pope Benedict XIV., who asked them if they were the sons of the celebrated heretic J. G. Walch. In 1759 J. E. I. Walch was appointed professor of divinity at Jena, his name being already known by several works on ecclesiastical history. Next to divinity, natural history was his favourite science, which he cultivated with great success, as may be seen from his works on natural history, cited below. He was a member of many learned societies in Italy, Germany, and other countries. He died on the 1st of December, 1778. His principal works are—1, 'De Christianorum sub Diocletiano in Hispania Persecutione,' 8vo, Jena, 1751; 2, 'Marmor Hispaniae antiquum Vexationis Christianorum Neronianae insigne Documentum illustratum,' 4to, Jena, 1750; 2nd edition, under the title 'Persequutionis Christianae Neronianae in Hispania ex antiquo Monomento probandae uberior Explanatio,' 4to, Jena, 1753; 3, 'Acta Societatis Latinae Jenensis, edita,' 4 vols. 8vo, Jena, 1752-55. The 'Transactions' of this Society, which were under the care of Walch for several years, contain many of his minor productions. 4, 'Dissertationes in Acta Apostolorum,' 3 vols. 4to, Jena, 1756-61; 5, 'De Arte critica veterum Romanorum Literaria,' 3rd edition, Jena, 1771; 6, 'Das Steinreich systematisch entworfen' (a system of mineralogy), 2 vols. 8vo, 2nd edition, Halle, 1769; 7, 'Antiquitates Medicae selectae,' 8vo, Jena, 1772; 8, 'Sigillum Medici Ocularii Romani nuper in Agro Jenensi repertum et Observationibus illustratum,' 4to, Jena, 1763; 9, 'Georg Wolfgang Knorr's Sammlung von Merkwürdigkeiten der Natur und den Alterthümern des Erdbodens welcher petrificirte Cörper enthält, herausgegeben mit Classificatione-Tabellen, &c., von J. E. I. Walch, mit illuminirten Kupfertafeln, etc,' 7 parts, in 3 vols. folio, Nürnberg, 1768-73. This collection of Knorr's was celebrated all over Europe. Statius Müller had published a catalogue of it, with a description of the different objects, but this work was incomplete and without any systematical order. The work of Walch however is still considered a model for similar works: a French translation of it was published in 1775, and a Dutch in 1779.

(*Lebensgeschichte des wohlseligen Herrn Hofraths Johann Ernst Immanuel Walch*, 8vo, Jena, 1780, contains a complete catalogue of his works and minor productions: a *Leben und Character des Prof. Joh. Ernst Im. Walch's zu Jena* appeared at Weimar, 8vo, 1799.)

WALCH, CHRISTIAN WILHELM FRANZ, one of the greatest divines of Germany, was the second son of Johann Georg Walch. He was born at Jena in 1726, and after having studied divinity in that university, travelled with his brother Immanuel in France and Italy. The learned Italian Gori invited him and his brother to contribute to his 'Symbola Literaria,' and Gori wrote several memoirs for the 'Transactions' of the Societas Latina at Jena. In 1750 Walch was appointed extraordinary professor of philosophy in the University of Jena; in 1753 he was chosen president of the Societas Latina in this town; in 1754 he went to Göttingen as extraordinary professor of divinity; he became ordinary professor of divinity in 1757. He died suddenly in 1784, whilst talking with his wife and children.

Walch wrote many works on classical literature, divinity, and ecclesiastical history, some of which are among the best of their kind, and they all bear the marks of a superior mind and extensive learning. A complete catalogue of his works is given in the authority cited below; and the greater part of them are in the library of the British Museum. The following are the principal works:—1, 'Antiquitates Pallii Philosophici veterum Christianorum,' Jena, 1746. The first section of this book treats of the pallium of the ancient philosophers; and the second of the pallium assumed by Christian philosophers. 2, 'Oratio de Eloquentia Latina veterum Germanorum,' 1750; an interesting little book, in which the author shows that a considerable number of ancient Germans, among whom was Arminius, the conqueror of Varus, were well acquainted with the Roman language and literature: there are no hypotheses or opinions in this book; it is founded on facts stated by Roman authors. 3, 'Historia Patriarcharum Judæorum quorum in Libris Juris Romani fit Mentio,' 1751. The object of this work is to show that even during the later period of the Roman Empire the Jews continued to live under the moral inspection of 'patriarchs,' a Greek word translated from the Hebrew, and which, according to Walch, was first used by the 'Seventy' of Alexandria; the Roman laws referred to by the author are the tituli, 'De Judæis,' 'Cœlicolis,' and 'Samaritanis,' in the Codes of Theodosius and Justinian. 4, 'Compendium Historiae Ecclesiasticae recentissimae,' Göttingen, 1757. 5, 'Entwurf einer vollständigen Historie der Kirchen-Versammlungen,' Leipzig, 1759. 6, 'Monimenta Medii Ævi ex Bibliotheca Regia Hanoverana,' 2 vols. 8vo, Göttingen, 1758. 7, 'Grundsätze der Kirchengeschichte des Neuen Testaments,' 4 vols. 8vo, 2nd edition, Göttingen, 1772-74. 8, 'Grundsätze der Natürlichen Gottesgelehrsamkeit,' 2nd edition, Göttingen, 1775. 9, 'Kritische Untersuchung vom Gebrauch der Heiligen Schrift unter den alten Christen in den ersten vier Jahrhunderten,' Leipzig, 1779. 10, 'Neueste Religions Geschichte,' 9 vols. 8vo, Lemgo, 1771-83. 11, 'Bibliotheca Symbolica vetus ex Monimentis Quinque priorum Sæculorum maxime collecta,' &c., Lemgo, 1770. 12, 'Bibliotheca Philologica,' 3 vols. 8vo, Göttingen, 1770-77. 13, 'Entwurf einer vollständigen Historie der Ketzereien, Spaltungen, und Religions-Streitigkeiten, bis auf die Zeiten der Reformation,' 11 vols. 8vo, Leipzig, 1762-85. This work made great sensation throughout all Europe, and the Germans call its author generally, Der Ketzer-Walch (Ketzer signifies a heretic), in order to distinguish him from his brothers, his father, and so many other writers whose name is Walch. Walch is also the author of an excellent biography of Catherine von Bora, the wife of Luther, which is preceded by her portrait engraved after the original painting of Lucas Cranach. KARL FRIEDRICH, the younger brother of Christian Walch, born in 1734, was professor of law at Göttingen, and afterwards at Jena, where he died in 1799. He is the author of several distinguished works on jurisprudence, such as, 'Glossarium Germanicum Interpretationi Constitutionis Criminalis Carolinæ inserviens,' Jena, 1790. The 'Constitutio Criminalis Carolina,' or the Criminal Code issued by the Emperor Charles V., is still in use in some parts of Germany, as the duchy of Brunswick and the Kingdom of Hanover.

(Strodtmann, *Das Neue Gelehrte Europa*, part 14, in vol. iv.)

WALDECK, PRINCES OF. The house of Waldeck is one of the oldest dynasties of Northern Germany. It is of Saxon origin, and is descended from one of those powerful dukes of ancient Saxony who commanded in the wars against Charlemagne, perhaps from Wittekind, although this cannot be historically established. They were formerly counts, but the title of prince was conferred upon Count George Frederic in 1682. This prince, born in 1620, was a celebrated general of the emperor Leopold I., and obtained several signal victories over the Turks and the French. Delille, the French poet, has addressed to him his ode 'De la Pitié,' praising him for his humane conduct towards the French. The republic of the United Provinces of the Netherlands appointed him commander-in-chief of the Dutch armies. He died in 1692. His brother, Count Josias, had equal military reputation. The republic of Venice put him at the head of her armies, and after his death, in 1711, had a splendid monument erected to his memory in the church of Wildungen, in the principality of Waldeck. Josias was the founder of a younger branch of the house of Waldeck, upon which however the title of prince has not been conferred. Prince Christian Augustus, born in 1744, signalised himself as an able general in the wars against the French during the revolution. He commanded a part of the imperial armies. In 1793 he directed the passage of the imperial troops over the Rhine near Selz, for the purpose of attacking the rear of the famous lines of Weissenburg, defended by the French: they were assailed in front by Field-Marshal Wurmser, the Austrian commander-in-chief, and Field Marshal Kalckreuth, the Prussian generalissimo. This combined attack, which resulted in the taking of the lines, and was followed by a general rout of the French, is considered one of the most brilliant manœuvres executed in modern times. It is said that the Prince of Waldeck, who had the most difficult share in this undertaking, also conceived the idea of the whole plan. He also took the fortress of Kehl, opposite Strasbourg, and afterwards commanded in Flanders, displaying such superior talents that the emperor of Germany appointed him member of the military council at Vienna, and commander-in-chief of the militia of Bohemia. In 1797 the Prince Regent of Portugal addressed himself to the emperor for the purpose of obtaining his permission to put the Prince of Waldeck at the head of his armies, which were in a very disorganised state. The permission having been granted, the prince went to Lisbon, but died in 1798, before he had carried into effect his plans for reorganising the Portuguese troops. His great-grandson, George Victor, the present reigning prince, was born in 1831, and succeeded his father, Prince George Frederic Henry, in 1845. [*See* SUPPLEMENT.]

WALDEGRAVE, JAMES WALDEGRAVE, SECOND EARL, was the son of James, first Earl Waldegrave, K.G., who was descended from ancestors originally settled at Walgrave in Northamptonshire, and in later times distinguished for their attachment to the Roman Catholic faith. The first Earl Waldegrave derived his oldest title of Baron Waldegrave of Chewton, in the county of Somerset, from his father Henry, who having married Henrietta, natural daughter of James II., by Arabella Churchill, sister of the Duke of Marlborough, was raised to the peerage in 1686, and, following his father-in-law to Paris on the Revolution, died there in 1689. The earl had conformed to the Established Church in 1722, and served under Sir Robert Walpole, who placed great confidence in him, as ambassador, first at Paris and afterwards at Vienna, from 1725 to 1740. He was created Viscount Chewton and Earl Waldegrave in 1729, and died in 1741, at the age of fifty-seven, six months after he had obtained leave to return to England for the recovery of his health. He had married in 1714,

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Mary, daughter of Sir John Webbe of Hatherop, in the county of Gloucester, Baronet.

James, who was his eldest son, was born on the 14th of March, 1715. Attaching himself to the court, and becoming a favourite of George II., he was in 1743 appointed a lord of the bedchamber; and in April 1751, among the changes which took place on the death of Frederick, Prince of Wales, he was made steward and warden (or master) of the Stanneries. About a year and a half after this, in December 1752, Lord Waldegrave, at the earnest request of the king, was prevailed upon to accept the office of governor to the young Prince of Wales, which Lord Harcourt had resigned. In 1756 Lord Waldegrave obtained a grant of the reversion of one of the tellerships of the exchequer, and in less than two months after he came into possession of this lucrative appointment by the death of Horace, Lord Walpole. In 1759 he married Maria, the second of the three natural daughters of Sir Edward Walpole, K.B. (second son of Sir Robert), by Maria Clements, a milliner's apprentice, whose father was postmaster at Darlington. This lady, equally distinguished by her beauty and her virtues, was twenty years younger than the earl; and in 1766, after his death, remarried William Henry, duke of Gloucester, brother of George III., whom she also survived, dying in 1807, at the age of seventy-two. She was the mother of the late Duke of Gloucester, and of the Princess Sophia Matilda of Gloucester.

The most important political transaction in which Earl Waldegrave was engaged, was the attempt into which he was forced by the king, in June 1757, to form a ministry, with himself at its head. He was actually appointed first lord of the treasury. "The public," says Walpole, "was not more astonished at that designation than the earl himself." Of the negociations connected with this project, which was abandoned after a few days, a sketch is given by Walpole ('Memoires,' ii. 220-223), but the most ample details have been preserved by the earl himself. Proposals were also made to him to take office in the last days of Lord Bute's administration, in the end of March 1763. The day after he had finally declined these overtures, on the 1st of April, he was attacked by small-pox, and his death followed on the 8th of that month. Leaving only three daughters, he was succeeded in the earldom by his brother John.

An account of the political and court transactions of a portion of his own time by Earl Waldegrave was published under the title of 'Memoirs from 1754 to 1758,' in a quarto volume, in 1821. This work, which had evidently been prepared with the intention that it should be given to the public, is a clear, full, and trustworthy narrative, and throws much light upon the restless and complicated intrigues of the latter part of the reign of George II. It leaves a very favourable impression of the writer, of his clear-headedness, as well as of his sincerity and frankness, although it has nothing of the manner of an anxious or systematic defence of his conduct.

WALDEMAR I., King of Denmark, reigned from A.D. 1157 to 1181. He was the son of Knud, or Canut, duke of Sleswig, and king of the Obotrites in Mecklenburg, a prince of the first royal dynasty of Denmark. He was born on the 15th of January 1131, eight days after the murder of his father, who perished during the civil troubles which then desolated Denmark. To save her son from a similar fate, his mother, Ingeborg, a Russian princess, fled with him to her native country, where the young prince lived during the earlier part of his youth. He afterwards returned to Denmark, and on the death of King Erik IV., Emund, in 1139, Waldemar was chosen king, but on account of his youth he was put under the guardianship of Erik, surnamed Lam, the son-in-law of the late King Erik III., Eiegod. Erik Lam, disregarding the rights of his ward, usurped the royal authority and reigned as Erik V., till 1147, when he resigned and retired to a convent. The guardianship of young Waldemar was now disputed between Svend Eriksen and Knud Magnussen, both royal princes, and the contest having been terminated by a decision of the Emperor Frederic I., Barbarossa, which was favourable to Svend, that prince assumed the title of king, and in 1156 murdered Knud, who had likewise styled himself king, and reigned in a part of Denmark as Knud or Canut V. Svend also intended to murder Waldemar, who however escaped and made war on Svend, commonly called Sueno IV., whom he defeated in the battle of Viborg, when the usurper was slain by some plundering peasants. This battle was fought on the 22nd of September 1157, and from this day dates the reign of Waldemar, whose rights to the crown were no longer disputed.

During the first years of his reign Waldemar was occupied with restoring domestic peace to his kingdom. In 1163 he made an alliance with Henry the Lion, duke of Saxony, for the purpose of subjugating the Obotrites and other Wendish or Slavonian nations in the north-eastern part of Germany, over which the kings of Denmark and the emperors of Germany had hitherto exercised a nominal authority. The Danish army and navy were commanded by Absalon, the warlike archbishop of Roeskild, who took Arcona, the capital of the Wendish empire, in the island of Rügen, and broke the idols of Swantewit and other gods of the heathen Wendes. In 1170 he took Julin, the Constantinople of the north (Krantz, 'Wandalia,' lib. iii.), and the northern limit of an overland trade with Asia Minor, Persia, and India, the direction of which we may now trace, since the discovery of numerous Arabic coins along the banks of the Dnieper and the Volga. (Rasmussen, De Orientis Commercio cum Russia et Scandinavia Medio Aevo;' a rare book, extracts from which are given in 'Journal Asiatique,' vol. v., 1824, p. 340, &c.)

After these defeats the Wendes of Rügen, Mecklenburg, and the most western part of Pomerania recognised the Danish king as their sovereign, and Waldemar did homage for his conquests to the Emperor Frederic I., whom he met at Lons-le-Saulnier, in the present Franche-Comté. It has been said that he also did homage for his kingdom of Denmark, and this opinion, which has roused the national pride of so many Danish historians, is not without foundation. The title of King of the Wendes, which is still retained among the other titles of the kings of Denmark, dates from the conquests of Bishop Absalon. Waldemar also acquired the most southern part of Norway, which he took from King Erling. The latter years of his reign were troubled by a rebellion of Eskild, bishop of Lund, in Scania, which province belonged to Denmark at that time. Waldemar died on the 12th of May 1181 (some say 1182), at Wordingborg, and it was said that he was poisoned. Waldemar I. was not a warrior only, he is equally distinguished as a legislator; he ordered the laws of several of his provinces to be collected, and he added his own, which are still preserved in the great collections of the Danish law. The Danes call him 'the Great;' but, without prejudice to his merits, this title is more than he deserves. Waldemar's successor was his eldest son Knud or Canut VI., whom he had by Sophia, princess of Pomerania.

(Holberg, Baron af, *Dannemark's Riges Historie*, vol. i., p. 208-247; Krantz, *Saxonia*; *Wandalia*; Mallet, *Histoire du Danemark*.)

WALDEMAR II., surnamed Seier, or 'the Victorious,' king of Denmark, who reigned from 1202 to 1241, was the second son of Waldemar I. His brother, King Knud, or Canut VI., conferred upon him the duchy of Sleswig, and was assisted by him in the consolidation of the Danish government in the Baltic provinces, which had been conquered by Waldemar I., and in those of which some parts were conquered during the reign of Knud VI., namely, Estland, Kurland, and Livonia. During the rebellion of Waldemar, bishop of Sleswig, who likewise belonged to the royal house of Denmark, and who was assisted by Adolphus III., count of Holstein, he took the field for his brother, and they succeeded in conquering Holstein, and in driving out the rebellious prelate, who fled to Germany (1200). After the death of Knud in 1203, Waldemar ascended the throne, and his subjects, as well as his neighbours, soon found that Denmark was ruled by a great king. He finally established the Danish authority in the Wendish provinces, the population of which, a headstrong but not uncivilised race, was still ready for rebellion. The Danish possessions in Esthland, Kurland, and Livonia having been menaced by the natives, Waldemar availed himself of the occasion to carry a plan into execution which, if not his own idea, was at least realised by him. This was to found a Baltic empire, consisting of Denmark, the key and centre of the whole, Holstein, Mecklenburg, all Pomerania, Korland, Livonia, Esthland, the large islands in the middle part of the Baltic, and the southern part of Sweden and Norway. The same plan was afterwards conceived and partly realised by the great Gustavus Adolphus of Sweden, and similar empires were founded by the Carthaginians in the Mediterranean, by Mithridates round the Pontus, and on a smaller scale by Venice round the Adriatic Sea and the Archipelago. If this Danish empire was of short duration, it was the result of two causes which have been and always will be equally dangerous to such empires. The immense extent of narrow tracts along the sea-shore afford innumerable points of attack to the continental nations who are excluded from the coast by those tracts, and they can only be defended by a great navy, the chief condition of which is an extensive commerce. Now Denmark being the centre and key of that empire, only the military condition of its existence was fulfilled, while the commercial condition only existed temporarily. The Sound was not then, as it is now, frequented by ships of all nations, for the commerce in the Baltic had a more southerly direction from Russia towards the coasts of Pomerania and Holstein, whence the merchandise was carried overland to Germany and France. However, for a short period, Waldemar, being in possession of Wisby, Julin (or at least the mouth of the Oder, for the town is said to have been entirely (?) destroyed by Bishop Absalon), and also of Lübeck, was enabled, by the advantages which he derived from the merchandise of those towns, to raise that formidable force, the greater part of which he employed in the conquest of Livonia and the adjoining provinces. His army consisted of 160,000 men, and he had a navy of 1200 ships. He sailed for Livonia in 1219. The main body of the army, consisting of Danes, and commanded by Andreas, bishop of Lund, was surprised by the natives and in danger of being cut to pieces, when it was relieved by the king's Wendish and German auxiliaries, who won the day. Tradition says that in the midst of danger a flag fell from heaven, at the sight of which the Danes recovered their courage. This was the 'Danebrog,' in memory of which the Order of the Danebrog was founded. The campaign resulted in the conquest of Esthland, Livonia, and Kurland, and a Danish bishop took up his residence at Riga. During the contest of Frederic II. and Otho of Brunswick for the imperial crown, Waldemar assisted Frederic, who in his turn acknowledged him as king of the Slavonians or Wends, a title which had already been assumed by Waldemar I. Waldemar was now the ruler of the North, but his greatness was humbled by the treachery of a petty German count. Henry, count of Schwerin, had some reason to complain of

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the king, and not having obtained satisfaction, he treacherously seized him in the island of Laaland, brought him on board a vessel ready for that purpose, and carried him to Schwerin. The numerous enemies of the king protected the count, and even Frederic II. acted in a way which clearly showed that he was pleased with the fate of his rival in the North. Pope Honorius III. alone took the part of the captive king, whose assistance he wished to have in his contest with the emperor; and by his mediation Waldemar was released in 1225, on condition of paying 45,000 marks of silver, an enormous sum for the time, ceding Holstein to its legal possessor Count Adolphus IV., and renouncing the sovereignty of Mecklenburg, which from that time was governed by the descendants of its ancient Slavonic kings, the progenitors of the present house of Mecklenburg, who did homage to the emperor. No sooner was Waldemar restored to liberty than he forgot his promises, and aimed at recovering those provinces which he had ceded, and which had been occupied by his enemies. The first in importance among his enemies were Count Adolphus IV. of Holstein, and the citizens of Lübeck, who, during the military government of Waldemar, had prudently attracted to their town the commerce of the Baltic. Waldemar had now to learn that all power was transient which owes its existence merely to the military genius of a king, and is not the result of the well-directed activity of the community. The king was powerful, without having the means of preserving his power, and those industrious citizens, being possessed of such means, were formidable even before they knew it. In the battle of Bornhövd, a village not far from Eutin in Holstein, the Danish army was totally routed, by the united forces of Lübeck, Holstein, and some neighbouring princes, and the king narrowly escaped death or captivity. He concluded peace in 1229, and was fortunate in escaping new humiliations. He renewed the war with Lübeck in 1234, but his navy was destroyed, and he was compelled to grant extensive privileges to the commerce of this town, which soon became known as the head of the Hanseatic confederation. Waldemar employed the rest of his life in the peaceful government of the remainder of his empire. During his reign the clergy and nobility rose to great influence, and the freemen gradually lost their political rights, which we may conclude from the circumstance that the ancient 'things,' or 'dings,' that is, meetings of the whole community, were changed into 'herredage,' or 'lords' days,' that is, assemblies of the lords temporal and spiritual. Waldemar ordered the laws of Jütland to be collected: this is the 'Jydske Lov,' which is still in use in Jütland. It is contained in the great collections of the Danish laws, and there are also several separate editions of it. Waldemar II., sometimes called the Great, and with more justice than his father, died on the 28th of March 1241. His first wife was Margaretha Dankmar, daughter of Przemisl Ottokar I., king of Bohemia. After her death he married Berengaria, daughter of Sancho I., king of Portugal. His eldest son Waldemar, who was married to Eleonora, daughter of Alphonso II., king of Portugal, died before his father, without leaving issue. He was Duke of Sleswig, and is often called King Waldemar III., but he never reigned. The successor of Waldemar II. was his second son, Erik VI., Plogpenning.

WALDEMAR III. (IV.), surnamed Atterdag, was the son of King Christopher, who was deposed in 1326. Waldemar, born in 1315, was chosen king in his stead, but on account of his youth he was placed under the guardianship of Gerd, or Gerhard, count of Holstein, of the house of Schauenburg, surnamed the Arbiter of the North. The Danes, having been oppressed by Gerd, recalled Christopher, in whose hands young Waldemar voluntarily placed his authority. Gerd forced the king to cede him half of his kingdom, and after the death of Christopher, in 1331, he again became guardian of Waldemar, and continued so for nine years. His pupil however was not in Denmark, but was educated at the court of Louis of Bavaria, emperor of Germany. After the murder of Gerd, in 1340, the Danes recalled Waldemar, who made his peace with the sons of Gerd, and sold the province of Scania to Magnus, king of Sweden. In 1347 he also sold Esthland, Kurland, and Livonia, which had been conquered by Waldemar II., to the grand-master of the Teutonic Order in Prussia, for 18,000 marks of silver. With the money he raised an army, and although he renounced Livonia and the sister-provinces, he attacked King Magnus of Sweden, in 1361, and forced him to cede Scania. He also conquered the island of Gothland, which remained a Danish province till 1645. He was less successful in two wars with the Hanseatic towns, and he did not obtain peace until he had given up almost the whole commerce of Denmark into the hands of those powerful citizens, who treated the king with great haughtiness. The treaty by which the second war was finished, in 1364, was particularly humiliating for the king: the treaty of peace begins:—'We, the burgomasters, aldermen and citizens of the towns of Lübeck, &c., promise to grant an eternal peace to Waldemar, king of Denmark, the Wends, and Goths.' This is the first instance of the title of king of the Goths having been given to the king of Denmark, and it seems that Waldemar assumed it after the conquest of the island of Gothland. The title is still used in Denmark. In 1363 Waldemar gave his daughter Margaretha in marriage to Hagen or Hakon, the son and heir of Magnus, king of Norway. In 1369 he was again involved in war with the Hanseatic towns, and after the destruction of his navy, as well as his army, he begged for peace, in 1370, and ceded to these towns the province of Scania for fifteen years.

Waldemar III. died in 1375, the last of the first Danish dynasty, which had ruled in Denmark from the beginning of Danish history. He left two daughters: Ingeborg, married to Henry, duke of Mecklenburg; and Margaretha, married to Hakon of Norway, as already observed. After the death of Waldemar, one part of the Danes wished to chose Albrecht, duke of Mecklenburg, the son of Ingeborg, for their king, while another part voted for Olaus, the son of Margaretha. A civil war broke out, which however was soon terminated by an agreement that Olaus should be king. But on account of his youth, Olaus was put under the guardianship of his mother Margaretha, who afterwards succeeded in uniting the three Scandinavian kingdoms by the Union of Kalmar.

WALDO, or VALDO, PETER, was born at Vaux, on the borders of the Rhone, in France, early in the 12th century. He acquired a large fortune by commerce in Lyon, when the sudden death of a friend occasioned him to devote himself to a religious life. He sold his goods, and gave the produce to the poor; he caused the Four Gospels to be translated into his native language by Stephanus de Eva, about 1160, and read and explained them to the recipients of his alms. In 1170, from a frequent reading of the Scriptures, he arrived at the conviction that he had equally with the priests the right of preaching the word of God. This theory involved him immediately in a persecution. In 1179 the doctrine was formally condemned by a general council held in the Lateran at Rome, and the condemnation has been repeated more than once. Forced to quit Lyon he retired to the mountains of Dauphiné, and thence, it is said, to those of Piedmont. Here his followers and adherents increased, and he has thence been assumed to be the founder of the reformed creed of the Vaudois; though Theodore Beza, and Jean Léger, the historian of the sect, contend, and we think with justice, that the sect was of an earlier origin than the time of Waldo, or rather, that the Waldenses, the followers of Waldo, differ in some degree from the Vaudois, and the two were often confounded by the uninitiated. Mosheim is of the contrary opinion. It is probable however that the nature of his tenets, so well according with those of the Vaudois, may have had considerable effect in consolidating and fixing their creed, and a translation of the Scriptures into the Vaudois tongue is attributed to him. In the earlier persecutions of his followers they were frequently styled Leonists, from the Latin name of the city of Lyon, to which Peter had belonged. He is said to have visited Bohemia, and to have spread his doctrines there; and Protestants admit him as a precursor of Luther. The period of his death is uncertain, but it probably took place about 1190.

WALES, WILLIAM, an English mathematician and astronomer, was born about the year 1734, of parents in humble circumstances. It is not known in what manner he received the rudiments of education, and it is probable that he was one of the many persons who, for their attainments in science, owe more to nature and intense application than to the precepts of a teacher.

He first distinguished himself as a contributor to the 'Ladies' Diary,' a work containing an extensive collection of mathematical propositions with their solutions. It was begun in the year 1704; and under the able direction of Beighton, Thomas Simpson, and Dr. Charles Hutton, it had no small influence in promoting the advance of science in this country during the 18th century: it may be added that it still numbers among its contributors several eminent mathematicians. Many of the solutions which were given by Mr. Wales, are signed with his own name, but occasionally they appear under fictitious signatures.

The merit shown in these solutions appears to have procured for him a recommendation to the government; and in 1768 he was appointed, together with Mr. Dymond, to go to Hudson's Bay, for the purpose of observing in that region the transit of Venus over the sun's disc, which was to take place in the following year (June 1769). The observations were made at Fort Prince of Wales, and each of the observers was so fortunate as to witness the exterior and interior contact at both the commencement and end of the transit. Mr. Wales made at the same place a great number of astronomical observations, an account of which was published in the 'Philosophical Transactions' for 1769; and again, in 1772, in a separate work, entitled 'General Observations made at Hudson's Bay,' &c., 4to, London. He also, principally, as he observes, for amusement during the many dreary hours which he passed on the shores of Hudson's Bay, computed tables of the equations to equal altitudes, for facilitating the solution of the problem relating to the determination of time: these tables were first published in the 'Nautical Almanac' for 1773; and again, in the year 1794, in his tract entitled 'The Method of Finding the Longitude by Timekeepers,' 8vo.

Mr. Wales returned to England in 1770, and in 1772 he published 'The two books of Apollonius concerning Determinate Sections,' 4to, London. In the same year he was appointed, together with Mr. Bayly, and with the title of astronomer, to accompany Captain Cook in his second voyage for the circumnavigation of the earth; and on the return of the expedition he was (in 1776) elected a fellow of the Royal Society. The series of astronomical observations which had been made during the voyage, with an introduction by Wales, was published in 1777, at the expense of the Board of Longitude, in a quarto volume, with charts and plates. In the same year was published by Wales a tract entitled 'Observations on a Voyage with Captain Cook;' and in

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1778, his strictures on an account of the same voyage, which had been published by John George Forster, who, with his father, had sailed with the expedition as naturalist. [FORSTER, J. R.; FORSTER, J. G.] In this work the accusations made by the elder Forster against the captain and his officers are shown to be entirely without foundation.

In 1776 Mr. Wales again embarked with Captain Cook in the Resolution, on the third voyage of that navigator to the Pacific Ocean: he returned with the expedition in 1780; and soon afterwards, on the death of Mr. Harris, he was appointed mathematical master of Christ's Hospital. He was subsequently made secretary to the Board of Longitude; and both these posts he filled with credit till his death, which happened in the year 1798, when he was about sixty-four years of age.

He published, in 1781, 'An Enquiry concerning the Population of England and Wales;' and in 1788, 'Astronomical Observations made in the Voyages of Byron, Wallis, Carteret, and Cook,' 4to, London.

In 1739 the French captain De Bouvet had discovered, to the south of the Cape of Good Hope, an island, to which he gave the name of Ile Bouvet, or Cap Circoncision; but its geographical position being erroneously stated, Captain Cook, in his voyages to the south, had been unable to find it, and he was led to suspect that the French seaman had mistaken some bank of ice for an island. On this occasion Lemonnier ungenerously stated, in a paper which was read at a sitting of the Académie des Sciences, that Cook from jealousy had sought for the island under a meridian different from that which had been assigned to it; and Mr. Wales published a pamphlet in which the statement is disproved. The island, or cape, is now supposed to have been that which was, in 1808, discovered by the Swan and the Otter in 54° 20′ S. lat. and about 2° E. long. from Greenwich.

Mr. Wales is said to have been the author of the dissertation on the achronychal rising of the Pleiades, which is annexed to Dr. Vincent's 'Voyage of Nearchus.'

WALKER, CLEMENT, is known as the author of a work entitled 'The History of Independency,' the first part of which was published in a small 4to, under the pseudonyme of Theophilus Verax in 1648, in two editions, one much more extended than the other; the second (a much more considerable volume) in 1649; the third, under the title of 'The High Court of Justice, or Cromwell's New Slaughter House,' in 1651. A fourth part, by a different writer, who calls himself 'T. M., Esq., a Lover of his King and Country,' appeared in 1661, along with a reprint of the other three parts, in which the second has the new title of 'Anarchia Anglicana.' In this edition the work is entitled 'The Compleat History of Independency.' The first part has been reprinted by Baron Maseres, in his 'Select Tracts relating to the Civil Wars,' 2 vols. 8vo, 1815.

The little that is known of the personal history of Clement Walker is chiefly to be found in Wood's 'Athenæ Oxonienses' and in his own work. He was born at Cliffe, in Dorsetshire, towards the close of the 16th century, and there he appears to have spent the early part of his life: the register of that parish, according to Hutchins, in his 'History of Dorsetshire,' records the births or baptisms of three sons of Mr. Clement Walker and Frances his wife: Thomas in 1626, Antony in 1629, Peter in 1631. Wood mentions another son, John, "sometime a commoner of Lincoln College," Oxford. This John told Wood that his father had studied at Christchurch in that university, but no record of his matriculation there remained. Before the breaking out of the contest between the king and the parliament, he lived, Wood tells us, on an estate he had at Charterhouse, near Wells, in Somersetshire, and held the appointment of usher of the Exchequer. At this time he was reputed both a sound royalist and a good churchman, holding puritanism as well as dissent in avowed dislike. Nevertheless, when matters came to a crisis he declared himself for the popular party, and was on that profession returned as one of the members for the city of Wells to the memorable second parliament of 1640. But notwithstanding what is thus asserted by the Oxford antiquary, we must not too hastily assume that Walker at this time really changed either his professions or his principles. He appears to have continued to the end of his life attached to the monarchical part of the constitution, and he had probably been from the first opposed to the excesses of prerogative. In parliament he necessarily acted with the Presbyterians, as on the whole coming nearest, in the course they followed, to his own principles, and his ability and reputation for integrity soon acquired him considerable ascendancy with his party. But his book is by no means, as it has been generally represented, an indiscriminating defence and laudation of that section of the house. He is however, it must be admitted, unsparingly acrimonious in his castigation of the dominant Independent faction, and can see nothing but hypocrisy, fraud, violence, and the destruction alike of all order and liberty in the proceedings of Cromwell and his associates. Yet his work has preserved a good many minute facts not elsewhere to be found; and although the author sees no sense, and no good of any kind, either to the right hand or to the left of the middle way in which he and his friends attempted to walk, it throws a considerable, though it may be a highly-coloured, light on the events and characters of the time. Walker also published anonymously several other short tracts against the republican government, a list of which, so far as they are known, may be seen in Wood: the most important of them are incorporated in his History. His authorship of that work was discovered soon after the appearance of the second part, upon which he was immediately consigned by Cromwell to the Tower, but he was not debarred the use of his weapon, the pen, and while in confinement he wrote and sent to the press the third part of his History, which, as may be conjectured from the title, is the most violent portion of it. In fact he never recovered his liberty, but died in the Tower, in October 1651.

Walker was one of the two prosecutors (William Prynne being the other) of Colonel Fiennes before the council of war, at St. Albans, in November 1643, for the surrender of Bristol. (See the proceedings in 'State Trials,' iv. 185.) Lord Clarendon upon this occasion describes Walker as "a gentleman of Somersetshire, of a good fortune, and by the loss of that the more provoked; who had been in the town when it was lost, and had strictly observed all that was done."

WALKER, SIR EDWARD, is said to have been the son of a Roman Catholic gentleman, Edward Walker of Roobers, in Netherstowey, Somersetshire. In early life he appears to have held some office in the household of Thomas, twentieth Earl of Arundel (the collector of the Arundelian Marbles), by whose interest he was made in 1637 Rouge Dragon Pursuivant-at-Arms in ordinary, and Chester Herald-at-Arms; and, having accompanied the Earl of Arundel as his secretary on the expedition to Scotland in 1639, he then became known to Charles I., who, after taking him into his service, made him his secretary-at-war, and to that added, in June 1644, the appointment of clerk extraordinary of the privy council. In this latter year also, while he was with the king at Oxford, the university conferred on him the degree of M.A.; and, in 1645, he received the honour of knighthood. After the execution of his royal master, Walker fled to Charles II., whom he accompanied to Scotland in 1650, and, after the failure of that enterprise, rejoined on the Continent. Charles, during his exile, made him Garter King at Arms; and after the Restoration, he was appointed one of the clerks of the privy council. Both these offices he held till his death, at Whitehall, 19th February 1677.

Walker is several times mentioned by Lord Clarendon, whom he is said to have assisted in the parts of his history which relate to military transactions.

In 1705 there was published in London a folio volume, entitled 'Historical Discourses upon several occasions, by Sir Edward Walker, Knight, &c.' It is dedicated to the queen in an address signed Hugh Clopton, and there is also a dedication of the Discourses by Walker himself, "to his grandchild, Edward Clopton, Esq. of Clopton," dated 1664, followed by a postscript, dated 1674, at Clopton, near Stratford-on-Avon, directing them to be made public after his death. It is quite clear that all the Discourses were printed for the first time in 1705. In 1820 was published, in London, in an 8vo volume of 131 pages, with plates, 'A Circumstantial Account of the Preparations for the Coronation of his Majesty King Charles the Second, and a minute detail of that splendid ceremony, &c., from an original manuscript by Sir Edward Walker, Knight, Garter principal King at Arms at that period.'

The common biographical accounts attribute to Sir Edward Walker a work on tactics, entitled 'Military Discoveries,' published in folio, in 1705; and also the following works, which are stated to have appeared in his lifetime, but the dates of none of which are given:—'Iter Carolinum, being a succinct account of the necessitated marches, retreats, and sufferings of his Majesty King Charles I., from January 10, 1641, to the time of his death, in 1648, collected by a daily attendant upon his sacred Majesty during all that time,' folio; 'Acts of Knights of the Garter in the Civil Wars;' 'Account of the Celebration of St. George's Day at Windsor in 1674.' We have not been able to ascertain the existence of any of these alleged works. The substance of the 'Iter Carolinum,' however, appears to be contained in the 'Historical Discourses,' the first of which is entitled 'The History, Progress, and Success of the Arms of King Charles I., from 30 March to 23 November 1644, written by his Majesty's special command, and corrected almost in every page with his own hand;' and the second, 'Memorials of his Majesty's unfortunate success in the year following.' The seventh discourse is entitled 'Observations on L'Estrange's Annals of Charles I.;' and the eighth is a Review of the entire reign of that king. The third is a 'Journal of the Expedition of Charles II. to Scotland in 1650-51.' The fourth discourse is entitled 'The Life and Actions of Thomas Howard, Earl of Arundel and Surrey.' The fifth professes to be a full answer to William Lilly's 'Monarchy or No Monarchy;' and the sixth consists of 'Observations' upon the inconveniences of the frequent promotions to titles of honour since the accession of James I.

WALKER, REVEREND GEORGE, the heroic defender of Londonderry, was born of English parents in the county of Tyrone in Ireland, and, after being educated in the University of Glasgow, took orders in the established Church, and became rector of Donoughmore. When King James landed in Ireland after the revolution, Walker raised a regiment at his own expense to oppose him. On the approach of James to Londonderry, he went out to meet him at the head of a body of troops at Long Causeway, but after a resolute defence was obliged to retire into the town, which he found Lundie, the governor, preparing in all haste to leave. Destitute as the place was of all apparent means of standing a siege, Walker and Major Baker, who had

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succeeded Lundie in the command of the garrison, determined to hold out as long as possible, in the hope that King William would, before they were exhausted, be able to throw in supplies by sea. This was about the middle of April 1689. The besieged were soon reduced to the most terrible extremities. Baker died on the 20th of June, and then the sole command devolved on Walker, who however showed himself quite equal to the emergency, directing and assisting in every operation, preserving the strictest discipline under the most difficult circumstances, and dividing himself between the most opposite duties, —now heading a sallying party, now reviving the hearts of soldiers and citizens by a rousing sermon in the cathedral. The end was, that the siege was at last raised, on the 30th of July, by Major-General Kirk making his way with three ships over a boom which James had thrown across the river. Walker soon after came over to England, and having published a narrative of the scenes in which he had been engaged, under the title of 'A True Account of the Siege of Londonderry,' in a quarto pamphlet, he received in November the thanks of the House of Commons for his heroic exertions. His account provoked some controversy: he defended himself against some of his assailants in a vindication published the same year; this was followed by an anonymous 'Apology for the Failures charged on the Rev. G. Walker's printed Account,' also 4to, 1689; and that by a 'Narrative of the Siege,' &c., by the Rev. John Mackenzie, 4to, 1690, professing to rectify Walker's mistakes, which was answered the same year by a friend of Walker, in another quarto pamphlet, entitled 'Mr. John Mackenzie's Narrative a False Libel.' Meanwhile Walker, having been created D.D. by the University of Oxford, had been nominated by King William to the bishopric of Derry; but having resolved to serve another campaign before entering upon his episcopal duties, he was killed at the battle of the Boyne, on the 1st of July 1690.

There is in the British Museum a pamphlet of ten pages, entitled 'The Substance of a Discourse, being an Encouragement for Protestants, or a happy prospect of glorious success, &c., occasionally (*sic*) on the Protestants' victory over the French and Irish Papists before Londonderry, in raising that desperate Siege. By Mr. Walker, Minister, Governor of the City. London, printed by A. M. in the year 1689.' This was probably a reporter's publication. Prefixed on the title-page is a rude wood-cut, which seems to be intended to be taken for a portrait of Walker.

WALKER, REVEREND JOHN, is the author of a work entitled 'An Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England, Heads of Colleges, Fellows, Scholars, &c., who were sequestered, harassed, &c. in the late times of the Grand Rebellion; occasioned by the Ninth Chapter (now the Second Volume) of Dr. Calamy's Abridgement of the Life of Mr. Baxter: together with an examination of that Chapter,' folio, London, 1714. It contains a long list of subscribers, is dedicated to "The Archbishops, Bishops, and Clergy, now assembled in Convocation," and commences with a preface of above 50 pages, in which the author gives a very detailed account of his sources of information and the extensive researches he had made both in printed books and in public and private repositories. The body of the work consists of two parts, the first in 204 pp., the second in 436.

On his title-page the author designates himself 'M.A., Rector of St. Mary's the More in Exeter, and sometime Fellow of Exeter College, in Oxford.' In Watt's 'Bibliotheca' he is called 'Vicar of Ledbury, Herefordshire;' and there are attributed to him, besides the above-mentioned work, two single Sermons, both published in 1710, and 'Conscience Displayed, in several Discourses on *Acts* xxiv. 16,' 8vo, 1729. But whether different writers be not confounded in this notice may be doubted. In Gorton's 'Biographical Dictionary' Walker is stated to have been a native of Devonshire, to have been, after the publication of his work on the Sufferings of the Clergy, complimented by the University of Oxford with the honorary degree of D.D., and to have died at Exeter in 1730. This information professes to be given on the authority of the 'Biographia Britannica;' but there is no account of Walker either in that work or in any of the other collections of English biography which we have had an opportunity of consulting.

Walker's 'Account of the Sufferings of the Clergy' has been severely attacked for its misstatements and exaggerations by Puritan and dissenting writers. It was replied to soon after its first appearance by Dr. Calamy, in a tract entitled 'The Church and Dissenters compared as to Persecution;' and also by the Rev. John Withers, a dissenting minister of Exeter. Several of its assertions are disputed by Neal, in various passages of his 'History of the Puritans;' and there is a general notice of the book in the preface to the third volume of that work, published in 1735, in which it is denounced as written "with notorious partiality, and in language not fit for the lips of a clergyman, a scholar, or a Christian." It must be admitted that Walker was a man of a coarse and violently prejudiced mind, without any critical judgment, and with little learning or ability of any kind: he boasts indeed of his unusual ignorance of the history of the time to which his work relates when he undertook its compilation, as rather a qualification for the task; and with all his parade of inquiry and preparation, it is evident that, partly from incompetency, partly from haste, he has set down many things upon very insufficient authority. His style is illiterate to the point of barbarism, and he complains pathetically of the laborious occupation he found writing for the press to be. Yet, after all deductions that may justly be made from the value of his book, it must be allowed to have preserved much curious information that in all probability would otherwise have been lost. Walker makes the entire number of the episcopal clergy who were "imprisoned, banished, and sent a starving," to have amounted to seven or eight thousand.

WALKER, JOHN, was born at Colney-Hatch, in the parish of Friern-Barnet, Middlesex, 18th March 1732, and was brought up to trade, but adopted the profession of an actor, which he followed with no great success till 1767, when he quitted the stage, and joined Mr. James Usher in establishing a school at Kensington Gravel-pits. This partnership lasted only about two years, after which Walker set up for himself as a teacher of elocution, and soon became greatly distinguished in that capacity. Not confining his instructions to the metropolis, he visited Scotland, Ireland, and various provincial towns, especially Oxford, where early in his career the heads of houses invited him to give a course of private lectures in the University. He soon also began to employ the aid of the press in disseminating what he considered to be correct views on the art which he professed. The settlement of the pronunciation of the English language upon analogical principles, and according to the best usage, was certainly attempted by Walker more systematically than by any preceding writer; and his various works, characterised as they all are by good sense and careful inquiry, as well as a respectable amount of information, cannot be denied to have done considerable service in that matter. His first publication was a prospectus of his Pronouncing Dictionary, under the title of 'A General Idea of a Pronouncing Dictionary of the English Language,' which he printed in quarto in 1772. This was followed in 1775 by 'A Dictionary of the English Language, answering at once the purposes of rhyming, spelling, and pronouncing;' afterwards reprinted, at least twice, under the title of 'A Rhyming Dictionary . . . . . . in which the whole Language is arranged according to its Terminations,' &c. In 1781 appeared his 'Elements of Elocution,' which has gone through many editions. In 1783 he published a pamphlet, entitled 'Hints for Improvement in the Art of Reading.' The greater part of this tract he afterwards incorporated in his 'Rhetorical Grammar,' first published in 1785, and since often reprinted, as well as his 'Academic Speaker,' and two or three other similar compilations. In 1787 he published a small 8vo tract of 70 pages, entitled 'The Melody of Speaking delineated, or Elocution taught, like Music, by visible Signs;' which is not much known. His 'Critical Pronouncing Dictionary, and Expositor of the English Language,' the work which had occupied most of his attention, and upon which his reputation principally rests, first appeared in 1791. It has been eminently successful, having since gone through some thirty editions, and having superseded all other previous works of the same nature. Several of the later editions contain also his 'Key to the Classical Pronunciation of Greek, Latin, and Scriptural Proper Names,' which was first published a few years after the Dictionary, and of which there are also many editions in a separate form. His last publication was his 'Outlines of English Grammar,' which appeared in 1805. Mr. Walker, who was brought up a Presbyterian, but became a Roman Catholic, and a very strict one, in his latter days, died on the 1st of August 1807, and was buried among his co-religionists in Old St. Pancras church-yard, London.

WALKER, OBADIAH, was born at Worsbrough, near Barnesley, in the West Riding of Yorkshire, probably in the year 1616, and was educated at University College, Oxford, where he took his degree of M.A. in July 1635, and was chosen Fellow of his college in August following. In April 1638, he took his master's degree, and entered into holy orders. Becoming now very distinguished as a college tutor, he remained at Oxford till he was expelled from his fellowship by the parliamentary visitors in May 1648; on which he retired to Rome. On the Restoration he was reinstated in his fellowship; but he soon after paid another visit to Rome in the capacity of travelling tutor. Returning home in 1665, he might then have been elected master of his college, but declined the appointment. He accepted it however on the death of Dr. Richard Clayton in 1676.

Walker's tutors at Oxford had been Mr. Anderson and Mr. Abraham Woodhead, both of whom appear to have been then inclined towards popery, which Woodhead afterwards openly professed. Their instruction and his visits to Rome had probably made Walker a convert to the same faith long before his election to the mastership of University College. Indeed it is asserted by Anthony Wood that at the time of his appointment to this office he was actually assisting Woodward in his seminary at Hogsdon, or Hoxton, near London, in which young men were educated in the Romish religion. It was not however till 1678 that attention was drawn to his principles and conduct by the publication of his Latin translation of Sir John Spelman's Life of King Alfred, which appeared at Oxford in a magnificent folio in 1678. In October of this year, in the ferment excited by the death of Sir Edmundbury Godfrey, complaint was made in the House of Commons of the dangerous tendency of some of the notes to this work, and also of Walker's connection with the seminary at Hoxton. But no consequences followed; and, although the matter was mentioned again in April 1679, the master of University College remained still unmolested. At last, on the accession of James II. in 1685, Walker

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openly declared himself a papist, and, after having paid a visit to London, during which he is understood to have been consulted by the king on the measures to be taken for restoring the old religion, he not only had mass celebrated in his lodgings, but converted two of the rooms of his college, forming the lower half of the side of the quadrangle next the chapel, into a Romish chapel, which he opened for public use on Sunday the 15th of August 1686. He at the same time obtained a mandate from the king to sequester the revenue of a fellowship towards the maintenance of his priest, and erected a statue of James over the inside of the college gate; and the next year he set up a press in the back part of his lodgings in the college, under letters-patent from his majesty, for the avowed purpose of printing books against the established religion. Many tracts, principally written by Woodward, issued in the course of the next two years from this press.

These rash proceedings of course made him a marked man when the Revolution came. He left Oxford on the 9th of November 1688; and on the 11th of December following, he, Andrew Pulton, a Jesuit, and others, put themselves into a coach at London, in the hope of making their escape to France; but hearing that the populace in Kent were seizing all papists that attempted to leave the kingdom, the party turned back. They were however pursued, seized, and carried first to Feversham, and thence to London, where Walker was committed to the Tower. On the 4th of February following, the vice-chancellor and doctors of the University declared him no longer master of University College; and on the 15th of the same month his place was filled up by the election of Edward Ferrer, the senior fellow.

On the 25th of October Walker was brought up by habeas corpus to Westminster Hall, and sued for bail; but he was immediately sent for, with other prisoners in the same circumstances, to the bar of the House of Commons; and the result of his examination there, in which he denied that he had ever altered his religion, the principles which he now professed being, he said, the same which had been taught him in his youth by his tutor Mr. Anderson, was that he was remanded to the Tower on a charge of treason. But on the 31st of January 1690, being again brought up to the court of King's Bench, he was allowed to give bail and was set at liberty; nor was he further troubled, although he was excepted out of the Act of Pardon soon after passed (the 2 Will. & Mar., sess. 1, c. 10). He spent the remainder of his days in retirement, and partly abroad; but he died at London, on the 21st of January 1692, in the house of Dr. Radcliffe, who was one of his old pupils, and by whom he had been some time principally supported. He was buried, at Radcliffe's expense, in old St. Pancras churchyard, the common place of interment of London Roman Catholics of the upper classes.

Walker, who is admitted on all hands to have been a man of learning and talent, is the author of various works, of which the principal are, 'A brief Account of Ancient Church Government,' Lond., 4to, 1662; a 12mo. tract, entitled 'Of Education, especially of Young Gentlemen,' first printed at Oxford in 1673, and for the fourth time in 1683; a Latin treatise on Logic, entitled 'Artis Rationis, maxima ex parte ad Mentem Nominalium, Libri Tres,' Oxford, 8vo, 1673; 'Some Instructions concerning the Art of Oratory,' 2nd edition, Oxford, 4to, 1682; 'An Historical Narration of the Life and Death of Our Saviour Jesus Christ,' Oxford, 4to, 1685 (the sale of which was prohibited by the vice-chancellor of the University, on the ground of the alleged popish tendency of some things in it); 'Some Instructions in the Art of Grammar,' Lon. 8vo, 1691; and 'The Greek and Roman History illustrated by Coins and Medals,' Lon., 8vo, 1692; a work which formerly had a high reputation.

WALKER, ROBERT, a clever English portrait-painter contemporary with Vandyck, and the principal painter employed by Cromwell. Walker painted several portraits of Cromwell, and those of most of his officers, military and naval. One of these portraits of Cromwell is now in the Pitti Palace at Florence. It was purchased by the reigning grand-duke in Cromwell's lifetime for 500*l.*: he sent a person to England for the express purpose of procuring a portrait of the Protector. The agent had much difficulty in procuring one to his satisfaction; but he at last found this by Walker, in the possession of a lady who was related to Cromwell, and who, being unwilling to sell the picture, in order to get rid of the importunity of the agent, asked him what appeared to her the exorbitant sum of 500*l.* for it. The amount was however immediately paid, and she was obliged to part with her picture. A portrait by Walker of the Protector (half-length) in armour, and holding a truncheon in his hand, is in the British Museum; of this portrait Mr. J. Tollemache has a duplicate. Another was in the possession of Lord Mountford, at Horseth in Cambridgeshire, to whom it was given by Mr. Commissary Greaves, who found it at an inn in that county. There is a gold chain upon Cromwell's neck, to which is appended a gold medal with three crowns, the arms of Sweden, and a pearl: it was sent to him by Christina of Sweden in return for his picture by Cooper, on which Milton wrote a Latin epigram. Another was in the possession of the earl of Essex at Cashiobury; and another in Lord Bradford's collection, with the portrait of Lambert in the same piece.

"From one of R. Symondes's pocket-books," says Walpole, "in which he has set down many directions in painting that had been communicated to him by various artists, he mentions some from Walker, and says the latter received ten pounds for the portrait of Mr. Thomas Knight's wife to the knees; that she sat thrice to him, four or five hours at a time. That for two half-lengths of philosophers, which he drew from poor old men, he had ten pounds each in 1652; that he paid twenty-five pounds for the Venus putting on her Smock (by Titian), which was the king's, and valued it at sixty pounds, as he was told by Mrs. Boardman, who copied it, a paintress of whom I find no other mention; and that Walker copied Titian's famous Venus, which was purchased by the Spanish ambassador, and for which the king had been offered 2,500*l.* He adds, Walker cries up De Critz for the best painter in London."

Walker had for some time apartments in Arundel House: he died a little before the Restoration. There is a portrait of him by himself in the picture-gallery at Oxford, and another and finer at Hampton Court: there is also a good print of Walker, holding a drawing, by Lombart. Wadham College possesses a portrait of Blake—said to be the only portrait of the great admiral—by Walker. Walpole speaks of a capital half-length of General Monk at the countess of Montrath's, Twickenham Park, which he supposes to be by Walker: he mentions also by this painter a fine whole-length, sitting in a chair, of Keble, keeper of the great seal in 1650. Buckeridge says that Walker's works, by their life, best speak their own praises. The portrait of Cromwell in the Pitti Palace is painted in a masterly style: in the catalogue of that gallery this picture is attributed to Sir Peter Lely.

WALLACE, SIR WILLIAM. The life and exploits of this most popular national hero of the Scots have been principally preserved in a legendary form by poetry and tradition, and are only to a very small extent matter of contemporary record or illustrated by authentic documents. There is no extant Scottish chronicler of the age of Wallace. Fordun, the earliest of his countrymen from whom we have any account of him, is his junior by nearly a century. Wynton, the next authority, is still half a century later. His chief celebrator is the metrical writer Blind Harry, or Harry the Minstrel, whose work confesses itself by its very form to be quite as much a fiction as a history, and whose era at any rate is supposed to be nearly two centuries subsequent to that of his hero. Some few facts however may be got out of the English annalists Trivet and Hemingford, who were the contemporaries of Wallace.

There are contradictory statements of the year of his birth, but it is probable that he was born about 1270. His family was one of some distinction, and he is said to have been the younger of the two sons of Sir Malcolm Wallace of Elderslie and Auchinbothie, in the neighbourhood of Paisley. His mother, who, according to one account was Sir Malcolm's second wife, is stated by the genealogists to have been Margaret, daughter of Sir Raynald or Reginald (other authorities say Sir Hugh) Crawford, who held the office of sheriff of Ayr.

The history of Wallace down to the year 1297 is entirely legendary, and only to be found in the rhymes of Harry the Minstrel; though many of the facts which Harry relates also still live as popular traditions in the localities where the scenes of them are laid, whether handed down in that way from the time when they happened, or only derived from his poem, which long continued to be the chief literary favourite of the Scottish peasantry. Harry, who, it may be observed, professes to translate from a Latin account written by Wallace's intimate friend and chaplain, John Blair, makes him to have been carefully educated by his uncle, a wealthy churchman, who resided at Dunipace, in Stirlingshire, and to have been afterwards sent to the grammar-school of Dundee. Here his first memorable act is said to have been performed, his slaughter of the son of Selby, the English governor of the castle of Dundee, in chastisement of an insult offered him by the unwary young man: Wallace struck him dead with his dagger on the spot. This must have happened, if at all, in the year 1291, after Edward I. of England had obtained possession of all the places of strength throughout Scotland on his recognition as Lord Paramount by the various competitors for the crown, which had become vacant by the death of the infant Margaret, the Maiden of Norway, in September, 1290.

This bold deed committed by Wallace, who in making his escape is asserted to have laid several of young Selby's attendants as low as their master, was immediately followed by his outlawry. He now took to the woods, and gifted as he was with eloquence, sagacity, and other high mental powers and accomplishments (to this the testimony of Fordun is as express and explicit as that of his poetical biographer), not less than with strength and height of frame and all other personal advantages, he soon found himself at the head of a band of attached as well as determined followers, who under his guidance often harassed the English soldiery, both on their marches and their stations, plundering and slaying, as it might chance, with equally little remorse. Particular spots in nearly every part of Scotland are still famous for some deed of Wallace and his fellow-outlaws performed at this period of his life; but for these we must refer to the Blind Minstrel. The woods in the neighbourhood of Ayr would seem to have been his chief haunt; and some of his most remarkable feats of valour were exhibited in that town, in the face and in defiance of the foreign garrison by which it was occupied. Both his father and his elder brother are said to have fallen in rencontres with the English during this interval. It was now also that he fell in love with the orphan daughter of Sir Hew de Bradfute, the heiress of Lamington, having, it

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is said, first seen her at a church in the neighbourhood of Lanark. The Scotch writers affirm that this lady, whom he appears to have married, and who at any rate bore him a daughter, a year or two after forming her connection with Wallace fell into the hands of his enemies, and was barbarously executed by order of Hazelrig, the English sheriff or governor of Lanark, while her husband, or lover, was doomed to witness the spectacle from a place where he lay in concealment. Such private injuries were well fitted to raise his public hatred to an unextinguishable flame.

How far the guerilla warfare maintained by Wallace and his associates contributed to excite and spread the spirit of resistance to the English government, we have scarcely the means of judging; but it seems probable that it aided materially in producing the general insurrection which broke out in the spring of 1297. The accounts we have of the commencement of that movement represent Wallace at its head, in command of a considerable force, and in association with some of the most distinguished persons in the kingdom, such as the Stewart of Scotland and his brother, Wishart, bishop of Glasgow, Sir William Douglas, &c. Soon after this he was joined by the younger Robert Bruce (afterwards King Robert I.), who had hitherto, as well as his father, still alive (the son of the original competitor for the crown), professed to adhere to the English king.

This however appears to have been but an ill-cemented confederacy. When the force despatched by Edward to quell the revolt presented itself before the Scottish army posted near Irvine, in Ayrshire, the leaders of the latter, throwing off the authority of their nominal chief, could no more agree what to do than whom to obey; and the result was that Bruce, the Stewart, Douglas, and others of them, availing themselves of the diplomatic talents of the bishop of Glasgow, concluded a treaty on the 9th of July, by which they agreed to acknowledge Edward as their sovereign lord. All the rest ultimately acceded to this arrangement, except only Wallace and his friend Sir Andrew Moray of Bothwell. The treaty of Irvine, which is printed by Rymer, is, we believe, the first of the few public documents in which mention is made of Wallace: to the instrument (which is in French) are subjoined the words, 'Escrit à Sir Willaume;' the meaning of which Lord Hailes conceives to be, "that the barons had notified to Wallace that they had made terms of accommodation for themselves and their party." The words moreover, on the supposition that they refer to Wallace, of which there seems to be little doubt, show that he had before this date obtained the honour of knighthood. It had probably been bestowed upon him (as was then customary) by some other knight, one of his companions in arms, since his elevation from being the captain of a band of outlaws to be the commander-in-chief of the national forces.

Wallace now retired to the north, carrying with him however a considerable body of adherents, to whom additional numbers rapidly gathered, so that he soon found himself in a condition to recommence aggressive operations. Directing his force on the north-eastern coast, he surprised the castle of Dunottar, cleared Aberdeen, Forfar, Brechin, and other towns of their English garrisons, and then laid siege to the castle of Dundee. While he was engaged in this last attempt, news was brought that the English army was approaching Stirling; upon which, leaving the siege to be carried on by the citizens of Dundee, he hastened to meet the enemy in the field. The result was the complete defeat and rout of the English at the battle of Stirling Bridge, fought on the 11th of September 1297—a battle which once more, for the moment, liberated Scotland. The English were immediately driven or fled from every place of strength in the country, including Berwick itself.

Availing himself of this panic, and of the exhilaration of his countrymen, Wallace pursued the fugitives across the border; and putting himself at the head of a numerous force, he entered England on the 18th of October, and remaining till the 11th of November, wasted the country with fire and sword from sea to sea, and as far south as to the walls of Newcastle. It was during this visitation that the prior and convent of Hexham obtained from him the protection preserved by Hemingford. It is dated at Hexildesham (Hexham), the 7th of November, and runs in the names of "Andreas de Moravia, et Wilhelmus Wallensis, duces exercitus Scotiae, nomine praeclari principis Joannis, Dei gratia, Regis Scotiae illustris, de consensu communitatis regni ejusdem," that is, "Andrew Moray and William Wallace, commanders-in-chief of the army of Scotland, in the name of King John, and by consent of the community of the said kingdom." The John here acknowledged as king of Scotland, was Baliol, now in the hands of Edward, and living in a sort of free custody in the Tower of London. Wallace's associate in the command was the young Sir Andrew Moray, son of his faithful friend of that name who had retired with him from the capitulation of Irvine, and who had fallen at the battle of Stirling Bridge.

One of the most curious of the few public papers in which the name of Wallace occurs, was a few years since discovered by Dr. Lappenburg of Hamburg, in the archives of the ancient Hanseatic city of Lübeck. It is a letter, in Latin, addressed to the authorities of Lübeck and Hamburg, informing them that their merchants should now have free access to all the ports of the kingdom of Scotland, seeing that the said kingdom, by the favour of God, had been recovered by war from the power of the English. The letter is dated 'apud Badsingtonam [the true word, it has been suggested, is probably Haddingtonam], the 11th of October, 1297, that is, a few days before the invasion of Cumberland and Northumberland. It is in the name of "Andreas de Moravia et Willelmus Wallensis, duces exercitus regni Scotiae, et communitas ejusdem regni"—like the Hexham protection—but without any mention of King John: the letter is printed in the Appendix to 'The Life of Sir William Wallace, by John D. Carrick,' 8vo, London, 1840, p. 113.

After his triumphal return from his incursion into England, Wallace assumed the title of Guardian of the Kingdom in the name of King John, whether formally invested with that dignity or only hailed as such by the gratitude of his country. In a charter, printed in Anderson's 'Diplomata,' conferring the constabulary of Dundee on Alexander Skirmischur [Scrimgeour] and his heirs, and dated at Torphichen (in the county of Linlithgow) the 29th of March 1298, he styles himself "Willelmus Walays miles, Custos Regni Scotiae, et ductor exercituum ejusdem, nomine praeclari principis Domini Johannis, Dei gratia Regis Scotiae illustris, de consensu communitatis ejusdem." The grant is stated to have been made with the consent and approbation of the nobility ("per consensum et assensum magnatum dicti regni").

But this supreme elevation did not last long. Supported only by his own merits and the admiration and attachment of his humbler fellow-countrymen, Wallace, a new man, and without family connection, would probably have found it difficult or impossible to retain his high place, even if he had had nothing more to contend with than domestic jealousy and dissatisfaction. Fordun relates that many of the nobility were in the habit of saying, "We will not have this man to rule over us." Meanwhile the energetic English king, who had been abroad when the defeat of Stirling Bridge lost him Scotland, had now returned home, and was already on his march towards the borders, at the head of a powerful army. A body of English, which had landed in the north of Fife, led by Aymer de Vallois, earl of Pembroke, is said by the Scottish authorities to have been attacked and routed by Wallace on the 12th of June 1298, in the forest of Blackironside, in that county; but when the two main armies met on the 22nd of July, in the neighbourhood of Falkirk—the Scots commanded by Wallace, the English by their king in person—the former, after a gallant and obstinate resistance, were at last forced to give way, and the battle ended in a universal rout accompanied with immense slaughter.

This defeat did not put an end to the war; but it was taken advantage of by the Scottish nobility to deprive Wallace of his office of guardian or chief governor of the kingdom. The Scottish accounts say that he voluntarily resigned the supreme power; it is certain, at any rate, that Bruce, his rival Comyn, and Lamberton, bishop of St. Andrews, were now appointed joint guardians of Scotland, still in the name of Baliol. For some years after this our accounts of Wallace are slight and obscure; but he appears to have returned with a chosen band of followers to the practice of the desultory warfare in which he had originally distinguished himself. The legendary histories continue to detail his deeds of prowess performed in harassing the enemy both on their marches and in their camps and strongholds. And to fill up the story they also make him to have paid two visits to France—the first in 1300, the second in 1302. The next well-ascertained fact regarding him is, that when the Scottish leaders were at last obliged to submit to Edward at Strathorde, on the 9th of February 1304, Wallace was not included in the capitulation, one of the clauses of which (printed in the original French in Ryley's 'Placita Parlamentaria'), is to the effect that as for Wallace (Monsieur Guillaume de Galeys), he might if he pleased give himself up to the king's mercy ("qu'il se mette en la volunté et en la grace nostre seigneur le Roy, si lui semble que bon soit"). He was soon after summoned to appear before a parliament, or convention of Scotch and English nobility, held at St Andrews; and upon their not presenting themselves, he and Sir Simon Frisel or Fraser were pronounced outlaws. For some time his retreat remained undiscovered, although his active hostility still continued occasionally to make itself felt. A principal person employed in the attempts to capture him appears to have been Ralph de Haliburton; but how he was actually taken is not known. Sir John Menteith (a son of Walter Stewart, earl of Menteith), to whose treachery his delivery to the English king is attributed by Blind Harry and popular tradition, appears to have really done nothing more than forward him to England after he was brought a prisoner to Dumberton Castle, of which Menteith was governor under a commission from Edward. Mr. Carrick, who has attempted to refute what is said upon this matter by Lord Hailes, has taken no notice of the further vindication of Sir John Menteith in Mr. Mark Napier's 'Memoirs of John Napier of Merchiston,' 4to, Edinburgh, 1834, pp. 527, &c., and in 'Tracts, Legal and Historical,' by J. Riddell, Esq., 8vo, Edinburgh, 1835, pp. 145-149.

On being brought to London, Wallace was lodged in the house of William Delect, a citizen, in Fenchurch-street; and on the next day, being the eve of St. Bartholomew, he was brought on horseback to Westminster, and in the hall there, "being placed on the south bench," says Stow, "crowned with laurel, for that he had said in times past that he ought to bear a crown in that hall," he was arraigned as a traitor, and on that charge found guilty, and condemned to death. After being dragged to the usual place of execution—the Elme in West Smithfield—at the taile of horses, he was there hanged on a high

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gallows on the 23rd of August 1305, after which he was "drawn and quartered"—the usual punishment of persons convicted of treason. His right arm was set up at Newcastle, his left at Berwick, his right leg at Perth, his left at Aberdeen; his head on London Bridge. Wallace's daughter by the heiress of Lamington married Sir William Baillie of Hoprig, whose descendants through her inherited the estate of Lamington.

WALLACE, WILLIAM, a mathematician of eminence, was born on the 23rd of September 1768, at Dysart, in Fifeshire, N.B., in which town his father, a manufacturer of leather, had settled. He received the rudiments of education at a dame's school in his native town, and at seven years of age he was sent to a school in which, under a master, he acquired the power of writing; but to his father he was indebted for instruction in arithmetic. In 1784 his father, after the failure of his business at Dysart, having gone with his family to reside at Edinburgh, he was placed with a bookbinder in that city, to whom soon afterwards he was bound as an apprentice. Without any encouragement from his master, the youth derived some advantage from the opportunities which occasionally presented themselves of perusing the books which he was employed to bind; and having besides found means to purchase some mathematical works, he succeeded in making himself master of their contents. It is said that before he was twenty years of age he had acquired a knowledge of elementary geometry and trigonometry, algebra with fluxions, conic sections, and astronomy.

About the same time he became acquainted with a man who was employed by Dr. Robison as an assistant in making the experiments by which the subjects of his lectures were exemplified; and when the term of his apprenticeship expired he accepted the offer of this person to introduce him to that distinguished professor. Dr. Robison finding, after an examination, that the young man had attained to considerable proficiency in mathematical science, and being made acquainted with his humble condition in life, kindly permitted him to attend the course of lectures on natural philosophy which was then about to commence, of which permission he thankfully availed himself. Dr. Robison soon afterwards proposed to him to give lessons in geometry to one of his own pupils; he also introduced him to Professor Playfair, who, taking an interest in his welfare, contributed both by advice and by loans of books to facilitate his progress in acquiring a knowledge of the higher branches of mathematics. In the hope of obtaining more time for the prosecution of his studies, Wallace accepted the situation of warehouseman in a printing-office; and while engaged in this employment he acquired, with the assistance of a student in the university, a knowledge of Latin, and soon afterwards he began the study of the French language. He subsequently became a shopman to one of the principal booksellers of Edinburgh, and while holding this situation he gave lessons occasionally in the evenings in mathematics.

In 1793 his increasing love for science, and a desire to have greater opportunities of cultivating it, led him to resign his employment and become a private teacher of mathematics; he however followed this occupation about a year only (during which time he attended the lectures of Professor Playfair and a course of lectures on chemistry), for in 1794 he was appointed assistant teacher of mathematics in the Academy at Perth. He married soon afterwards, and during the vacations he regularly visited Edinburgh, where his talents procured him an introduction to the distinguished scientific men of that city. Mr. Wallace continued to fulfil the duties of his appointment at Perth during nine years: but in 1803 he was appointed one of the mathematical masters in the Royal Military College, which had then recently been formed at Great Marlow, in Buckinghamshire. The institution was afterwards removed to Sandhurst, in Berkshire; and at both places he performed the duties of his post greatly to the satisfaction of the persons in authority. In 1818 it was determined that a half-yearly course of lectures on practical astronomy should be given for the benefit of the students, and that these should be combined with instruction on the manner of making celestial observations; for these purposes the plan of a small observatory was furnished by Dr. Robison, of Oxford, and Mr. Wallace, who was appointed to deliver the lectures, superintended the details of its construction. Such instruments were provided as suffice for the object proposed; and it may be said that the establishment of a course of astronomy at the college has contributed materially to the efficiency of military officers holding staff appointments abroad.

In the following year the death of Professor Playfair and the appointment of Mr. (Sir John) Leslie to succeed him in the chair of Natural Philosophy at Edinburgh, left a vacancy in the chair of Mathematics; and Mr. Wallace, whose highest ambition had always been to obtain a professorship in a Scottish university, immediately became a candidate for the post. He was elected, after a severe contest, by a majority of votes, and he held the appointment till 1838, when, on account of ill health, he resigned it. On this occasion the university conferred on him the honorary title of Doctor of Laws, and he received from government a pension in consideration of his attainments in science, as well as of his services in the Military College and at the University of Edinburgh.

Mr. Wallace died at Edinburgh, respected and regretted, on the 28th of April 1843, and consequently in the seventy-fifth year of his age, after an illness which for several years had prevented him from entering into society. He had been a Fellow of the Royal Astronomical Society from the time of its formation: he was also a Fellow of the Royal Society of Edinburgh, a corresponding member of the Institution of Civil Engineers, an honorary member of the Cambridge Philosophical Society, and a few weeks before his death he was elected an honorary member of the Royal Irish Academy.

In 1796 he presented to the Royal Society of Edinburgh his first paper, which was entitled 'Geometrical Porisms, with Examples of their Applications to the Solution of Problems;' it contains some new porismatic propositions, investigated according to the method of the ancient geometers, and affords proof of considerable inventive power. About the same time he contributed the article 'Porism' to the third edition of the 'Encyclopædia Britannica.' In 1802 he presented to the Royal Society of Edinburgh a paper containing a new method of expressing the co-efficients in the development of the formula which represents the mutual perturbation of two planets; and, in an appendix, he gave a quickly converging series for the rectification of an ellipse. In one point the subject of the paper had been previously investigated by Le Gendre, but the works of that great mathematician were then little known in this country, and apparently Mr. Wallace had not seen them. Six years afterwards he presented to the same society a third paper, entitled 'New Series for the Quadrature of the Conic Sections, and the Computation of Logarithms,' which contains some remarkable formulæ for the rectification of circular arcs and the sectors of equilateral hyperbolas, and for computing logarithms. In 1823 he presented a paper on the 'Investigation of Formulæ for finding the Logarithms of Trigonometrical Quantities from one another;' and in 1831 one entitled 'Account of the Invention of the Pantograph, and a description of the Eidograph,' the latter being an instrument which he had invented in 1821. In 1839 he gave a paper on the 'Analogous Properties of Elliptic and Hyperbolic Sectors;' and his last contribution to the society was one entitled 'Solution of a Functional Equation, with its Application to the Parallelogram of Forces, and the Curve of Equilibration:' this paper, which was published in vol. xiv. of the 'Transactions,' contains a table to ten decimal places of the values of the ordinates and arcs of a catenary. Mr. Wallace contributed to the 'Transactions of the Royal Astronomical Society' a paper entitled 'Two Elementary Solutions of Kepler's Problem by the Angular Calculus,' which is published in the volume for 1836; and in the sixth volume of the 'Transactions of the Cambridge Philosophical Society' there is a paper by him under the title of 'Geometrical Theorems and Formulæ, particularly applicable to some Geodetical Problems.' In 1838, while suffering from sickness, he composed a work on the same subject, which he dedicated to his friend Colonel Colby.

In his early life Mr. Wallace was a contributor to Leybourne's 'Mathematical Repository' and 'The Gentleman's Mathematical Companion;' he also wrote the principal mathematical articles for the 'Edinburgh Encyclopædia,' and for the fourth edition of the 'Encyclopædia Britannica.'

WALLENSTEIN. ALBRECHT WENZEL EUSEBIUS, DUKE OF MECKLENBURG, FRIEDLAND, and SAGAN, COUNT OF WALDSTEIN, commonly called WALLENSTEIN, was the third son of Wilhelm, baron von Waldstein, and Margaret Smirricka, baroness Smirricz. He was born in his father's castle of Hermanic, in Bohemia, on the 15th of September 1583. The family of Waldstein, as the name indicates, is of German origin, and had belonged to the high nobility (Herrenstand) of Bohemia from the 13th century. In 1290 a knight or lord named Waldstein appeared at the court of King Ottokar of Bohemia, accompanied by his four-and-twenty sons, who, down to the youngest, bore coats of arms and the armour of knights.

From his earliest youth Albrecht von Waldstein showed a spirit of independence and haughtiness which often exposed him to the reproaches of his parents. He was only seven when, being chastised by his mother for a boyish fault, he cried out indignantly, "Why, am I not a prince? nobody should venture to flog me;" and his uncle having once reproached him with being as proud as a prince, he coolly answered, "Was nicht ist kann noch werden" (What is not may be yet). His delight was to be in the company of the military friends of his father. He lost his mother in 1593, and his father in 1595, and, although he was a younger son, he inherited considerable estates. The family of Waldstein belonged to the established Protestant church of Bohemia (the Utraquists); but this circumstance did not prevent Albrecht's uncle and guardian, Albrecht Slawata, lord of Chlum, a Roman Catholic, from putting his ward under the Jesuits at Olmütz, where he was to receive his education. The Jesuits soon succeeded in converting young Albrecht, an event which has been adorned with much fable. After having finished his education he set out for Italy, accompanied by Peter Verdungus, the friend of Kepler, a good mathematician and a famous astrologer. He continued his studies at Pavia and Bologna, where Argoli, the astronomer, taught him the principles of the Cabbala. Besides the Cabbala and astrology, Albrecht acquired a thorough knowledge of the ancient and almost all European languages; of the Roman, the canon, and the German law; and of mathematics and other sciences connected with the military art, which was always the chief object of his studies. Before he went to Italy he stayed some time in the University of Altdorf, where he signalised himself by many extravagances, if we may trust the stories

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with which credulous contemporaries or later generations have disfigured the memory of the most lofty genius of his time. Argoli told him that he would be a great man. Wallenstein believed it. He always believed in astrology, and in later years the astrologer Seni was one of his principal councillors.

Anxious to signalise himself by military deeds, Waldstein left Italy and went to Hungary, where the imperial armies were fighting against the Turks. At the siege of Gran he was amongst the foremost stormers, and his commander-in-chief, General Basta, appointed him captain on the walls of the conquered fortress. After the peace of Sitvatorok, in 1606, Waldstein returned to Bohemia, and married an aged but wealthy widow, Lucretia Nikessin, baroness of Landeck, who died in 1614, and left him fourteen large estates in Moravia. During his marriage, and till 1617 Waldstein devoted himself exclusively to the management of his estates; he proved an excellent farmer; he increased his wealth by economy; and he deposited large sums in the banking-houses of the Fugger and Welser, at Augsburg, who were then the richest merchants in Europe. In 1617 he raised a body of 200 dragoons, with which he assisted the Archduke Ferdinand of Austria, duke of Styria, who was at war with the Venetians; he saved the fortress of Gradisca, which was hard pressed by the Venetians; and by paying his soldiers well, and keeping open table, he became the idol of the Styrian army. In a short time he saw himself at the head of several thousand men, and after the campaign was finished, towards the end of 1617, to the advantage of the Archduke Ferdinand, the Emperor Matthias made him his chamberlain and colonel in his armies, and soon afterwards created him count. Immediately afterwards he married Isabella Catherine, the daughter of Count Harrach, who was the favourite of the emperor, who on this occasion conferred upon Waldstein the dignity of a count of the Holy Roman Empire. The states of Moravia appointed him commander of the Moravian militia; and at the outbreak of the war between the Bohemians and the emperor, the Bohemians offered him an independent command in their armies. The Protestant members of the family of Waldstein were partly among the anti-imperial or Bohemian party; but Albrecht, less from religious than from political motives, refused to make common cause with the Bohemians, in consequence of which the Moravian states deprived him of his command of the militia, and confiscated his estates. Waldstein saved the military chest of Moravia, a considerable sum, which he put into the hands of the trustees of the emperor, who, to reward him for his services, appointed him quartermaster-general of the imperial army, which, in concert with the troops of Maximilian, duke of Bavaria, was to take the field against Frederic V., count palatine, who had been chosen king by the Bohemians. The counts Mansfeld and Thurn having advanced as far as the neighbourhood of Vienna, and attacked the imperial general Boucquoi, near Teyn (10th of June 1619), Waldstein hastened to the assistance of Boucquoi, defeated the enemy, and thus saved the emperor from being made a captive in his own capital. In the battle on the Weisse Berg, near Prague (8th of November 1620), the cavalry of Waldstein signalised themselves by their impetuous charges, but Waldstein was not present at the battle, being obliged by his commission as quartermaster-general to procure the necessary supplies for the imperial army. It seems that, the resources of the emperor being exhausted, Waldstein gave large sums for the support of his master, for which however he got an ample indemnification. After the overthrow of King Frederic of Bohemia, the estates of his adherents were confiscated, and the greater part were either sold by the emperor Ferdinand II., or given as rewards to his faithful servants; on many occasions also Ferdinand used to combine generosity and interest by selling them at a low price. The reward of Waldstein was the lordship of Friedland, worth about 600,000 gulden, for which he paid 150,000 gulden; and he bought more than sixty other lordships and estates, the value of which was estimated, at a very low rate, at 7,290,228 gulden, of which however Waldstein only paid a part, his sacrifices and services being taken into account. As the value of money was then at least three times greater then it is now, the amount of the property acquired by Waldstein in consequence of the Bohemian war was at least 24,000,000 gulden (3,000,000*l.*) according to the present value of money, to which must be added the value of his personal estate.

Waldstein was neither intoxicated by his triumph nor by his wealth. In 1621 he took the field against Betlen Gabor, the prince of Transylvania, who stood on the frontiers of Germany, and was going to effect a junction with John George, markgrave of Brandenburg-Jägerndorf, who was encamped near Jagerndorf, in the south-east corner of the then province of Silesia. Waldstein successively defeated both his adversaries, prevented their junction, and forced Betlen Gabor to sue for peace, which was granted on condition that he should give up his claim to the crown of Hungary, which he did. During the two ensuing years Waldstein was principally occupied with the management of his estates. But Betlen Gabor having again taken up arms against the emperor, Waldstein hastened to Hungary, and arrived just in time to save the imperial army under the Marquis of Caraffa, who was besieged in his camp at Going, on the frontiers of Moravia, by the prince of Transylvania, Count Thurn, and John George of Brandenburg-Jägerndorf. As a reward for his victory, the emperor, towards the close of 1623, conferred upon him the title of prince, and in the following year, 1624, created him duke of Friedland and prince of the Holy Roman Empire, an act which caused much jealousy among the other princes of the empire. In 1627 Wallenstein bought the sequestrated duchy of Sachan in Silesia for 150,800 gulden, which was a little more than one-fourth of its value; and although he had acquired it as a free estate, he preferred to take it as a fief from the emperor, who invested him with it in 1628.

The declaration of war of the Union of Lower Saxony, headed by Christian IV., king of Denmark, put the emperor into great embarrassment. His army was partly disbanded, and with his remaining troops he was unable to open the campaign, notwithstanding the assistance of the army of the Ligue, commanded by Tilly: his finances were exhausted. Waldstein offered to raise an army of 40,000 men. He proposed to raise this force with his own funds, but he said, when once in the field, the army would subsist and be paid by ransacking those hostile provinces through which he should lead them. After long hesitation the emperor agreed to the proposition, and in two months Waldstein was at the head of 28,000 men with whom he marched towards the Lower Elbe. The renown of his military skill, his wealth, and his unbounded liberality towards the soldiers, was so great, that men flocked to his camp from all parts of Europe. Germans, Frenchmen, Irishmen, Scotchmen, Walloons, Croates, Poles, Hungarians, and Cossaks, formed an army of very heterogeneous elements, but the iron hand of their commander kneaded them into a well-united mass. His co-operation with Tilly, his victories over Mansfeld, his parallel march with this general towards Moravia, where Mansfeld and Betlen Gabor projected to join their armies, and the glorious result of this campaign for the imperialists, belong to the history of the 'Thirty Years' War.' The campaign was begun and finished in 1626. Waldstein lost 20,000 men by disease and fatigue, but in the beginning of 1627 he was again at the head of 50,000 men. His second campaign from Silesia to Denmark, and his junction with Tilly on the Lower Elbe, likewise belong to the general history of the war. We shall only allude to the rapidity of his marches and the irresistible force of his advances. On the 1st of August 1627, he was at Troppau, which he left for Sagan, where he stayed till the 19th for the purpose of making the necessary preparations for the memorable campaign which he was going to undertake. His army was incumbered by a heavy ordnance carried on clumsy carriages, by many women and children, by a host of servants and grooms of every description, and he had to cross a broad sandy tract where provisions were scarce, and where the roads were in their natural state. The towns were occupied by Danish garrisons. Yet once put in motion by the power of his genius, this heavy body advanced with irresistible rapidity. On the 21st of August Waldstein was at Cotthus; on the 27th at Havelberg; and on the 30th he took Domitz in Mecklenburg, after having performed a march of 250 miles in eight days, through a miserable country—a march which it would be difficult to perform for a modern army unincumbered by heavy ordnance and moving on excellent roads. On the 27th of September, his lieutenant, Count Schlick, defeated the Danes near Aalborg in Jütland, and King Christian saved the remnant of his army by flying to his ships and escaping to the Danish islands. Waldstein hastened to the Belt, and it is said that, being unable to cross this channel for want of ships, in a fit of anger he ordered the sea to be bombarded with red-hot bullets.

The Danish war was finished by the peace of Lübeck (12th of May 1629). Waldstein's reward were the duchies of Mecklenburg, with which he was invested by the emperor on the 16th of June 1629, after the Dukes Adolphus Frederick and John Albrecht had been dispossessed of them, for felony, by an imperial degree in 1628. Waldstein choose Wismar, the best port for a navy on the southern coast of the Baltic, for his residence, and obtained from the emperor the title of Admiral of the Baltic and the Oceanic Sea (the German Sea), for which ignorant historians have charged him with childish vanity. His plan was to form a navy with the assistance of the Hanseatic towns, and to prevent Gustavus Adolphus, the king of Sweden, from choosing Germany for the theatre of his ambition. From the beginning of the Danish war Waldstein had penetrated the secret views of that king. "Bitt," wrote he to his lieutenant Arnim, "der Herr hab fleissig Aufsicht auf den Schweden, denn er ist ein gefährlicher Gast" ("I beg you, sir, to observe well the Swede, for he is a dangerous fellow"). "Dem Gustav Adolph soll man keinen Glauben schenken, denn männiglich sagt dass er die Leute gern bei der Nase herumführt" ("You must not trust Gustavus Adolphus, for every man says that he likes to lead the people by the nose"). "Den Schweden will ich gern zum Freunde haben, aber dass er nicht zu mächtig ist, denn amor et dominium non patitur socium" ("I should wish to have the Swede for my friend, but that he should not be too strong, for love and power cannot agree"). At a moment when his funds were much exhausted, he ordered 35,000 dollars to be raised immediately, which he intended to give as a reward to a "certain merchant who was to do something in Sweden." It has been pretended that Waldstein had formed the plan of murdering Gustavus Adolphus, but there are no grounds for this accusation, and it appears that the merchant had proposed to burn the Swedish fleet in Karlskrona. The plan was not put into execution. During the siege of Stralsund, Waldstein cried out that he would have the town if it were fastened to the sky with iron chains; but he was compelled to abandon the siege.

No sooner was Waldstein invested with Mecklenburg, than his

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numerous secret enemies changed their calumnies and intrigues into open accusations. The Duke of Bavaria, Maximilian, was Waldstein's declared enemy. By the extraordinary success of the imperial arms, the power and influence of the Ligue, of which Maximilian was the head, had become secondary. Tilly hated Waldstein as his greatest rival. The pride of the princes of the empire was hurt by the elevation of a general who, though a lord in Bohemia, was only a nobleman of lower rank with respect to the nobility of the empire, and yet had been raised to the dignity of duke of Mecklenburg; and they reproached him with dispossessing the former dukes of Mecklenburg of their estates, an act of injustice however for which the emperor was perhaps more blameable than Waldstein. The despotic character of Waldstein, the haughtiness with which he treated both friends and enemies, his rapacity in the provinces either conquered or merely occupied by him, and the greediness of his officers and soldiers, were the cause of many charges. Waldstein often endeavoured to stop the rapacity of his lieutenants, and he severely punished several Italian and Spanish officers, who in revenge called him 'il tiranno' (the tyrant). To this was added the aversion which Waldstein showed to all foreigners, especially Italians and Spaniards, who crowded to the court and the army; and his hatred of priests, and principally the Jesuits, who were powerful at the imperial court. Maximilian of Bavaria, at the head of all the enemies of Waldstein, declared to the emperor that he and all Germany would be ruined if the "dictator imperii" remained longer at the head of the imperial armies. Ferdinand, after long hesitation, dismissed Waldstein from his command in 1630, at the very moment when Gustavus Adolphus left the coast of Sweden for the invasion of Germany.

Waldstein, without making any complaints, retired to Bohemia, and resided alternately at Prague and at Gitschin. He lived with such splendour as to make the emperor himself jealous.

The invasion of Gustavus Adolphus, the defeat of the imperial armies at Leipzig, the conquest of Bavaria by the Swedes, and the death of Tilly, followed. The empire was on the brink of ruin, and there was only one man who could save it. This man was Waldstein. When the emperor requested and at last implored him to resume the command, he showed that he felt all his importance. After having declined the proposition several times, he at last agreed to it on the following conditions: that Waldstein should have the sole control of the army, which he promised to raise; and there should be no imperial authority within his camp; no peace should be concluded without his consent; he, as duke of Mecklenburg, being one of the belligerent parties; he should have full power to manœuvre and to take up his quarters however and wherever he should find it convenient; that he should have the sovereignty of the provinces that he might conquer; and that the emperor should give him as reward one of his hereditary states (Bohemia?), of which he should be the sovereign, though as a vassal of the emperor.

The campaign of Waldstein against Gustavus Adolphus has been noticed in the article GUSTAVUS ADOLPHUS. It would require the knowledge of a consummate general to decide whether Waldstein or Gustavus was the greater captain. But from the moment that Waldstein resumed the command, he directed all its operations, and Gustavus Adolphus acted under the impressions which he received from the plans of Waldstein. Waldstein's defence of the lines near Nürnberg can only be compared with the defence of the lines of Torres Vedras by the Duke of Wellington. The march of the King of Sweden towards Bavaria, after his fruitless attempt on the lines near Nürnberg, was a great fault; and although the king soon perceived his error, and changed his plan by rapidly following Waldstein, this circumstance is another proof of what we have just said. It is true that Waldstein lost the battle of Lützen (6th November 1632), but able judges have given it as their opinion that on this occasion Waldstein showed his superiority to the king in the choice of the battle-field, while the king is said to have showed greater ability in the direction of his attacks. But the successful part of these attacks was the merit of Duke Bernhard of Saxe-Weimar, the king having fallen in the beginning of the battle, while engaged in rallying his troops, which were disorganised in consequence of those fruitless attacks which he directed.

As to the military conduct of Waldstein after the battle of Lützen, we shall only add that he punished with death many generals, colonels, and inferior officers who had not behaved well in that battle. He soon repaired his losses, and his arms were victorious in Saxony and Silesia. But his haughtiness became insupportable, and he openly manifested his design to make himself a powerful member of the empire. This design had been sanctioned by the emperor, as already explained. The Jesuits and foreign generals at the court of the emperor availed themselves of the inactivity of Waldstein after the battle of Lützen to calumniate him to the emperor; and Waldstein having refused to relieve the Duke of Bavaria, preferring a campaign in Silesia, this prince, his old enemy, joined the secret enemies of Waldstein. They represented him as designing to overthrow Ferdinand's power in Germany, and the emperor was the more ready to believe the accusation, as it transpired that France had offered to Waldstein to aid him in obtaining the crown of Bohemia; but Waldstein rejected these propositions, and continued to show his earnest desire to drive all foreigners out of Germany, enemies as well as friends. The emperor ordered him to withdraw from Bohemia and Moravia, and to take up his winter-quarters in Lower Saxony (December 1633); but Waldstein neither would nor could obey this order, which he regarded as a violation of the conditions on which he had resumed the command. Upon this Maximilian of Bavaria urged the emperor to dismiss his disobedient general; and Waldstein, having been informed that the emperor had resolved to do it, declared that he would resign his command. His faithful lieutenants urged him not to abandon them, for they were all creditors of the emperor, who paid them very irregularly, and they were sure that they would never be paid at all if their commander should resign. In order to prove their invariable attachment, they signed a declaration at Pilsen, on the 12th of January 1634, in which they promised to stay with Waldstein as long as he would be their commander. This is the famous declaration which has always been represented as a plot against the emperor. Piccolomini, Gallas, and several other Italian and Spanish officers availed themselves of the occasion to ruin Waldstein, whose wealth they were eager to divide among themselves; and the emperor, believing their misstatements, signed an order by which Waldstein was deprived of his command and declared a rebel (24th of January). Piccolomini and Gallas were commissioned to take Waldstein, dead or alive. The order was kept secret, but something transpired, and Waldstein, in order to prove his loyalty, relieved his lieutenants from their promise to stay with him till the last moment (20th of February). On the following day he sent two officers, Colonels Mohrwald and Breuner, to the emperor to declare in his name that he was ready to resign, and to justify his conduct; but Colonel Butler, an Irishman, treacherously informed Piccolomini of it, and the two officers were seized and not allowed to see the emperor, who was still deceived by the enemies of Waldstein. On the 20th of February the emperor ordered Waldstein's estates to be confiscated; and Pallas and Piccolomini approached Pilsen for the purpose of surprising Waldstein. In this extremity Waldstein took refuge within the walls of Eger; and in order to save his life, sent Duke Franz Albrecht of Saxe-Lauenburg to Duke Bernhard of Weimar, requesting him to receive him with a small body of faithful officers and soldiers. Bernhard, as well as the Swedish chancellor Oxenstierna, declined the proposition, thinking that it was only a trick. During this time Waldstein remained in the castle of Eger. He was accompanied by his most faithful officers, among whom were Terzky, Kinsky, Illo, Neumann, and some traitors, such as Gordon, Butler, and Leslie, who were bribed by Piccolomini, and had promised to execute the bloody order of the emperor.

On the 25th of February, Gordon, who was commandant of Eger, gave a splendid entertainment to Waldstein's officers, at which the duke was not present on account of his ill-health. After dinner an armed band rushed in, and the friends of Waldstein fell beneath their swords. Waldstein heard the cries of the murdered men. He opened a window and asked a sentinel what it meant. Suddenly Captain Deveroux, at the head of thirty Irishmen, rushed into his apartment; and while his men shrunk back at the sight of their great commander, who stood before them defenceless and in his night-dress, Deveroux advanced and cried out, "Art thou the traitor who is going to ruin the emperor?" With these words he lifted his partisan. Waldstein, without uttering a word, opened his arms and received the deadly blow in his breast. He was always thoughtful, and spoke little, and so he was in his last moment: he fell and died silently.

His wealth was partly divided among his enemies, each of whom received a large share, for the revenue of Waldstein was estimated at 3,000,000 gulden (375,000*l.*, or 1,125,000*l.* according to the present value of money.) Part of his estates were kept by the emperor, who paid for 3000 dead masses to be read for the soul of his great general.

Almost to the present time it has generally been believed that Waldstein formed those treasonable schemes of which he was accused by his enemies; but the treason of Waldstein has never been proved. About forty years ago, Dr. Friedrich Föster from Berlin discovered many autograph letters of Waldstein in the family archives of the Count of Arnim, at Boitzenburg, in consequence of which discovery he was admitted, by order of the emperor Francis I., to the secret part of the archives of the military council at Vienna, which had hitherto not been used by the biographers of Waldstein and the writers on the Thirty Years' War. Föster found a considerable number of letters, which he published under the title 'Waldstein's Briefe,' 3 vols. 8vo, Berlin, 1828-29. Having been invited by the counts of Waldstein, who are descended from the brothers and uncles of Albrecht, to continue his researches, he was enabled to prove the complete innocence of Waldstein, and that he had fallen a victim to the intrigues of Piccolomini and his party. He published his results under the title 'Wallenstein, Herzog zu Mecklenburg, Friedland, und Sagan, als Feldherr und Landesfürst,' &c., 1 vol. 8vo, Potsdam, 1834.

WALLER, EDMUND, a celebrated English poet, was born on the 3rd of March, 1605, at Coleshill, in the county of Hertford. His father, Robert Waller, Esq., of Agmondesham, or Amersham, in Buckinghamshire, in which parish Coleshill is situated, represented a branch of an old Essex family, and had in early life followed the profession of the law. Edmund was the eldest of several sons and daughters, but he was still in his boyhood when his father died, leaving him an estate of 3500*l.* a-year. Waller's mother was Anne,

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daughter of Griffith Hampden of Hampden in Buckinghamshire, and aunt of the patriot, who was consequently the poet's cousin. The relationship, if it is to be so called, of Edmund Waller to Cromwell, about which there has been some controversy or misconception, consisted in his uncle, William Hampden, the father of the patriot, having married Cromwell's aunt, Elizabeth; so that Hampden the patriot was first cousin both to the poet and to the protector. (Noble's 'Memoirs of the Protectoral House of Cromwell,' ii. 65-67, where however Weller's estate is erroneously set down at 35,000*l.* per annum, and his father is in one place called Richard, instead of Robert.)

Waller was educated at Eton, whence he proceeded to King's College, Cambridge. His earliest biographer, the writer of a memoir prefixed to the edition of his poems published in 1711, says that he obtained a seat in the House of Commons, at the age of sixteen, for the borough of Amersham. If so, he would appear to have been returned to the third parliament of James I., which met in January 1621, and to which this borough of Amersham claimed the right of sending representatives, after having ceased to do so ever since the second year of Edward II. The claim was eventually allowed; but it may be doubted if Waller, although he may have been elected, was permitted to take his seat, or at least was recognised as a member, although he may have sat sub silentio, as was then sometimes done. No members for Amersham, or for Wendover and Great Marlow, which were similarly circumstanced, are given in the common lists of this parliament. Whether Waller was returned to the next, James's fourth and last parliament, which met in February 1623, is not known; but it is probable that he was. In the first parliament of Charles I., which met in 1625, he was returned for Chipping-Wycombe. It is not certain that he sat in the next, which was called together in the following year; but he represented Amersham in Charles's third parliament, which sat from March 1627 to 1628, and also both in the short parliament of April 1640, and in the Long Parliament which assembled in November of the same year.

The earliest of Waller's poems is commonly assumed to have been produced towards the end of 1623, when the event which it celebrates happened, the escape of the prince (afterwards Charles I.) from being shipwrecked in the road of St. Andero, on his return from Spain. Yet it certainly was not published till some years later; and not only the title, 'On the danger his Majesty (being Prince) escaped,' &c., but even the verses themselves seem rather to imply that they were not composed at the time of the escape. Be this as it may, it is remarkable that the style and versification of this poem have quite as much neatness and finish as those of his latest days; so that, as has been said by one of his editors, as quoted by Johnson, "were we to judge only by the wording, we could not know what was wrote at twenty and what at fourscore." Dryden has stated (in the preface to his 'Fables') that Waller himself attributed the polish and smoothness of his versification to his diligent study of Fairfax's translation of Tasso. Clarendon says expressly that "at the age when other men used to give over writing verses (for he was near thirty years when he first engaged himself in that exercise, at least that he was known to do so), he surprised the town with two or three pieces of that kind; as if a tenth Muse had been newly born, to cherish drooping poetry." In truth, there were only two or three of the poems that could have been written before his twenty-fifth year.

Some years before this date he had married Ann, daughter of Edward Banks, Esq., a very wealthy citizen of London, having gained the heart and hand of the lady against all the interest of the court exerted in favour of a rival suitor. By this match he considerably augmented his fortune. His wife, after bringing him a son, who died young, and a daughter, who when she grew up married Mr. Dormer of Oxfordshire, died in childbed, and "left him," as Johnson says, "a widower of about five and twenty, gay and wealthy, to please himself with another marriage." The older accounts make him to have lost his wife in 1629 or 1630.

It could hardly then have been, as is commonly represented, almost immediately or very soon after this that he began to pay his addresses to the Lady Dorothea Sidney, the eldest daughter of the Earl of Leicester, whom he has made famous in many of his love verses under the name of Sacharissa. The high-born beauty rejected his suit, and in 1639 married Henry, lord Spencer, who, in 1643, was created Earl of Sunderland, and was killed in September the same year, at the first battle of Newbury. As Lord Spencer at the time of his marriage was certainly not quite nineteen, it is not probable that his bride could have been old enough to be sought in marriage eight or nine years before. Sacharissa, who, after the death of her first husband, married Mr. Robert Smythe, survived till 1683. Another of Waller's temporary attachments at this period of his life was to the Lady Sophia Murray, whom he has celebrated under the poetical name of Amoret. At last, soon after the marriage of Sacharissa, but in what year is not precisely known, he married a Miss Mary Bresse, or Breaux, of whom nothing is recorded, except that she brought him thirteen children, five sons and eight daughters, and that she was, according to Aubrey, the antiquary, distinguished both by her beauty and her good sense.

When the government by parliaments was resumed, after an interruption of twelve years, in 1640, and Waller found himself again in the House of Commons, he joined the party in opposition to the court, where, although his fortune, wit, and poetical reputation had made him a distinguished figure, he is said to have been always looked upon with some suspicion as the near kinsman of Hampden. But his temper and position alike withheld him from going very far with the reformers or revolutionists; and on the approach of the crisis he seceded from his party, and seems to have withdrawn from the House. When the king set up his standard at Nottingham, in August, 1642, Waller sent him a thousand broad pieces; and, although he soon after returned to his place in parliament, he is supposed to have done so by his majesty's permission or direction. In the House he now spoke openly on the royal side—"with great sharpness and freedom," says Clarendon, "which, now there was no danger of being outvoted, was not restrained; and therefore used, as an argument against those who were gone upon pretence that they were not suffered to deliver their opinion freely in the House; which could not be believed, when all men knew what liberty Mr. Waller took, and spoke every day with impunity against the sense and proceedings of the House."

Waller was one of the commissioners sent by the parliament to the king at Oxford, after the battle of Edgehill, in January 1643; and it was soon after this, in the end of May, that the design known as Waller's plot was discovered. It is difficult to say what was really the object of the so-called plot or conspiracy. The parliament denounced it as "a popish and traitorous plot for the subversion of the true Protestant religion and liberty of the subject," &c.; and May, in his 'History of the Parliament,' gives a minute account of the plans of the conspirators for taking into their own hands all the powers of government, and arresting the chiefs of the parliamentary party. On the other hand it is alleged that Waller and his friends had really no further object than to ascertain the state of opinion in the city of London, by making lists of the inhabitants, and dividing them into royalists, parliamentarians, and moderate men opposed to the excesses of either faction. There can be little doubt however that this is very much of an under-statement. Yet it may be questioned if Waller's design really had anything to do with another which was detected about the same time—a project of a loyal London merchant, Sir Nicholas Crispe, to raise an armed force, when a fit opportunity should occur, to act against the parliament, for which purpose he had obtained a commission of array from the king. Waller's chief confederate was his sister's husband, Mr. Tomkyns, who held the office of clerk of the queen's council, and had an extensive connexion and influence in the city; and their proceedings were discovered, according to one account, by a servant of Tomkyns, who, while lurking behind the hangings, overheard a conference between his master and Waller; according to another version of the story, by a sister of Waller, who was married to a Mr. Price, "a great parliamentarian," and her chaplain Goode, who stole some of his papers. The commission of array granted to Crispe was found in the possession of Tomkyns; but this is explained as having happened through an accident, and Waller always denied that he knew anything of Crispe's scheme. In other respects his confessions were ample enough. "Waller," says Clarendon, "was so confounded with fear, that he confessed whatever he had heard, said, thought, or seen; all that he knew of himself, and all that he suspected of others, without concealing any person, of what degree or quality soever, or any discourse which he had ever upon any occasion entertained with them." Various ladies of rank, to whose intimacy he had been admitted, were implicated by his lavish revelations. In the end Tomkyns, and another person named Challoner, who were charged with having had a commission to raise money for the king, were hanged at their own doors: Tomkyns in Holborn; Challoner in Cornhill. Alexander Hampden, another relation of Waller's, was kept in prison till he died; and some others had their estates confiscated, and were long detained in confinement. Others made their escape to the king at Oxford. As for Waller, undoubtedly the prime contriver of the design, whatever it amounted to, his life was saved, but the facts connected with his deliverance are variously related. In the Life prefixed to his Works it is expressly asserted that he was arraigned at Guildhall along with Tomkyns and the rest, and condemned to death. Lord Clarendon, on the contrary, states that "Waller, though confessedly the most guilty, with incredible dissimulation affected such a remorse of conscience, that his trial was put off, out of Christian compassion, till he might recover his understanding." After he appeared to be in a more composed state, he was brought to the bar of the House of Commons, on the 4th of July, and there delivered a speech, which is printed in his Works, and which certainly indicates nothing like insanity, but is perhaps without a parallel for servility and baseness of spirit. He begged that he might not be exposed to a trial by a council of war, and Clarendon says that he prevailed in that request, and thereby saved his "dear-bought life;" but, according to Whitelocke, he was actually made over to the tribunal he so much dreaded, and being tried and condemned, was reprieved by Essex. He lay in prison a year, and was then set at liberty on the understanding that he should leave the country. Of his property, all that was exacted from him was a fine of 10,000*l.*; but it is affirmed by his first biographer, that he expended three times that sum besides in bribes. Altogether, we are informed, he was obliged to sell estates to the value of 1,000*l.* per annum on this occasion.

On his release, Waller retired to France, and took up his residence first at Rohan, afterwards in Paris, where, we are told, he lived in

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great splendour. We are led to suppose that he was allowed to draw the rental of so much of his large estates as he had not been obliged to sell; but according to the 'Biographia Britannica,' "the chief support of this magnificent way of life was derived from his wife's jewels, which he had taken away with him;" and then we are told that, after ten years thus spent, he found himself reduced to what he called the Rump jewel. It was during his exile that, in 1645 (not 1640, as misprinted in the 'Biographia Britannica'), he published in 8vo. the first collection of his poetry, under the title of 'Poems, &c., written by Mr. Edmund Waller, of Beckonsfield, Esq., lately a member of the Honourable House of Commons.' At last, apparently about 1653, through the interest of Colonel Scrope, who was married to one of his sisters, he obtained Cromwell's permission to return to England: and came over and established himself at Hall Barn (Johnson calls it Hall-barn), a house he had built near Beaconsfield. Although his mother, who lived at Beaconsfield, and often, it is said, entertained the Protector in her house, continued a professed royalist, Waller soon insinuated himself into great familiarity and favour with Cromwell, to whom in 1654 he addressed one of the most elaborate and successful of his poetical performances, under the title of 'A Panegyric to my Lord Protector, of the present greatness and joint interest of his Highness and this Nation.' In a similar strain he afterwards took occasion, in celebrating Blake's victory over the Spanish fleet, in September 1656, to recommend to Cromwell the assumption of the name, as well as the power of a king. The next of his poems is still in the same vein, 'On the Death of the Lord Protector;' but this is immediately followed in the collection by one 'To the King, upon his Majesty's happy Return,' which, if not as animated as his poem to Cromwell, is at least as adulatory. The Restoration however restored Waller to his former position more completely than his recall by Cromwell had done. He now became once more a first figure both at court and in the state. It does not appear that he sat in what is called the Convention Parliament, which brought the king back; but to the next, or Charles's Long Parliament, which met in March 1661, and continued in existence till 1679, he was returned for Hastings; in the next, which met in March 1679, he sat for Chipping-Wycombe; he does not appear to have been a member either of Charles's fourth parliament, which met in October 1680, or of his fifth and last, which met in March 1681; but to the first and only parliament of James II., which met on his accession in May 1685, the octogenarian poet was returned as one of the members for Saltash; and, as appears from the 'Parliamentary History,' he continued, old as he was, to take an active part in the debates. Burnet, in his 'History of his Own Times,' says, under the year 1675, "Waller was the delight of the House; and even at eighty he said the liveliest things of any among them: he was only concerned to say that which should make him be applauded. But he never laid the business of the House to heart, being a vain and empty though a witty man."

In 1665 Waller asked and obtained from King Charles the provostship of Eton College; but Clarendon refused to put the seal to the grant, on the ground that the office could be held only by a clergyman. This incident is supposed to have instigated the vindictive poet to take a keen part in the proceedings of Buckingham and his faction, which brought about the destruction of the chancellor. After Clarendon's banishment, the provostship again became vacant, and Waller asked it again of the king; upon which his majesty referred the petition to the council, before whom the question was argued by counsel for three days, and was finally determined as before.

One of Waller's latest poetical performances was a copy of verses entitled 'A Presage of the Ruin of the Turkish Empire,' which he presented to James II. on his birthday (in what year is not stated). He was treated by James with kindness and familiarity; but does not appear to have shown any disposition to go along with him in his illegal courses. He did not live to witness the Revolution; he died at Beaconsfield, on the 21st of October 1687. It is noted that his heir joined the Prince of Orange.

Of the children he had by his second wife, the eldest son, Benjamin, we are told in the 'Biographia Britannica,' was "so far from inheriting his father's wit, that he had not a common portion, and therefore was sent to New Jersey in America." He left his estate to his second son Edmund, who repeatedly represented Amersham in parliament, attaching himself in the House to the neutral party called the Flying Squadron, was esteemed in his county "a very honest gentleman and a man of good sense," was not "without a taste in poetry," and ended by becoming a Quaker in his latter days. His third son, William, was a merchant in London; the fourth, Dr. Stephen Waller, became an eminent civilian; of the fifth nothing is known.

The merits of Waller as a poet have been elaborately discussed by Johnson. He will scarcely be now admitted to have been even in his own day what he is called by the writer of his life in the 'Biographia Britannica,' "the most celebrated lyric poet that England has ever produced;" unless perhaps we are to consider a lyric poet as meaning a poet who has written nothing but lyrics, and then the title would not be applicable to Waller. He was certainly, in so far as respects diction and versification, the most correct poetical writer that we had before Pope; and it cannot be questioned that his example had considerable effect in regulating the form and refining the manner of our poetry, although it may also have helped somewhat to tame its spirit. Yet, although there is not much glow of imagination in Waller, there is often a great deal more than mere prettiness or even elegance; his more serious pieces have frequently much dignity and elevation of thought, as well as of expression. And generally his language has the high merit of being a lucid mirror and exponent of his meaning, giving out with perfect distinctness at least the lines and formal features of the idea, however deficient it may be in the power of reflecting coloured light, or rather, however little of that there may be for it to reflect.

WALLER, SIR WILLIAM, a distinguished military commander on the side of the parliament in the civil wars of the 17th century, was of the same family of the Wallers of Spendhurst in Kent, from which the poet Waller was descended, and was born in 1597. After pursuing his studies for a time at Magdalen Hall and Hart Hall, Oxford, he went to complete his education at Paris; and while abroad he entered the service of the confederated powers (Sweden, Holland, and the Protestant princes of Germany) in the war which they carried on against the emperor after their league of the year 1626. On his return home he received from Charles I. the honour of knighthood. In 1640 Sir William Waller was returned to the Long Parliament for Andover; and he immediately took his place among the opponents of the court. His foreign education and service had given him a strong attachment to Presbyterianism; and he had also, it is said, smarted under the severities of the Star-chamber. On recourse being had to arms, Sir William was appointed one of the parliamentary generals, and he greatly distinguished himself on various occasions, especially in the reduction of Portsmouth in September 1642. He was however defeated at Lansdown near Bath, on the 5th of July 1643; at Roundway Down near Devizes, by Lord Wilmot, on the 13th of the same month; and at the same place again on the 8th of September. On the 29th of March 1644, Waller defeated Lord Hopeton at Cherryton Down near Winchester; but on the 29th of June following he was in turn worsted by the royal forces at Cropredy-bridge in Oxfordshire. Some of these reverses which Waller sustained gave rise to warm counter-accusations between him and Essex; he charging the commander-in-chief with wishing to sacrifice him; Essex retorting upon Waller with reproaches of want both of conduct and courage. Waller however was throughout stoutly supported by his party, the Presbyterians. The self-denying ordinance (passed April 3rd, 1645), deprived Waller of his command; but he continued to be looked upon as one of the leaders of the Presbyterian party in the House of Commons till the impeachment of the eleven members, of whom he was one, by the army (June 23rd, 1647), when he withdrew with the rest from the House. He returned however after a time, and continued to attend until he was driven out by force, along with all the other members of his party, by Colonel Pride, on the 6th of December 1648. From this time we hear no more of him till after the death of Cromwell, when, in August 1659, he was taken up on the charge of being engaged in the Cheshire insurrection, headed by Sir George Booth, and was detained in custody till November following, when he was released on bail. He probably resumed his seat in the House of Commons, with the other secluded members, in February 1660; and he was nominated one of the Council of State constituted by the House on the 25th of that month. To the Convention Parliament, which met in April, he was returned as one of the members for Middlesex; but he does not appear to have sat in any subsequent parliament. He died at Osterley Park in Middlesex, on the 19th of September 1668. He had been three times married; and from his daughter Margaret, by his first wife, daughter and heiress of Sir Richard Reynell of Ford, in Devonshire, who married Sir William Courtenay of Powderham Castle, is descended the present Earl of Devon; from his daughter Anne, by his second wife, the Lady Anne Finch, daughter of the first Earl of Winchelsea, who married Sir Philip Harcourt, was descended the late Earl Harcourt.

Sir William Waller is the author of a work entitled 'Divine Meditations upon several Occasions; with a Daily Directory,' which was printed in an octavo volume at London in 1680; and also of a 'Vindication' of his own character and conduct, which was first published from his manuscript, in 8vo, with an introduction by the editor, at London in 1793. Both these works give a favourable impression of his honesty and ingenuousness, as well as of his shrewdness and ability.

WALLICH, NATHANIEL, M.D. [*See* vol. VI. col. 1029.]

WALLIN, JOHANN OLOF, an eminent Swedish poet and preacher, was born in Dalecarlia on the 15th of October 1779, studied at the university of Upsal, and took holy orders in 1806. He was known as a poet before he became a clergyman, and received three times the prize of a golden medal from the Swedish Academy, but his productions were rather distinguished for fluency and elegance of language than for poetical fervour, and he did not discover the vein in which he was destined to achieve a great celebrity till the cultivation of it became a kind of professional task. In 1811 a committee was appointed to revise and augment the Swedish Psalm and Hymn Book, and Wallin, who in the preceding year had been elected "One of the Eighteen" of the Swedish Academy, was appointed one of the members. He disagreed with the majority of his colleagues with respect to retaining some of the old hymns, which they considered too homely, and finally published a separate collection, in which several of these old hymns were freed from everything objectionable, by trifling alterations of language, and several new ones of Wallin's own were added, which

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are universally admitted to display a genius for that class of composition of a rare order. As in the case of our own Dr. Watts, the poet's other verses may be said to be forgotten, while his hymns are the delight of thousands. They have been adopted in the authorised Swedish Psalm and Hymn-Book, of which they form the principal ornament, though several other contributions from modern poets have assisted to raise the collection to the rank which it now takes of one of the best in Europe. Wallin, who in 1812, began to occupy a pulpit in Stockholm, soon became a popular preacher and was selected to impart theological instruction to Prince Oscar, afterwards king of Sweden. After filling various ecclesiastical dignities, he was appointed in 1833 archbishop of Upsal, the highest post in the Swedish church. He died on the 30th of June 1839, universally respected and admired. Three volumes of 'Religious Discourses on various occasions,' 'Religions-Tal vid atskilliga Tillfällen' (Stockholm 1827-31), and three of sermons, 'Predikningar,' published after his death, are unsurpassed in Swedish literature as specimens of pulpit eloquence. His literary works 'Witterhets Arbeten,' were published in two volumes at Stockholm in 1848.

WALLIS, JOHN, was the eldest son of the Rev. John Wallis, incumbent of Ashford in Kent, where he was born November 23, 1616. The life of this eminent mathematician is very fully given in the 'Biographia Britannica,' which is our sole authority for the facts now to be stated respecting him.

The father of Wallis died when he was six years old, leaving five children to the care of his widow. As he died wealthy, his eldest son was brought up with great care and intended for a learned profession. In that day mathematical studies were rarely preparatory to the higher kind of pursuits; in the case of Wallis, even common arithmetic seems to have been neglected. He was fifteen years old when his curiosity was excited by seeing a book of arithmetic in the hands of his younger brother, who was preparing for trade. On his showing some curiosity to know what it meant, his brother went through the rules with him, and in a fortnight he had mastered the whole. At the age of sixteen, which was rather late at that time, he was entered at Emmanuel College in Cambridge, where he soon obtained reputation. Among his other studies, anatomy found a place; and he is said to have been the first student who maintained, in a public disputation, the doctrine of the circulation of the blood, which had been promulgated by Harvey four or five years before. There were no mathematical studies at that time in Cambridge, and none to give even so much as advice what books to read: the best mathematicians were in London, and the science was esteemed no better than mechanical. This account is confirmed by his contemporary Horrocks, who was also of Emmanuel, and whose works Wallis afterwards edited. After taking the degree of master of arts, the county of Kent not being vacant in his own college, he was chosen fellow of Queen's, and took orders, in 1640. He was then chaplain in one and another private family, residing partly in London, till the breaking out of the civil war, in which he took the side of the Parliament. He made himself useful to his party by deciphering intercepted letters, an art in which he was eminent. Vieta, as we have seen [VIETA, FRANCIS, vol. vi. col. 361.], had deciphered, and Baptista Porta had written something on the subject, but only with reference to simple ciphers. In 1643, the sequestered living of St. Gabriel, Fenchurch Street, was given to him; and in the same year he published 'Truth Tried, or Animadversions on the Lord Brooke's Treatise on the Nature of Truth.' In this year also he came into a handsome fortune by the death of his mother. In 1644 he was appointed one of the secretaries of the Assembly of Divines at Westminster. He has given a succinct account of the proceedings of this body. (See the 'Biographia Britannica.') In this year also he married. In 1645 he was among the first who joined those meetings which afterwards gave rise to the Royal Society: but we do not hear of any particular attention to mathematics on his part till 1647, when he met with Oughtred's 'Clavis,' at which time he says he was a very young algebraist, being then more than thirty years old. He and James Bernoulli are alike in this, and differ from most others of the same celebrity, that they showed no strong tendency to mathematical pursuits at a very early age. When the Independents began to prevail, Wallis joined with others of the clergy in opposing them; and in 1648 subscribed a remonstrance against the execution of Charles I. He was then rector of St. Martin's Church in Ironmonger Lane, but in 1649 he was appointed Savilian professor of geometry at Oxford by the Parliamentary visitors, his predecessor, Dr. Turner, having been ejected. He now removed to Oxford, and applied himself diligently to mathematics. In 1650 appeared his 'Animadversions' on the celebrated Richard Baxter's 'Aphorisms of Justification and the Covenant,' a moderate piece of theological controversy, undertaken, Wood supposes, at the desire of Baxter himself. At the end of 1650 he first met with the method of indivisibles in the writings of Torricelli, and from this time the researches begin, of which we shall presently have to speak. In 1653 he published, in Latin, an English grammar for the use of foreigners, with a treatise on the formation of articulate sounds prefixed. In the same year he deposited in the Bodleian Library a collection of deciphered letters, which afterwards caused some controversy. In 1654 he took the degree of doctor of divinity, and in the following year he published his 'Arithmetica Infinitorum,' with a treatise on Conic Sections prefixed. In 1655 he began his controversy with Hobbes, who, in his 'Elementorum Philosophiæ Sectio Prima,' had given a quadrature of the circle. Wallis answered this in a tract entitled 'Elenchus Geometriæ Hobbianæ.' Hobbes replied in 'Six Lessons to the Professor of Mathematics at Oxford:' on which Wallis published 'Due Correction for Mr. Hobbes, or School Discipline for not saying his Lesson right,' Oxford, 1656. Hobbes defended himself in Στιγμαι, or 'The Marks of the absurd Geometry, &c. of Dr. Wallis,' London, 1657. Wallis answered in 'Hobbiani Puncti Dispunctio, in answer to Mr. Hobbes's Στιγμαι,' Oxford, 1657. The controversy was renewed by Mr. Hobbes in 1661, in 'Examinatio et Emendatio Mathematicorum hodiernorum,' to which Wallis replied in 'Hobbius Heautontimorumenos,' Oxford, 1663. Wallis, as may be supposed, had the right on his side; and we are disposed to regret that he did not allow his part of the controversy to appear in the collection of his works, though we cannot but respect the motive, namely, the desire not to attack an opponent after his death. In 1656 he published his treatise on the angle of contact, and a defence of it in 1685.

In 1657 Wallis published his 'Mathesis Universalis,' and in 1658 appeared, under the title of 'Commercium Epistolicum,' a correspondence arising out of a problem proposed to him by Fermat: also a sermon, 'Mens sobria serio commendata,' and a commentary on the Epistle to Titus. In 1658 the questions of Pascal on the cycloid appeared, which were answered by Wallis, and led to a controversy. About this time Wallis, who with others desired the restoration of the kingly power, employed his art of deciphering on the side of the Royalists; so that at the Restoration he was received with favour by Charles II., confirmed in his professorship and in the place of keeper of the archives at Oxford, and was made one of the royal chaplains. In 1661 he was one of the clergy appointed to review the Book of Common Prayer. He was of course one of the first members of the Royal Society, and from this to his death his life is little more than the list of his works. His tract on the Cuno-cuneus, or circular wedge, was published in 1663; his tract 'De Proportionibus,' and his treatise on the laws of collision, in the same year: his new hypothesis on the tides, 'De Æstu Maris,' in 1668; and the treatise on mechanics at different times, in 1669, 1670, and 1671. In 1673 he edited the works of Horrocks; the Arenarius and quadrature of Archimedes appeared in 1676; his edition of Ptolemy's Harmonics (to which other ancient musicians were afterwards added) in 1680. His algebra appeared in English in 1685, and was translated into Latin with additions in the collection of his works; in the same year also, his treatise on Angular Sections and on the Cuno-cuneus. In 1685 he wrote theological pieces on Melchisedec, Job, and the titles of the Psalms. In 1687 appeared his celebrated work on logic. In 1688 he edited Aristarchus and fragments of Pappus. In 1691 he published his pieces on the Trinity, and on the baptism of infants; and, in 1692, his defence of the Christian sabbath against the Sabbatarians, or observers of Saturday. The collection of his works by the curators of the University press began to be made in 1692; the three volumes bear the disordered dates of 1695, 1693, and 1699. In 1692 he was consulted upon the adoption of the Gregorian calendar, or new style, against which he gave a strong opinion, and the design was abandoned. In 1696, when the first two volumes of his works appeared, he was the remote occasion of beginning the controversy between the followers of Newton and Leibnitz. Some remarks were made on his assertions as to the origin of the differential calculus in the Leipsic Acts, which produced a correspondence, and this correspondence was published in the third volume. He died October 28, 1703, in his 88th year.

The character of Wallis as a man was attacked upon one occasion only, in which it was asserted that he had deciphered the king's letters after the battle of Naseby, to the great detriment of the royal cause and its followers. It was also said that the collection of deciphered letters which he gave to the University had some of its contents withdrawn by him when the Restoration was approaching. Wallis himself denied that he had deciphered the king's letters on that occasion, though had he done so, it would, granting his adherence to the parliament to be justifiable, have been no more than his duty. A sort of repugnance exists to a decipherer, though common sense tells us that those who intercept and open an enemy's letter which, being written in common language, is in some sort confided to those into whose hands it may fall, are much more obnoxious to any charge than the decipherer of a letter which, being written in cipher, more resembles a defiance.

All that can be said against Wallis, if it amounts to anything, is just this, that when he desired the downfall of the kingly power, he used his talents against the king, and then, when, at another time and under very different circumstances, he wanted the restoration, he used his talents for it. And as to the charge of withdrawing the letters from the Bodleian, it ought to have been added, that when he presented them, it was with a written reservation to add or withdraw. The best testimony to the general character of Wallis is as follows:—He was exceedingly obnoxious to the high church party at Oxford, both from his low church principles, and from his having been forced upon the University by external and democratic power. But all that his contemporary Wood, who will not admit him into the 'Athenæ Oxonienses' as an Oxford writer, can say or hint against him, amounts to as much as we have mentioned. And yet there was no want of disposition to disparage a presbyterian in Wood, as witness the follow-

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ing liberal sentiment: "The senior proctor, according to his usual perfidy (which he frequently used in his office, *for he was born and bred a Presbyterian*), did pronounce," &c. &c. ('Ath. Oxon.,' ii. 1045.)

Wallis, in his literary character, is to be considered as a theologian, a scholar, and a mathematician. As a divine, he would probably not have been remembered, but for his eminence in the other characters. His discourses on the Trinity are still quoted in the histories of opinions on that subject. At the time of South and Sherlock, much was written on the Athanasian Creed which was meant to be of an explanatory character: those who read South and Sherlock on the Trinity, may also read Wallis, who will be found inferior to neither; but many have considered him scarcely orthodox. If the character of Wallis has been elevated as a divine by his celebrity as a philosopher, his services as a scholar have for the same reason been, if not underrated, at least thrown into shade. He was the first editor of Ptolemy's Harmonics, of the commentary on it by Porphyrius, and of the later work of Briennius; as also of Aristarchus of Samos. His editions contain collateral information of the most valuable character, tending to throw light upon his author, and exhibit an immense quantity of labour.

As a mathematician Wallis is the most immediate predecessor of Newton, both in the time at which he lived and the subjects on which he worked. Those who incline to the opinion that scientific discoveries are not the work of the man, but of the man and the hour, that is, who regard each particular conquest as the necessary consequence of the actual state of things, and as certain to come from one quarter or another when the time arrives, will probably say that if Wallis had not lived, Newton would but have filled his place, as far as the pure mathematics are concerned. By far the most important of his writings is the 'Arithmetica Infinitorum,' a slight account of which we shall preface by some mention of the others. The 'Mathesis Universalis' was intended for the beginner, and contains copious discussions on fundamental points of algebra, arithmetic, and geometry, mixed with critical dissertations. The tract against Meibomius's dialogue on the fifth book of Euclid is wholly controversial. The treatise on the cycloid is that which was sent in answer to Pascal's prize questions, revised. The work on mechanics is the largest and most elaborate which had then appeared, though now principally remarkable from the use of the principle of virtual velocities. The voluminous treatise which it contains on the centre of gravity, though shewing in every page how near Wallis approached to the Differential Calculus, is not so interesting, even in that particular, as the 'Arithmetica Infinitorum.' The treatise on algebra, which first appeared in English in 1685, was reprinted in Latin (in the collected edition) in 1693, with additions. It is the first work in which a copious history of the subject was mixed with its theory. The defect of this history has been adverted to in Vieta, col. 370; but when this is passed over, it may safely be said that the algebra of Wallis is full of interest, even at the present time, not only as an historical work, but as one of invention and originality. The tracts on the angle of contact, on the tides, on gravitation, &c., are now completely gone by, and are only useful as showing the state of various points of mathematics and physics.

The 'Arithmetica Infinitorum' is preceded by a treatise on Conic Sections, in which the geometrical and algebraical methods are both exemplified. At the commencement, though it is not immediately connected with any application to these curves, he opens with a declaration of his adherence to the method of CAVALIERI, that of indivisibles, but preferring the juster notion of compounding an area out of an infinite number of infinitely small parallelograms. At the beginning of the work Wallis arrives by this method at the areas of various simple curves and spirals. Those who understand how either the method of Cavalieri is employed, or that of differentials, without the use of the organised methods, will easily see how close an approach is made to the integral calculus, from one instance:—In the latter science $\int x^2dx$, beginning at $x = 0$, is $\frac{1}{3}x^3$: the corresponding theorem of Wallis is that the limit of $1^2 + 2^2 + \ldots\ldots + n^2$ divided by n^3 is the fraction $\frac{1}{3}$. He then proceeds step by step until he is able to represent the whole or part of the area of any curve whose equation is $y = (a^2 \pm x^2)^n$, n being integer: having previously found the area of any curve contained under $y = ax^n$, n being positive or negative, whole or fractional. And it is here to be remarked that, though he does not absolutely exhibit such symbols as x^{-2}, $x^{\frac{1}{2}}$, he makes use of fractional and negative indices, applying the fractions and negative quantities, though not explicitly writing them in the modern manner. This step was a most important one, as it put under his control, in effect, all that the integral calculus can do in the case of monomial terms and their combinations. Wallis was eminently distinguished by this power of comparison and generalisation, and he had a large portion of the faith in the results of algebra which has led to its complete modern establishment, in which hardly any of that sort of faith is wanted. And those who would smile at his idea of negative quantities which are *greater than infinity*, should remember what results patience and inquiry have produced out of the equally absurd notion of those same quantities being *less than nothing*. It is not quite certain that the former phraseology will not yet take its place, under definitions, by the side of the latter.

This talent of generalisation, in which Wallis was superior to any preceding mathematician, enabled him to avail himself of ideas which the ordinary processes of arithmetic and algebra had offered for centuries without results. Having, by his use of fractional indices, been able to supply every case of $\int x^n dx$, or an equivalent result, it struck him that $\int (a^2 - x^2)^n dx$, still using modern symbols, must be capable of a similar interpolation. The case of $n = \frac{1}{2}$ obviously gives the circle, and after making various attempts, he was enabled to present the well-known result, which is still remembered as a result; but the method which produced it is, though anything but forgotten, not always duly remembered as belonging to Wallis. This result is as follows, in modern terms:—π being the ratio of the circumference to the diameter, $\frac{1}{4}\pi$ lies between

$$\frac{2^2 . 4^2 . 6^2 . \ldots . (2n)^2}{1^2 . 3^2 . 5^2 . \ldots . (2n-1)^2} \cdot \frac{1}{2n+1} \text{ and}$$

$$\frac{2^2 . 4^2 . 6^2 \ldots . (2n)^2}{1^2 . 3^2 . 5^2 \ldots . (2n-1)^2} \cdot \frac{1}{2n+2},$$

whatever integer n may be. It is frequently expressed thus:—

$$\frac{\pi}{4} = \frac{2}{3} \times \frac{4}{3} \times \frac{4}{5} \times \frac{6}{5} \times \frac{6}{7} \times \frac{8}{7} \times \ldots . \text{ ad infinitum.}$$

The works of Wallis contain many other results which must be considered as advanced specimens of the integral calculus in everything but form; such as the rectification of the parabola, which he showed to depend upon the quadrature of the hyperbola. The *Binomial Theorem* was a corollary of the results of Wallis on the quadrature of curves, the sagacity of Newton supplying that general mode of expression which it is extraordinary that Wallis should have missed.

We have not spoken of the work on logic, which is not only of the highest excellence, but is perhaps, owing to the change of notation and methods in mathematics, the only work of Wallis on the elements of a subject which we could now recommend a student to read. In conclusion, we may say of the subject of this article, that it rarely happens that there is so singular a union of originality and labour.

WALLIS, SAMUEL, the first navigator after Quiros (assuming that Quiros's Sagittaria is Tahiti) who discovered the island of Tahiti. The date of Wallis's birth and his parentage are unknown. In 1755 he was lieutenant of the Gibraltar, a twenty-gun ship, from which he was promoted to be lieutenant of the Torbay seventy-four, Vice-Admiral Boscawen's flag-ship. On the 8th of April 1757, he received his commission as captain of the Port Mahon, of twenty guns, and was sent to North America with Holburne, who commanded the expedition against Louisburg. In 1760 he was sent to Canada in command of the Prince of Orange, a reduced third-rate; and on his return was employed on the home station. There is no account of him from this time till his being appointed to the Dolphin in August 1766. He was sent with the Dolphin (24 guns) and the Swallow (14 guns, Captain Carteret) to continue and extend the discoveries of Commodore Byron in the Pacific. They sailed on the 22nd of August 1766, from Plymouth. The Dolphin and Swallow parted company on the 11th of April 1767, as they were clearing the western end of the Straits of Magalhaens; the Dolphin returned to the Downs on the 19th of May 1768; the Swallow did not arrive at Spithead till the 20th of March 1679. After parting company with his consort, Wallis discovered Easter Island on the 3rd of June 1767; and on the 19th of June, Tahiti, which he called King George's Island, and Cook called Otaheite. He left the island on the 27th of July, reached Tinian on the 17th of September, Batavia on the 30th of November, the Cape of Good Hope on the 4th of February 1768, and the Downs, as mentioned above, on the 19th of May. The only record preserved of Wallis's circumnavigation of the globe is that printed in Hawkesworth's 'Voyages to the Pacific.' It appears to be a literal transcript of the navigator's diary. It indicates a painstaking, sensible, and veracious man. He was the first to bring down the fabulous stature of the Patagonians to its real altitude. It was Wallis who recommended Tahiti as the station for observing the transit of Venus over the sun's disc in 1769.

After his arrival in England, Wallis remained without employment till 1771, when, on the equipping of a naval force in consequence of the rupture with Spain about the Falkland Islands, he was appointed to the Torbay seventy-four. He retired from active service in the following year, and never again commanded a ship, except for a short time in 1780. In that year he was appointed extra-commissioner of the navy, an office which he held till the peace, when it was for a time discontinued. It was revived in 1787, and Wallis was again nominated to fill it, which he did till his death, in 1795.

WALMESLEY, CHARLES, an English mathematician and astronomer, was born in 1721: being a member of the Roman Catholic church, he became a monk of the Benedictine order in this country, and he took the degree of doctor in theology in the Sorbonne. In 1750 he was elected a Fellow of the Royal Society of London, and six years afterwards he was made a bishop, and apostolical vicar of the western district of England.

His principal work, which is an extension of the 'Harmonia Men-

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surarum' of Cotes, is entitled 'Analyse des Mesures des Rapports et des Angles, ou Réduction des Intégrales aux Logarithmes et aux Arcs de Cercle,' 4to, Paris, 1749; in the same year he published his 'Théorie du Mouvement des Apsides,' 8vo, and in 1758 the treatise 'De Inæqualitatibus Motuum Lunarium,' 4to, Florence.

Dr. Walmesley was one of the mathematicians employed in regulating the calendar in this country, preparatory to the change of the style, which took place in 1752, and he wrote several papers on astronomical subjects, which were published in the 'Philosophical Transactions.' As a theological writer he is known only by his commentaries on, and explanations of the Apocalypse, Ezekiel's vision, &c. He died at Bath, November 25, 1797.

WALPOLE, SIR ROBERT, Earl of Orford, was the third son of Robert Walpole, Esq., M.P. for Castle Rising, by Mary his wife, only daughter and heiress of Sir Jeffery Burwell, and was born at Houghton, on the 26th of August 1676. He was educated at a private school at Massingham, and afterwards on the foundation at Eton, and at King's College, Cambridge; and although he was naturally averse to study, he applied himself with sufficient diligence to become a good classical scholar. On the death of his eldest surviving brother, in 1698, he gave up his scholarship at King's College, and very shortly withdrew from the university, and resided with his father in the country. On the 30th of July 1700 he married Catherine, daughter of Sir John Shorter, lord mayor of London; and on the 25th of November following his father died, and left him in possession of the family estate. He immediately entered parliament as member for Castle Rising, and at once engaged in business with much activity, and joined the Whigs in promoting the Protestant succession. Although his first attempt at oratory does not appear to have been very successful, he was not long in distinguishing himself as an able and practical debater and an acute politician. He attracted the attention of the great leaders of the Whig party; and in March 1705, when their influence had risen in parliament and in the cabinet, he was appointed one of the council to Prince George of Denmark, then lord high admiral. In this capacity he showed so much prudence and firmness under peculiar difficulties, that he won the esteem and confidence of Godolphin and the Duke of Marlborough. Henceforward he assumed a high position in parliament, and in 1708, on his promotion to the office of secretary-at-war, the management of the House of Commons was intrusted to him by his party. In 1710 he was appointed one of the managers for the impeachment of Sacheverel. He had strongly opposed that proceeding in private; but when it had been determined upon, the duty of conducting it chiefly devolved upon him. He afterwards published a pamphlet, entitled 'Four Letters to a Friend in North Britain upon the publishing the Trial of Dr. Sacheverel,' in which he laboured to identify the party who supported Sacheverel with the Jacobites who were plotting to raise the Pretender to the throne. By the intrigues of Mrs. Masham and the Tories, and by disunion among themselves, the Whig administration was shortly broken up, when Harley thought so highly of Walpole's talents and influence that he vainly endeavoured to persuade him to accept a place in the new administration, and declared him to be worth half his party. Party spirit was then most virulent, and in order to crush their opponents the Tory government, under Harley and St. John, charged the ex-ministers with extensive corruption and inaccuracy in the public accounts. The defence of his colleagues was ably conducted by Walpole; but he was punished for his zeal on their behalf, by a similar accusation directed against himself personally. On the 17th of January 1712, a majority of the House resolved that while secretary-at-war he had been "guilty of a high breach of trust and notorious corruption," and that he should be committed to the Tower and expelled the House of Commons. He refused to make any acknowledgment or concession, and remained a prisoner in the Tower until the prorogation. Meanwhile his friends looked upon him as a martyr to their cause, and flocked to his apartments, which bore, it is said, the appearance of a crowded levée, rather than of a prison. He was re-elected for Lynn; but (in accordance with a doctrine afterwards declared illegal in the case of Wilkes) was declared incapable of sitting in that parliament. He did more for his vindication with his pen while in prison, than he could have done in the face of his enemies, who had already condemned him. A pamphlet published by him at that time was declared by his party to be a complete refutation of the charges affecting his character. Whether this be so or not, his expulsion was no obstacle to his future advancement, but rather increased his influence. At the dissolution, in August 1713, he again entered parliament as member for Lynn, and took a distinguished part in all the debates and in the counsels and intrigues of his party.

On the accession of George I., Walpole, with his brother-in-law Viscount Townshend, had a principal share in the formation of the Whig administration. He was himself appointed paymaster-general of the forces and of Chelsea Hospital. The dissolution of 1715 having gained a large majority for the Whig ministry, they had an opportunity of avenging themselves for the persecution they had suffered from their predecessors in office. The intrigues of many of the leading Tories in favour of the Pretender during the last four years of the reign of Queen Anne had been notorious; and, apart from political expediency, it became the duty of the ministers of the first king of the house of Hanover to denounce, and if possible extinguish the faction that had nearly succeeded in altering the succession to the throne. Walpole drew up the report on which the impeachments and attainders that followed were founded, and took a leading part in all the prosecutions. The rebellion in favour of the Pretender soon afterwards broke out, in the midst of which Walpole was appointed first lord of the treasury and chancellor of the exchequer. The fatigue and anxiety of that alarming time brought on a severe illness. Before his recovery the memorable Septennial Bill, which had been prepared with his concurrence, was passed. It was perhaps scarcely justifiable on constitutional grounds to prolong the duration of a parliament that had only been chosen for a shorter term; but the extraordinary circumstances of the country, a threatened invasion, a strong party—possibly even a parliamentary majority—favourable to the claims of the Pretender, rendered a dissolution at that time highly dangerous to the public peace and to the safety of the crown. Disunion in the cabinet and the constant intrigues of the Hanoverian courtiers and the king's mistresses broke up this administration, which would otherwise have had a fair chance of stability; and in April 1717 Walpole delivered up his seals to the king, in spite of his majesty's earnest solicitations that he would retain them in connection with a new ministry. Before his resignation Walpole had submitted to parliament a plan for reducing the interest of the national debt, and for establishing a sinking-fund. The resolutions had already been agreed to, but the bill for giving effect to them was left to his successors to carry through. (See 5 Geo. I., c. 3.) Walpole remained in opposition until 1720. Meanwhile he distinguished himself by the ability and practical knowledge with which he opposed the measures of government. He exposed the South Sea scheme for liquidating the national debt when first propounded by the government; and though parliament was deluded by its plausibility and magnificence, and scarcely listened with patience to his arguments, the country had soon reason to remember his remarkable prediction, that "Such will be the delusive consequences, that the public will conceive it a dream."

In June 1720 he consented to take office, and was appointed paymaster-general of the forces, while Lord Townshend was made president of the council; but he did not cordially support the administration or engage much in business until the ruinous panic caused by the failure of the South Sea speculations had verified his prediction. He was then unanimously called upon to devise measures for the restoration of public credit. No minister was ever placed in a more difficult position. The terror and phrenzy of the public, the indignation of parliament, the helplessness of his colleagues, and the equivocal connection of some of them with the scheme, were obstacles to the proper consideration of so pressing a subject. It was indeed impossible to repair the mischief already done, or to indemnify parties for the losses they had sustained, but he succeeded in restoring public credit; and he undoubtedly showed both firmness and moderation in the punishment of those who had been guilty of participation in the frauds of the company. Lord Sunderland had been accused of receiving fictitious stock, but by the exertions of Walpole he was acquitted. He was not however sufficiently clear in public estimation to retain his office of first lord of the treasury, and on his resignation, in April 1721, Walpole was appointed in his place, with an administration highly favourable to his interests.

Having settled for a time the financial affairs of the country, Walpole immediately turned his attention to commerce. He found heavy taxes and restrictions upon the imports and exports of many of the most important articles of commerce, and, with a spirit far in advance of his age, he removed them. One hundred and six articles of British manufacture were allowed to be exported, and thirty-eight articles of raw materials to be imported, duty free. In June 1723 the king created Walpole's son a peer, by the title of Baron Walpole of Walpole, in the county of Norfolk. Walpole had declined this honour himself, from the fear of losing his influence over the House of Commons if removed to the Upper House, but other marks of royal favour were not wanting. In 1724 he was created a Knight of the Bath, and in 1726 was installed a Knight of the Garter. But though strong in parliament, and standing well with the king, Walpole was continually in danger from the intrigues of the court. On the accession of George II. however Walpole was so fortunate as to find a protector in Queen Caroline, whose influence over the king enabled her to maintain Walpole in office, although a change had been determined upon, and afterwards to support him against the persevering machinations of all parties.

To follow Sir Robert Walpole through the events of his long administration would require little less than a history of his times. There were no important debates in parliament, no deliberations in the cabinet, no negociations with foreign states, in which he did not bear the most conspicuous part as the first statesman of his day. The most remarkable measure proposed by him, and that which is perhaps the most creditable to his talents as the minister of a commercial country, was his Excise scheme, brought forward by him in 1733. The object of this measure was to convert the Customs' duties payable upon certain articles of import immediately on their arrival in port into Excise duties payable on taking them out of warehouses for home consumption. He also proposed to confine the taxed commodities to a few articles of general consumption, and to exempt from taxation the principal necessaries of life and all the raw materials of manu-

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facture. The plan itself and the arguments by which he supported it prove the soundness of his views of taxation and commerce; but unhappily the measure was artfully misrepresented as a scheme for a general Excise, and the country being misled by the able writers opposed to the minister, by the clamours of those interested in existing abuses, but more than all by the unpopular name of 'Excise,' were almost unanimous in its condemnation. Public feeling became at length so excited that a popular outbreak seemed to threaten any further progress with the bill; and Sir Robert was very reluctantly obliged to abandon it. He was fully persuaded of its great advantages to the country, but said, "I will not be the minister to enforce taxes at the expense of blood."

In 1737 the influence of Walpole was much shaken, first by the quarrel between the king and the Prince of Wales, and the avowed hostility of the latter to the king's government, and especially to Walpole, who had been chiefly consulted by the king; and, secondly, by the death of Queen Caroline. The high regard of the queen for Walpole was testified even on her death-bed. Turning to the minister, who, with the king, was standing by her bedside, she said to him, "I hope you will never desert the king, but continue to serve him with your usual fidelity;" and, pointing to the king, she added, "I recommend his majesty to you." Shortly afterwards the king showed Walpole an intercepted letter, in which it was affirmed that the minister had now lost his sole protector. "It is false," said he; "you remember that on her death-bed the queen recommended *me* to *you*."

Walpole was soon in the midst of great embarrassments. The king, the people, a strong minority in the Commons, a majority in the Lords, and a preponderance in the cabinet, were eager for war with Spain. Walpole endeavoured to avert it as a national calamity, but was overpowered by the union of so many parties in its favour. He then felt how much his popularity had suffered from his opposition to the war, and feared that any failures would be laid to his charge. He entreated the permission of the king to resign, but his majesty exclaimed, "Will you desert me in my greatest difficulties?" and refused to accept his resignation. In the midst of the discussions upon the Spanish war, he had also been deserted by the Duke of Argyle, whose talents in debate and personal influence became a serious obstacle to his measures. Discord ensued in the cabinet, and the opposition in parliament became more strenuous than ever. In February 1740 a motion was made, by Sandys, for an address to the crown for the removal of Sir Robert Walpole "from his majesty's presence and counsels for ever." No distinct charges were made against the minister to justify so strong an address; but every complaint against the measures of his government, foreign or domestic, during the last twenty years, was used as a reason for his dismissal. "If it should be asked," says Sandys, "why I impute all these evils to one person, I reply, because one person grasped in his own hands every branch of government; that one person has attained the sole direction of affairs, monopolised all the favours of the crown, compassed the disposal of all places, pensions, titles, ribands, as well as all preferments, civil, military, and ecclesiastical." Walpole defended himself with becoming boldness and dignity, and referred with pride to the successes of his administration. The motion was negatived by a large majority, and a similar motion in the House of Lords met with the same fate. But, notwithstanding this triumph, his power was nearly exhausted. A dissolution immediately followed; his opponents were active at the elections; many of his friends kept back; he himself was indolently confident of success; and on the meeting of the new parliament he found himself in a bare majority. After several close divisions, he was, on the 2nd of February 1742, left in a minority of sixteen, on the Chippenham election case. On the 9th he was created Earl of Orford by the king, and on the 11th he resigned. On taking leave of him the king burst into tears, expressed his regret for the loss of so faithful a counsellor, and his gratitude for his long services.

No sooner was a new administration formed under Pulteney (which, through the influence and address of Walpole, had been composed chiefly of Whigs), than an attack was made upon the ex-minister. On the 9th of March, Lord Limerick moved in the House of Commons for a secret committee to inquire into the administration of Sir Robert Walpole during the last twenty years, but his motion was lost by a majority of two. Lord Limerick very soon made a second motion, but proposed to include only the last ten years in his inquiry. This motion was carried by a majority of seven, and a committee of secrecy was appointed. Of the twenty-one members of this committee, nominated by ballot, all except two had been Walpole's uniform opponents. The committee, failing to obtain the evidence of corruption which they had expected, endeavoured to pass a bill of indemnity to all persons who would make discoveries, but this invidious and unjust measure was rejected by the House of Lords. The committee nevertheless made a report, in which they charged Walpole—1, with having used undue influence at elections; 2, with grants of fraudulent contracts; and, 3, with peculation and profusion in the expenditure of the secret service money. These charges were but ill supported, and considering the clamours that had been raised against the minister, the decided enmity of the committee, and the ample means at their disposal, the report must be regarded, if not as a verdict of acquittal, at least as one of *not proven*. A motion for renewing the inquiry was repeated in the following session, but was defeated by a large majority. From this time Walpole took very little part in public affairs. He was frequently consulted by the king, and retained much political influence, but rarely spoke in the House of Lords, having observed to his brother that he had left his tongue with the Commons. After dreadful suffering from the stone, which he bore with admirable fortitude, he died on the 18th of March 1745, in the sixty-ninth year of his age, and was buried in the parish church at Houghton.

The character of no public man has ever been more misrepresented than that of Walpole. He had the misfortune to be actively opposed by the first wits of his day. The brilliant talents of Bolingbroke, Chesterfield, Swift, and Pope, filled the press with sarcasms, and misled the public by the most artful misconstruction of his acts. Even the stage was made subservient to opposition. In parliament he also had able opponents, men of greater talents and acquirements than himself, but not perhaps more able and ready in debate. Supported as they were by the literary talents of their friends, and having more plausible and popular topics to dilate upon, they succeeded in maintaining a perpetual outcry against the minister. How far he deserved it may in some measure be judged from the fact that no points of his policy met with so much execration as his Excise scheme and his resistance to the Spanish war; both of which have since been applauded by posterity. As regards the corruption with which he was charged, Burke affirmed that he was less chargeable with it than any minister who ever served the crown for so great a length of time. At all events the Commons, being then comparatively unrestrained by popular election, were more open to corruption than at the present day, and the low morality of the times encouraged it. The extremely difficult circumstances in which Walpole was placed by the claims of the Pretender and the unpopularity of the house of Hanover, must also be pleaded in his justification. His zeal for the Protestant succession was certainly the main principle of his political life and administration. The same great authority who vindicated him from the charge of systematic corruption thus sums up his services:—"The prudence, steadiness, and vigilance of that man, joined to the greatest possible lenity in his character and his politics, preserved the crown to this royal family, and with it their laws and liberties to this country." (Burke's 'Appeal from the New to the Old Whigs,' p. 63.)

In private life he was distinguished by his hearty good nature and social dispositions. His conversation and manners were somewhat coarse and boisterous, but he had the happy art of making friends, and great powers of persuasion. For business of all kinds he had an extraordinary capacity, and the ease with which he executed it led Lord Hervey to say that "he did everything with the same ease and tranquillity as if he was doing nothing."

WALPOLE, HORACE, Earl of Orford, was the third and youngest son of Sir Robert Walpole, by Catherine Shorter, his first wife, and was born on September 24th, 1717, O.S. When he had finished his education at Eton, and at King's College, Cambridge, he left England and travelled on the Continent for more than two years. For the greater part of this time he was accompanied by Gray, the poet, with whom he had formed a friendship at school; but a difference unfortunately arose between the two friends, and they parted at Reggio, in July 1741, and returned to England by different routes. On his return home, in September 1741, Walpole took his seat in the House of Commons as member for Callington, for which place he had been elected during his absence. His father's administration was at that time in the midst of the difficulties which shortly afterwards caused its downfall, and he could not fail to be deeply interested in all that passed. He did not however take any prominent part in the debates. His first speech was delivered in March 1742, on a motion for inquiring into the conduct of Sir Robert Walpole for the preceding ten years of his administration, and was favourably noticed by Mr. Pitt, afterwards Lord Chatham, and by Secker, at that time Bishop of Oxford. When the interest excited by his father's affairs had subsided, he was very rarely induced to address the House. He moved the address in 1751, and spoke in 1756 on the question of employing Swiss regiments in the colonies. In 1757 he exerted himself with much ardour in favour of the unfortunate Admiral Byng. These are the chief events of his public life, although he remained in parliament till 1768, a period of twenty-eight years. In 1744 he had exchanged his seat for Callington for Castle Rising; and from 1754 he represented King's Lynn, the borough which had returned his father for many years to parliament. Public life was not suited to Horace Walpole's pursuits and tastes, but he was always much interested in politics. His family connections had early identified him with the Whig party, but his speculations verged upon republicanism. To show his reverence for popular rights and his affected hatred of kings, he hung up in his bedroom an engraving of the death-warrant of Charles I., and wrote upon it, "Magna Charta." These abstract opinions however were not likely to lead him into any practical extravagance, for his habits and temper of mind were fastidiously aristocratic.

The principal amusement and business of Walpole for many years of his life were the building and decoration of his Gothic villa of Strawberry Hill, at Twickenham. It was originally a cottage, which he purchased in 1747, but grew under his hands into a so-called mansion of considerable extent. It would be difficult to compliment his taste in architecture, but the Gothic style was not at that time in vogue, and many faults and absurdities which are now apparent at

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Strawberry Hill must be referred to the novelty of the attempt to apply to a modern domestic residence the characteristics of an ancient style. He collected works of art and curiosities of every description to ornament his house and gratify his taste—prints, pictures, miniatures, armour, books, and manuscripts. He was enabled to indulge in these expensive pursuits by the profits of three sinecure offices which his father had obtained for him, namely, usher of the exchequer, comptroller of the pipe, and clerk of the estreats.

To the tastes of a virtuoso he added those of a man of letters. His earliest compositions were in verse, and though many of them are sprightly and agreeable, they are not imaginative, and evince but little aptness for versification. In 1752 he published his 'Ædes Walpolianæ,' a work of little pretension, being in fact a catalogue of his father's pictures at the family seat of Houghton Hall in Norfolk; but, like other literary works of the same author, it was consistent with his favourite pursuits and studies, while it ministered to his family pride. In 1761 he commenced the publication of 'Anecdotes of Painting in England,' which were not completed until 1771; and in 1763 he added a 'Catalogue of Engravers.' Both these works were founded upon materials supplied by Vertue, the celebrated engraver, which Walpole worked up into several entertaining volumes of anecdote and criticism upon the fine arts. In 1758 he published his 'Catalogue of Royal and Noble Authors.' In this work he contrived to enliven a long list of peculiarly dull writers with agreeable anecdotes, and a smart and happy style of writing, for which he is remarkable.

Walpole's celebrated novel, the 'Castle of Otranto,' appeared in 1764, as a translation, by William Marshall, from the Italian of Onuphrio Muralto, which the author intended as an anagram of his own name. This romance, being in a new style, excited various opinions at the time, but it was, on the whole, eminently popular and successful, and is still read with interest as one of our standard novels. Four years later, another work of imagination was published. The tragedy of 'The Mysterious Mother' is founded upon a disgusting tale of incest "more truly horrid even than that of Œdipus," as Walpole himself describes it, and is worked up with great dramatic spirit.

His next publication was the 'Historic Doubts on the Life and Reign of King Richard III.,' an ingenious and acute examination of the evidence upon which historians have founded their accounts of the principal events of that period. Besides these larger works, he was continually publishing minor compositions, such as various papers in the 'World' and other periodicals, his 'Essay on Modern Gardening,' the 'Hieroglyphic Tales,' and 'Reminiscences of the Courts of George I. and II.' He also prepared 'Memoirs' of the last ten years of the reign of George II., which were not published until after his death; and of the first twelve years of the reign of George III., which first appeared, in 4 vols. 8vo, in 1844, &c., under the editorship of Sir Denis le Merchant. These contain many curious events not recorded elsewhere, but little reliance can be placed upon them as an historical work, for the author's prejudices and political partialities are too open to entitle his evidence or judgment to much weight.

But the cleverest and certainly the most entertaining of all Walpole's writings are his letters, addressed to various friends, collected by himself, and published at different times since his death. Walter Scott calls him "the best letter-writer in the English language," and Byron speaks of his letters as "incomparable." Another writer remarks that "his epistolary talents have shown our language to be capable of all the charms of the French of Madame de Sévigné." No one indeed can fail to be entertained by the inexhaustible fund of anecdote, of gossip, of lively and fanciful conceits, of scandal, and bons-mots, with which nearly every page is enriched. The style is gay and sprightly, and admirably suited for correspondence. Had his letters been the spontaneous communications of a friend unbending his mind in familiar intercourse with another, and writing without forethought or labour, they could only have been the work of a man of the highest talent; but a less exalted opinion is necessarily formed of the man, when we discover that the ease and freedom of style which we have been entrapped into admiring as natural, were the result of laborious care and study. He was always on the alert collecting anecdotes, and dressing up epigrams which he afterwards inserted in his letters as if they had occurred to him at the moment. And, both in his Letters and his History "his want of accuracy, or veracity, or both, is," as Mr. Hallam very justly remarks, ('Constitutional Hist.,' iii. 383,) "so palpable (above all in his verbal communications), that no great stress can be laid upon his testimony." Many of his letters were published in the 4to. edition of his works in 1798, and subsequently his letters to Mr. Montagu and Mr. Cole, to Lord Hertford and the Rev. Henry Zouch, and to Sir Horace Mann, have appeared at different times. The whole of the letters of Horace Walpole have since been collected, and were published, in six volumes, octavo; but a new and more complete edition of 'The Letters of Horace Walpole' was published in 1856, in 9 vols. 8vo., under the editorship of Mr. Peter Cunningham. It extends from 1735 to 1797. Some additional letters will be found in 'Extracts from the Journals and Correspondence of Miss Berry,' 1865.

Horace Walpole had not been contented with collecting rare and curious books and publishing his own works, but, still further to gratify his literary tastes, he established in 1757 a private printing-press at Strawberry Hill. Here he printed the Odes of Gray with Bentley's illustrations; his own 'Anecdotes of Painting;' a 'Description of Strawberry Hill;' a quarto edition of 'Lucan,' with the notes of Grotius and Bentley; a 'Life of Lord Herbert of Cherbury,' by himself; Hentzner's 'Travels;' and Lord Whitworth's 'Account of Russia.' He had also, so early as the year 1768, formed an intention of printing a quarto edition of his own works, which he soon afterwards commenced. But he never proceeded beyond the second volume, in consequence (as his editor, in 1798, says) of his "frequent indispositions, and the unimportant light in which, notwithstanding the very flattering reception they had met with from the world, he always persisted in considering his own works."

In 1791 he succeeded his nephew, George, third earl of Orford, in the title and estates of his family, and it is curious that, notwithstanding his high respect for rank and title, he was not gratified by his accession of dignity. He never even took his seat in the House of Lords, and rarely used the title when he could avoid it. Some of his letters after that period were signed by "the uncle of the late earl of Orford." He lived for six years afterwards, in the full possession of all his faculties, though his limbs had been paralysed by the frequent attacks of the gout, from which he had suffered. He died in the eightieth year of his age, at his house in Berkeley-square, on the 2nd of March 1797.

Horace Walpole cannot be regarded either as a wise or as a great man. Weakness, vanity, and inconsistency were prominent features of his mind, and his works do not prove it to have been susceptible of great elevation of thought or principle. He had a natural taste for small and trifling things, and an aversion to the more important business of life; but then it is true that he always professed to be a gentleman of ease and fashion, whose literary efforts were undertaken not for fame, but for recreation. He affected to disclaim the character of a man of letters, but was acutely sensitive to criticism, greedy of praise, and envious of the fame of others. He pretended to despise the court, yet all his thoughts were of kings, princes, and courtiers. He was a republican and an aristocrat. He worshipped rank, yet when it fell to his lot was reluctant to assume it. In private life he showed no remarkable virtues, nor is he chargeable with any serious faults.

WALSINGHAM, or WALSYNGHAM, SIR FRANCIS, an English statesman of distinguished ability, was descended from an ancient family, and was born at Chiselhurst in Kent, it is commonly stated in the year 1536. The authority for this date we believe to be an account, transmitted by a correspondent to the publishers of a work called 'British Biography,' vol. iii., 8vo, London, 1767, of an original picture of Walsingham painted in 1578, making him then forty-two years of age. (See note to p. 295.) He was the third and youngest son of William Walsingham, Esq. of Scadbury, in the parish of Chiselhurst; and of Joice, daughter of Edmund Denny, Esq. of Cheshunt in Hertfordshire.

After studying at King's College, Cambridge, Walsingham went to travel on the Continent; and he remained abroad, making active use of his opportunities of examining the state of foreign countries and acquiring their languages, till after the accession of Elizabeth. On his return to England his accomplishments recommended him to the notice of Cecil, under whom he was soon introduced to high and confidential employment in the public service. His first important mission is generally assumed to have been to France in the earlier part of the reign of Charles IX., but nothing further is known of it than what is stated in his epitaph, that after reaching the age of manhood (matura jam ætate) he was Queen Elizabeth's orator, or representative, at the court of the King of France (apud Gallum), for several years, in a most turbulent time. But it does not appear why the words in the epitaph may not refer to what is generally called Walsingham's second French embassy, upon which we know that he was sent in August 1570, and which detained him at Paris till April 1573. On his return home he was appointed one of the principal secretaries of state and sworn of the Privy Council; and soon after he was knighted. In 1578 he was sent as ambassador to the Netherlands; in 1581 again to France; and in 1583 to Scotland. In October 1586, having had all along the chief direction of the measures that were taken for the detection of Babington's conspiracy, he served as one of the commissioners at the trial of Mary, Queen of Scots. Soon after this, according to his epitaph, he was made chancellor of the duchy of Lancaster; but he appears to have still occupied himself chiefly with the conduct of foreign affairs, and it must have been in 1587 that, if we are to believe a story which is commonly told, he managed to retard for a whole year the preparation of the Spanish Armada, by getting the bills upon which the money was to be raised protested at Genoa, through the agency of Sutton, the founder of the Charter House, having previously discovered the design of the King of Spain in fitting out that armament by having the letter of his majesty to the pope, in which the secret was intimated, stolen from the cabinet in which it was locked up, through the medium of a Venetian priest retained as his spy at Rome, who got a gentleman of the bedchamber to take the key out of his holiness's pocket while he was asleep. Such a proceeding, strange as it now sounds, was not at all foreign to the spirit or practice of the statesmanship of that age, and was quite after the manner of Walsingham, whose system was founded upon and maintained by bribery, espionage, and all the forms of deception. "To him," says his warm admirer and panegyrist, Lloyd, "men's faces spake as much

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as their tongues, and their countenances were indexes of their hearts. He would so beset men with questions, and draw them on, that they discovered themselves whether they answered or were silent. He outdid the Jesuits in their own bow, and overreached them in their own equivocation and mental reservation; never settling a lie, but warily drawing out and discovering truth. So good was his intelligence, that he was confessor to most of the papists before their death, as they had been to their brethren before their treasons. He maintained fifty-three agents and eighteen spies in foreign courts; and, for two pistoles an order, had all the private papers in Europe. . . . . Few letters escaped his hands; and he could read their contents without touching the seals."

For all this, Walsingham was the very reverse of a man of mere policy and expediency. His personal integrity and disinterestedness are unquestionable; his morality was strict, to the verge of asceticism; his religious zeal drew him all his life towards puritanism, and in his latter days lifted him alike above the enjoyments and the cares of this world. For some time before his death he seems to have retired from business, and to have spent his time, with little or no society, at his house at Barn-Elms. Here he died on the 6th of April 1590. Camden says that he had "watched the practices of these men [the papists] with so great an expense, that he lessened his estate by that means, and brought himself so far in debt, that he was buried privately by night, in St. Paul's Church, without any manner of funeral solemnity." Elizabeth, with all her professed appreciation of Walsingham's diligence and important services, seems to have kept him throughout his life on short allowance. Even of honours, if we except his knighthood and the offices to which he was appointed, he had none. Camden says he was a Knight of the Garter, and has been generally followed in that statement; but we believe it is unfounded.

Walsingham was married to a lady of the name of St. Barbe, and by her he left one daughter, Frances, who became successively the wife of Sir Philip Sidney, of Robert Devereux, the unfortunate Earl of Essex, and of the distinguished soldier Richard Burgh, created by Charles II. Earl of St. Albans in the English peerage, but better known by his inherited Irish title of Earl of Clanricarde. She died, after bringing her last husband a son, in 1602.

The history of Walsingham's French embassy of 1570-73 is contained in Sir Dudley Digges's 'Complete Ambassador; or, Two Treatises of the intended Marriage of Queen Elizabeth, of glorious memory; comprised in letters of negotiation of Sir Francis Walsingham, her resident in France; together with the answers of the Lord Burleigh, &c.,' folio, London, 1655. There is a short paper by Walsingham, entitled 'Sir Francis Walsingham's Anatomising of Honesty, Ambition, and Fortitude,' in the 'Cottoni Posthuma; or, Divers and Choice Pieces of Sir Robert Cotton,' London, 4to, 1672. His authorship of the treatise entitled 'Arcana Aulica; or, Walsingham's Manual, or Prudential Maxims,' which has been several times printed, is doubtful.

WALSINGHAM, or WALSINGHAMUS, THOMAS, an English historian of the 15th century, was a native of Norfolk, and a monk of the Benedictine abbey of St. Albans. Bishop Nicolson conceives that he was "very probably Regius professor of history in that monastery about the year 1440," but it is now known that no such office existed. Walsingham wrote—'Historia Brevis, ab Edvardo primo ad Henricum quintum' (it extends in fact from 1273, the first year of Edward I., to 1422, the last year of Henry V.); also, 'Ypodigma Neustriae, vel Normanniae, ab irruptione Normannorum usque ad annum 6 regni Henrici quinti' (1418). Both these works were published together by Archbishop Parker, in folio, London, 1574. Both are also contained in Camden's 'Anglica, Normannica, Hibernica, Cambrica, à Veteribus Scripta,' folio, Francof., 1603; the 'Historia Brevis,' from p. 57 to 408; the 'Ypodigma Neustriae,' from p. 409 to 592. Walsingham, in his 'Historia Brevis,' takes up the narrative from the point where Matthew Paris ends; "and he might well," Nicolson observes, "seem to be Paris's continuator, were his language answerable to his matter." But although his style is not to be commended, Walsingham has in both his works preserved many facts which are not elsewhere to be found. The best edition of Walsingham's 'Hist. Brevis' is that edited by Mr. H. T. Riley, and issued in the Rolls series of Chronicles and Memorials, among the 'Chronica Monasterii S. Albani,' under the title 'Historia Anglicana,' in 2 vols. 8vo., 1863-65.

WALTER, JOHANN GOTTLIEB, a celebrated anatomist, was born at Königsberg in 1739; the 'Biographie Universelle' says 1734. He early evinced a desire to study medicine, but his father was opposed to it, and on his death-bed made his son promise that he would devote himself to the study of jurisprudence. But so strong was his desire to pursue medical science, especially anatomy, that he broke his promise to his father, and commenced the study of medicine in his native city. He afterwards went to Frankfurt-on-Oder, where he graduated in 1757. From this place he removed to Berlin for the purpose of studying under the celebrated Meckel, and such was the progress he made in anatomy, that in 1762 he was appointed second professor in the anatomical theatre of the Collegium Medico-Chirurgicum of Berlin. On the death of Meckel in 1774 he was appointed first professor of anatomy, and also professor of midwifery. He died on the 4th of January 1818. During the whole of his life he was remarkable for the zeal and activity with which he pursued his favourite science of anatomy, and more especially that department which was connected with the branch of practical medicine which he taught. He collected a valuable museum of anatomical and pathological specimens, which was purchased by the king of Prussia for 100,000 dollars in the year 1804, and which still exists at Berlin under the name of Walter's Museum. This museum consisted of nearly 3000 specimens, the result of the dissection of upwards of 8000 dead bodies. He wrote several works on various departments of anatomy and midwifery. In addition to numerous essays and papers, he published the following works:—'Abhandlung von troknen Knochen' (A Treatise on the Bones of the Human Body), 8vo, Berlin, 1762; 'Observationes Anatomicæ,' folio, Berlin, 1775; 'Myologisches Handbuch' (A Manual of Myology), 8vo, Berlin, 1777; 'Von den Krankheiten des Bauchfelles und der Schlagflusse' (On Diseases of the Abdomen and on Apoplexy), 8vo, Berlin, 1785. Of these the anatomical works have gone through several editions, and his miscellaneous papers are valuable contributions to medical science. A complete list of his numerous works and papers is given in the 'Biographie Universelle' and in the 'Neuestes Conversations-Lexicon.'

WALTER, JOHN, late manager and principal proprietor of 'The Times' newspaper, was born in 1784. His father, John Walter, was born in 1739. He was known as the logographic printer, from his having obtained a patent for an invention named Logography, or the art of printing with entire words, their roots, and terminations, instead of the arrangement of single letters. On the 1st of January 1788, he published the first number of 'The Times,' and was during eighteen years printer to the Board of Customs, but that employment was taken from him about 1805, in consequence of the opinions expressed in 'The Times' with reference to Lord Melville's administration at the Admiralty. He died November 16, 1812, at Teddington, Middlesex.

The late John Walter became a joint proprietor and the exclusive manager of 'The Times' at the commencement of the year 1803. It would not be easy to describe the improvements which were made in 'The Times' under his management. The munificent sums paid to the editor and to those literary gentlemen of the highest class who furnished the leading articles, the large staff of reporters at liberal salaries for parliamentary debates, law proceedings, and public meetings, the large amount and accuracy of information, the almost universal correspondence, the competition even with the government for priority of intelligence, the distinct arrangement of the matter, the application of steampower for the printing, and the marvellous rapidity with which the whole is produced, have raised 'The Times' to a position of social and political importance in which it is without a rival not only in Great Britain but in Europe.

The invention of the printing-machine, and the use of the steam-engine as a moving power have produced so great a revolution in the process of printing, as to require a brief statement of the origin and progress of the invention. As early as 1804 an ingenious compositor named Thomas Martyn had made the model of a machine for printing, which met with the approval of Mr. Walter, who expended a considerable sum in the attempt to complete the machine; but having exhausted his own funds, and his father, who had hitherto assisted him, having refused him any further aid, the attempt was abandoned. About the same period Mr. Kœnig, a native of Germany, had made some progress in the contrivance of a machine for printing, but meeting with no encouragement in his own country, came to England. He was introduced to Mr. Bensley, a well-known printer, who being satisfied as to the feasibility of the projected improvement, supplied the necessary funds. An ingenious assistant of the name of Bauer was also engaged, and the work proceeded till the year 1809, when Mr. Bensley, requiring additional funds, invited the late Mr. George Woodfall, and Mr. Richard Taylor, both well-known printers, to join him and Mr. Kœnig in taking out a patent, which they did, the machine even then being so far advanced as to satisfy them as to the prospect of success, and to enable them to have the specifications drawn up. The first patent bears date March 29, 1810. It was taken out in the name of Frederic Kœnig, and was assigned by articles of partnership to the firm of Bensley, Kœnig, Woodfall, and Taylor. Mr. Kœnig states ('The Times,' December 8, 1814) that "sheet H of the 'New Annual Register' for 1810, 'Principal Occurrences,' was printed by my machine, and it is, I have no doubt, the first part of a book ever printed by a machine." The machine was set to work regularly in April, 1811. Another patent for a machine on an improved plan was taken out October 30, 1812. It was completed in December that year, and printed about 800 copies an hour. A third patent for another improved machine was taken out July 23, 1813. Mr. Kœnig's first machines were worked by hand, the machines in fact being independent of the motive power. Mr. Perry, of the 'Morning Chronicle' was applied to, but declined to purchase a machine. Mr. Walter however, seeing the invention accomplished and the machine in full operation, gave an order for two machines, which were to be worked by the power of a steam-engine. Notwithstanding violent opposition from the pressmen, the machines were completed on adjoining premises, and on the 29th of November 1814, 'The Times' was printed for the first time by machines worked by steam-power. The number impressed in the hour was then about 1100.

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Great improvements have since been made by the late Professor Edward Cowper and others, in the machines for printing books as well as newspapers. About 12,000 per hour is the number now printed of 'The Times,' and the total number per day is upwards of 50,000.

Mr. Walter married in 1818. Having purchased a fine estate in Berkshire, he became a candidate for the representation of that county in December 1832, and was returned. He was re-chosen in 1835, but in 1837 resigned his seat in consequence of the opinions of the majority of those who had elected him being opposed to his own on the question of the new Poor Laws. In 1840 he offered himself for the borough of Southwark, but was rejected. In April 1841 he was returned for the borough of Nottingham, and at the general election the same year announced himself as a candidate, but in consequence of serious rioting, withdrew half an hour before the poll was opened. He died July 28, 1847, at his residence, Printing-House Square, Blackfriars, London.

* JOHN WALTER, son of the late John Walter, and his successor in the proprietorship and management of 'The Times,' was born in 1818 in London. He was educated at Eton College and at Exeter College, Oxford, where he took the degrees of B.A. in 1840, and M.A. in 1843. In 1847 he was called to the bar of Lincoln's Inn. In 1843 he contested the borough of Nottingham, without success, but was returned for it in 1847, and till 1859 continued to represent it as a moderate Liberal. He conducts 'The Times' on the principles of his father, and with undiminished success.

WALTHER, BALTHASAR, Latinised WALTHERUS or GUALTERUS, was born at Allendorf in Thuringia in the latter part of the 16th century. He studied divinity at Jena, and paid great attention to classical and oriental languages. He was appointed professor of Greek and Hebrew at Jena, and subsequently became superintendent of the Lutheran church in the duchy of Saxe-Gotha, and in the duchy of Brunswick-Wolfenbüttel. He died at Brunswick on the 15th of November 1640. He is the author of, 1, 'Diatriba elenctica de Constantini Magni Baptismo, Donatione, et Legatione ad Concilium Nicaenum, contra Baroninne;' 2, 'Problemata Hebraica, Chaldaica, Syriaca, Graeca;' 3, 'De Papae Primatu et Anti-Christo;' 4, 'Lutherus natus, denatus, à Papicolarum Calumniis vindicatus;' 5, 'Vierzig Fragen von der Seelen Urstend, Essenz, Wesen, Natur und Eigenschaft, wider Jacob Böhmen.' This work is a refutation of the doctrines of the celebrated theosophist Jacob Böhmen. The Life of Walther is not in Freherus, 'Theatrum Virorum eruditione clarorum,' as Jöcher pretends, in his 'Allgemeines Gelehrten-Lexicon.'

(Comp. Zeumerus, *Vitae Professorum Jenensium.*)

WALTHER, CHRISTIAN, was probably born in Hesse, in the beginning of the 16th century. He studied divinity, took orders, and lived a considerable time in a convent in Germany, the name of which is unknown. He afterwards left his convent and adopted the Protestant faith. Having settled at Wittenberg, he became acquainted with several of the great Protestant divines of the 16th century, such as Flacius, Rorarius (Rörer), Aurifaber (Goldschmid), and Amsdorf, who esteemed him for his extensive learning. He also became acquainted with the celebrated printer Hans Lufft, in whose office he was employed as corrector of the press for thirty-four years. He was the sub-editor of the Wittenberg edition of the works of Luther, which edition was attacked by the divines assembled at Jena for the purpose of publishing another edition; they charged Walther with having purposely altered several passages so as to make them an instrument in the hands of the Calvinists for their attacks against Luther. The celebrated Amsdorf (the bishop) attacked Walther in a pamphlet entitled 'Dass die zu Wittenberg im andern Theil der Bücher Lutheri im Buch, dass diese Worte, Das ist mein Leib, noch feste stehen, mehr denn ein Blat und 4 gantze Paragraphos vorsetzlich ausgelassen haben.' He was likewise attacked by Flacius. Walther was not the man to pass over such an accusation in silence; he defended himself in a pamphlet, 'Bericht von denen Wittenbergischen Tomis der Bücher des ehrwürdigen Martin Luthers, wider Matthes Flacium Illyricum,' 4to, Wittenberg, 1558. Meyerus, in his work, 'De Versione Bibliorum Lutheri' (c. 4. par. 53), says that the accusations directed against Walther were unfounded, though it appeared that the Wittenberg edition was sometimes incorrect, a reproach however to which the Jena edition was likewise liable. Another polemical pamphlet of Walther was, 1, 'Antwort auf die Flacianische Lügen und falschen Bericht wider die Haus-Postill Dr. Luthers.' He also wrote, 2, 'Bericht vom Unterschied der Biblien und anderer Bücher Lutheri:' 3, 'Register aller Bücher und Schrifften Lutheri, welche in die XI. Teutsche Theil und VII. Lateinische zu Wittenberg getruckt sind. Item, welche in dem 12ten Theil getruckt werden sollen, nach diesem Register verzeichnet,' 4to, Wittenberg, 1558. Walther died about 1572, but Zeitner says that the precise date of his death has never been ascertained.

(Zeltnerus, *Theatrum Virorum Eruditorum*, p. 542, &c.; *Correctorum in Typographis Eruditorum Centuria*, p. 542, &c.)

WALTHER, CHRISTIAN, a German divine of considerable merit, was born in 1665, at Norkitten, not far from Königsberg, where he began his academic studies, which he continued at Leipzig, and finished at Jena. He took his degree of M.A. at Jena, in 1677, and returned to his native country, where he held several ecclesiastical offices. In 1701 he was chosen member of the Academy of Science at Berlin, and in 1702 the faculty of Frankfort-on-the-Oder conferred upon him the title of D.D. In 1703 he was appointed ordinary professor of divinity in the University of Königsberg, and in the following year he was invested with the office of inspector of the synagogue of the Jews in that town. During some time he was Rector Magnificus of the University of Königsberg, where he died in 1717. His principal works are, 1, 'Tractatus de Cultu Divino sanctuarii Veteris Testamenti, quem stando fieri oportebat;' 2, 'De Duabus Tabulis Lapideis;' 3, 'De quatuor Poenarum generibus apud Hebraeos;' 4, 'Disputationes VIII. de Pluralitate personarum in Divinis, ex Genesi (i. 26);' 5, 'Disputationes III. de ingressu Sacerdotis summi solenni Expiationis die in Sanctum Sanctorum;' 6, 'Programmata V. de Semine Abrahæ in quo benedicuntur Omnes Gentes.' Walther also published the beginning of the work of Moses Maimonides on Circumcision, with notes and a Latin translation.

WALTHER, CHRISTOPH THEODOSIUS, was born at Schildberg, in Brandenburg, in 1699, and studied divinity at Halle. Frederic IV., king of Denmark, having applied to the faculty of Halle for the purpose of obtaining some young theologians who would go as missionaries to the Danish possessions in East India, Walther accepted the invitation. He went accordingly to Copenhagen in 1705, accompanied by Henry Plütschow and the celebrated Bartholomew Ziegenbalg. They arrived at Tranquebar on the 9th of July 1706, and until then the Danes had not succeeded in propagating Christianity beyond the narrow limits of that colony. Walther, after having learned Portuguese, with Tamul and several other Indian dialects, visited the whole coast of Coromandel, and his pious zeal was rewarded with great success. He founded the missionary establishment of Majubaram. From 1735 his health suffered much in consequence of an endemic fever. He returned to Europe in 1740. Before he reached Denmark, he died at Dresden on the 27th of April 1741. Walther published 'Nachrichten von dem Tranquebarischen Missions-Wesen,' 1726; 'The Way of Salvation,' in Tamul, Tranquebar, 1727, 12mo, 1731: this work is sometimes cited under the title of 'Refutation of Mohammedanism;' 'An Abridgment of Ecclesiastical History,' in Tamul, Tranquebar, 1735; 'Observationes Grammaticæ quibus Linguæ Tamulicæ Idioma vulgare illustratur,' Tranquebar, 8vo, 1739; 'Doctrina Temporum Indica ex Libris Indicis et Brahmarum cum Paralipomenis recentioribus,' in Bayer's 'Historia Regni Bactriani;' 'Ellipses Hebraicæ, sive De Vocibus quæ in Codici Hebraico per ellipsin supprimuntur,' published by Schöttgen, Dresden, 8vo, 1740. Walther contributed to the Portuguese translation of the Bible, which is used on the coast of Coromandel and in the Portuguese colonies. (Niecampius, *Historia Missionis Evangelicæ in India Orientali*; comp. Schöttgen, *Commentarii de Vita et Agone Christiani Theodosii Waltheri*, Halle, 1743.)

WALTHER, GEORG CHRISTOPH, a German jurisconsult, was born in 1601, at Rothenburg, formerly an imperial town on the Tauber in Franconia. In 1620 he went to Strasburg, where he studied law, and in 1628 he took his degrees in law in the University of Altdorf. In 1631 the senate of his native town appointed him president of the chancery of justice, which office he held till his death, in 1656. As Walther was well acquainted with the public law of Germany, several princes and other members of the circle of Franconia employed him as their representative during the different diplomatical transactions which either preceded or followed the peace of Westphalia, in 1648. He wrote: 1, 'Methodus Jura Studendi;' 2, 'Liber de Statu, Juribus et Privilegiis Doctorum;' 3, 'De Metatis et Hospitationibus Militaribus;' 4, 'De Renunciatione Successionum vel Hæreditatis;' 5, 'Harmonia Theologico-Juridico-Politico-Philosophica,' which was published after his death.

WALTHER, HEINRICH ANDREAS, born in 1696, at Königsberg in Hesse, became minister at Worms in 1729, and in 1733 he was appointed minister at St. Catherine at Frankfurt-on-the-Main. In 1741 the rank of senior of the Protestant clergy at Frankfurt was conferred upon him, and in the same year the faculty of Giessen created him doctor of theology. He died at Frankfurt in 1748. His principal works are: 1, 'Disputatio ex Antiquitate Orientali de Zabiis;' 2, 'Dissertatio de Dominio Hominis in Bruta, ex officiis ejus in hujus Dominii exercitio observandis;' 3, 'Finsterniss bey dem vermeinten Lichte der Römisch-Catholischen Lehre, gegen ein von einem Jesuiten heraus gegebenes Büchlein, genannt Licht in der Finsterniss;' 4, 'Exegesis Epistolae Judae;' 5, 'Erste Gründe der Weisheit und Tugend.' This book has been imitated by several later writers, and has given birth to an excellent work for the use of children, entitled 'Lehren der Weisheit und Tugend;' 6, 'Erläuterter Katechismus.' He edited and accompanied with a preface the 'Frankfurter Catechismus.'

WALTHER, MICHAEL, born in 1593, was the son of John Walther, a rich merchant and patrician at Nürnberg, who intended to bring his son up to his business, for which purpose he sent him to a rich merchant at Thas in Bohemia. Young Walther however disliked trade, and his father had him educated for a scholar. In 1610 Walther went to the university of Wittenberg, where he first studied medicine, but he afterwards pursued theological studies at Giessen, Altdorf, and Jena. In 1618, Elizabeth, Duchess of Brunswick-Wolfenbüttel, appointed him her chaplain: and in 1622 her son, Duke Julius Frederic, gave him a chair of divinity in the university of Helmstadt.

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In 1626 Rudolph Christian, sovereign count of Ostfriesland, conferred upon him the dignity of general superintendent of the Lutheran church in his dominions. Several distinguished works on divinity which he published during the course of these years had made his name known in Germany, and the universities of Rostock and Wittenberg both offered him a chair of divinity, which however he declined. However in 1642 he accepted an invitation of Frederic, Duke of Brunswick-Lüneberg, who appointed him general superintendent of the Lutheran church in his duchy. He died at Zelle, on the 9th of February 1662. His principal works are:—1, 'Hamus et Laqueus Salomonis,' 4to, Emden, 1628; 2, 'Officina Biblica,' 4to, Nürnberg, 1636; 4to, 1668. This book shows the extensive learning of the author, and is of importance with regard to the Apocrypha; it also gives information on several writings attributed to the Apostles which are not contained in the New Testament. 3, 'Harmonia totius Sacrae Scripturae, sivo Conciliatio Locorum Veteris et Novi Testamenti apparenter sibi contradicentium,' 4to, Nürnberg, 1637. This book ran through seven editions in the space of seventeen years. 4, 'Tractatus de Manna,' 12mo, Leiden, 1633; 5, 'Exercitationes Biblicae,' 4to, Nürnberg, 1638; 6, 'Quadragena Miscellanearum Theologicarum;' this book was the forerunner of—7, 'Centuria Miscellanearum Theologicarum;' 4to, Nürnberg, 1646, in which the author discusses one hundred difficult questions concerning divinity. Similar works are:—8, 'Liber singularis Quaesitorum et Responsorum Theologicorum, per epistolas;' 9, 'Spicilegium Controversiarum illustrium XXII. de Dei Nominibus;' 10, 'Postilla Mosaica, oder Erklärung etlicher Historien, Fürbilder, und Sprüche aus den Fünf Büchern Mosis;' 11, 'Postilla Evangelica,' &c.; 12, 'Der Güldene Schlüssel des Alten, und der susse Kern des Neuen Testaments, das ist, Gründliche Erklärung der tiefsinnigen Epistel S. Pauli an die Hebraeer;' this book was much esteemed. The learning of Walther was unanimously acknowledged, but the length of his works and his want of taste in the arrangement of his materials were condemned. Walther had a son, called MICHAEL WALTHER, like his father, who was born at Aurich in 1638, and who became professor of mathematics, and afterwards of divinity, in the university of Wittenberg, where he died in 1692. He published several good works both on mathematics and divinity. The principal are:—1, 'Disquisitio Mathematica de mutuis Siderum Radiationibus quas vulgo Aspectus vocant,' 4to, Wittenberg, 1660; 2, 'De Harmonia Musica;' 3, 'De Novo Legislatore Christo contra Socinianos et Arminianos;' several dissertations on comets, the golden number, the torrid zone, on geographical longitude, &c.

WALTHER, or GUALTE'RUS, RUDOLPH, was born at Zürich in the year 1519. After having studied Protestant divinity in several schools in Switzerland, he went to Marburg in Hesse, and made himself known as a learned divine and an able negociator in those politico-theological transactions which, according to the circumstances, either troubled or quieted Germany during the 16th century. He accompanied the landgrave, Philip the Magnanimous, of Hesse, to the diet of Regensburg in 1541, and although he was rather young, the landgrave put him at the head of the Hessian divines who were present at the diet. At Regensburg, Walter made the acquaintance of Melanchthon, Bucer, Sturm, and other eminent theologians. He returned to Switzerland in the same year (1541), and was appointed head-master of the Schola Carolina at Zürich; in the following year (1542) he was chosen minister at St. Peter in that town, where he died in 1586. The principal works of Walther are:—1, 'Apologia Zvinglii.' Walther became soon an adherent of Zwingli, and more than once attacked Luther. 2, 'Monomachia Davidis et Goliathi:' this is a poem written in Latin verse. 3, 'Homiliae in totum Novum Testamentum,' published by Josias Simler, the divine, folio, Zürich, 1594. He has also written—4, 'Homiliae in Joannis Epistolas: in 12 Prophetas Minores; in Matthaeum; in Marcum; in Lucam; in Acta Apostolorum; in Epistolam ad Romanos; in Epistolam ad Corinthios; in Epistolam ad Galatas;' and a great number more. 5, 'Argumenta omnium tam Veteris quam Novi Testamenti Capitum;' the author has made these arguments the subject of an elegiac poem, written in Latin verse. 6, 'Nabales, Comoedia Sacra ex Samuele,' I. c. 25; and several other Latin poems, among which there is one on the learning of the German nobility. 7, 'Apologia ad Catholicam Ecclesiam pro Ulrico Zvinglio, ejusdemque Operum Editione;' 8, 'Translatio Mosis Pentateuchi, cum Argumentis, Dispositionibus, et Explicationibus;' 9, 'Ulrici Zvinglii Libri XXIV.;' this is a Latin translation of Zwingli's sermons and other writings. 10, 'Wahrhaftig Bekenntniss des Kirchendieostes zu Zürch mit gebührender Antwort auf Lutheri Verdammniss und Schelten,' in German and Latin. Walther's name is mentioned among the most eminent German divines of the 16th century. Some say that the Latin version of the Bible by Vatablus (François Watebled, or Gastebled, who died in Paris in 1547, and who translated some books of Aristotle) is made by Walther.

WALTHER VON DER VOGELWEIDE, one of the most celebrated of the old German Minnesingers, was born sometime between 1165 and 1170. His birth-place is uncertain, but he was undoubtedly a German, and most probably an Austrian, as it was at Vienna, he himself tells us, that he acquired the art of poetry; and he there found his first patron in Duke Friedrich. His earliest poems were given to the world about 1187, and he continued to produce them until 1227. They are distinguished by a depth of feeling, a rich poetic colouring, a lively perception of the beauties of nature, a reverence for woman, devout aspirations, and a nervous masculine strength. They are by no means confined to minne, or love-songs. Though these preponderate in the early part of his career, in his riper years he took a lively interest in the welfare of his country, and in his songs and poems endeavoured to awaken the patriotic feelings of his countrymen. He exhorted them to support Philip of Swabia, as emperor, against Otto of Brunswick; he lamented over the disruption of the empire, and the decay of the old customs, discipline, and manhood; he complained of the endeavours of the pope to take advantage of the civil contests in Germany to extend the clerical powers; and he called upon Philip to put an end to all this confusion. He was of knightly rank, and after the death of his first patron, Friedrich, he undertook a pilgrimage through Germany, at length took up his residence at the court of Hermann, landgrave of Thuringia, and is said to have taken a part in the poetical contest of the Meistersängers on the Wartburg. On the accession of Friedrich von Hohenstaufen in 1212, Walther was rewarded with a fief. In some of his songs he praised his patron's princely virtues, and exhorted him to repress the arrogance of the clergy; but though an opponent to the worldly ambition of the priests, he continued a pious adherent of the church. In 1228-9 he took part in the crusade of Friedrich II., and is supposed about the same time to have composed his poem of 'Freidank.' His death took place at Würzburg soon after, where his monument was for a long time shown in the burial-ground of the cathedral, but has now disappeared. By his contemporaries he was highly estimated; Gottfried of Strassburg in his 'Tristan' calls him the master of song.

His works have been often reprinted. L. Uhland has written an interesting account of his life, and the character of his poetry, published in 1822. Lachmann has edited the poems exceedingly well, twice, in 1827 and 1843; Karl Simrock has published a very successful translation of them from the old German, with explanatory notes by himself and Wackernagel, in 1833; and in 1848 they were again translated and annotated by F. Koch, from Lachmann's edition, wherein the earliest known copies of the original had been followed.

WALTON, BRIAN, a learned prelate of the English Church, and editor of the Polyglott Bible known by his name, was born in 1600, at Cleveland, in the North Riding of Yorkshire. He entered first Magdalen College, and afterwards Peter House, at Cambridge, and in 1623 took his degree of M.A. For a while he is said to have kept a school, and at the same time, or afterwards, to have served as curate in Suffolk, whence he removed to London, where he acted as curate at Allhallows, Bread-street. He was then presented successively to the rectories of St. Martin's Orgar, in Candlewick ward, London, and Sandon in Essex; and before 1639, at which time he commenced D.D., he was prebendary of St. Paul's and chaplain to the king. During the early years of the quarrel between the king and the parliament, and the church and the puritans, Walton made himself very conspicuous in the suits between the clergy and the citizens respecting tithes and other ecclesiastical matters, and in other ways obnoxious to the winning party. On the ascendancy of the puritans he was consequently treated with much rigour. He was summoned before the bar of the House of Commons as a delinquent, his livings were sequestered, and he himself was compelled to fly. He took refuge in Oxford, and there in 1645 he was incorporated D.D. At Oxford he formed the plan of his famous Polyglott Bible, and commenced the collection of the necessary materials; but it was not completed till some years after his removal to London, whither he was permitted to return on the death of the king.

Walton's Polyglott is in 6 vols. large folio. It was published by subscription (being, it is believed, the first book printed in England in that manner), and the volumes came out in the following order:—the first volume in September 1654, the second in July 1655, the third in July 1656, and the last three in 1657. "And thus," says Dr. Twells ('Life of Pocock'), "in about four years was finished the English Polyglott Bible, the glory of that age and of the English Church and nation, a work vastly exceeding all former attempts of that kind, and that came so near perfection as to discourage all future ones." Some portions of this Polyglott are printed in seven languages, all open at one view. No one book is given in nine languages, but nine languages are used in the course of the work, namely, Hebrew, Chaldee, Samaritan, Syriac, Arabic, Persian, Ethiopic, Greek, and Latin. A vast body of introductory matter is in the first volume, and the sixth is made up of various readings, critical remarks, &c. Brian Walton was assisted by a number of men who formed a constellation of Oriental and general scholars, such as perhaps have appeared together at no other period during the whole history of our country. One of these men was Dr. Edmund Castell, who published his 'Lexicon Heptaglotton' in 1669, 2 vols. folio. This is a lexicon of the seven Oriental languages occurring in Walton's Polyglott, and it has grammars of all these languages prefixed. It generally accompanies the Polyglott, which can hardly be pronounced complete without it. Walton's work is by no means equal in appearance to the three preceding Polyglotts (the Complutensian, the Antwerp, and the Parisian), but in point of solid usefulness to the biblical scholar it is far beyond any one of them. The eight volumes form an extraordinary collection of aids for studying the original scriptures. Its history is recorded at length in Archdeacon Todd's 'Memoirs of the Life and Writings of the Right Rev. Brian Walton, D.D., Lord Bishop of Chester,' 2 vols. 8vo, London,

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1821; a work which comprises also notices of all Walton's coadjutors. Dr. John Owen having, in 1659, published some 'Considerations' on the Prolegomena and Appendix of the Polyglott, Walton published a reply, the ample title of which will sufficiently explain the nature of the controversy:—'The Considerator Considered; or a brief view of certain Considerations upon the Biblia Polyglotta, the Prolegomena, and Appendix. Wherein, among other things, the certainty, integrity, and the divine authority of the original text is defended against the consequences of Atheists, Papists, Anti-Scripturists, &c., inferred from the various readings and novelty of the Hebrew points, by the author of the said Considerations. The Biblia Polyglotta and translations therein exhibited, with the various readings, Prolegomena, and Appendix, vindicated from his aspersions and calumnies; and the questions about the punctuation of the Hebrew text, the various readings, and the ancient Hebrew character, briefly handled,' 8vo, 1659. In 1655 Dr. Walton had published an 'Introductio ad lectionem linguarum Orientalium.'

Shortly after the Restoration Walton was appointed chaplain to the king, and in 1661 he was created Bishop of Chester. But his enjoyment of this honour was very brief. He was installed on the 11th of September, and he died soon after his return from the ceremony, at his house in Aldersgate-street, London, on the 29th of November 1661.

WALTON, IZAAK, the 'Father of Angling,' was born at Stafford, on the 9th of August 1593. The register of baptisms and burials supplies the name of his father, one Jervis Walton, who appears to have been of the rank of a yeoman. Nothing more is known of this person, except that he died in the year 1596-97, leaving his son Izaak, it is supposed, an orphan.

From the time of Walton's birth up to the age of twenty nothing is known of him. It is presumed that he was apprenticed to a relation of the same name who dwelt in Whitechapel, and is described as a sempster, or hosier, but the identity of trades seems to be the sole ground for this conjecture. He must however soon after the age of twenty have been engaged in business on his own account; for in 1624 Sir John Hawkins states, on the authority of a deed in his possession, that "Walton dwelt on the north side of Fleet Street, in a house two doors west of Chancery Lane, and abutting on a messuage known by the sign of the 'Harrow,'" and that his house was then in the joint occupation of himself and a hosier called John Mason. About 1623 (a year before the date of this deed) Walton states that he first began "a happy affinity" with the family of his first wife, Rachel Floud, a descendant of Archbishop Cranmer. He was married to this lady on the 27th of December 1626.

It was doubtless owing to this marriage that Walton first became interested about Hooker, the author of the 'Laws of Ecclesiastical Polity,' George Cranmer, his wife's uncle, having been Hooker's pupil. Cranmer no doubt orally communicated the materials for the admirable Life of Hooker which Walton wrote during his residence with Dr. Morley in 1662: it was not however published until 1665.

We owe the Life of Dr. Donne to another local connection. Walton's house was situated in the parish of St. Dunstan in the West, of which Donne was vicar. A close intimacy ensued between them, and we find Walton attending, with other friends, on Donne's death-bed in 1631, and also that Walton wrote an elegy on his friend, which was printed at the end of Donne's poems published by his son in 1633. This elegy seems to be Walton's first avowed literary effort, and in it he speaks of Donne's "powerful preaching," and calls himself his "convert," which gives a clue to the intimacy between Walton and Donne. Sir Henry Wotton requested Walton to collect materials for a life of Donne, which Sir Henry himself had thought of writing, but his death in 1639 put an end to the design. Walton however, hearing that Dr. Donne's sermons were to be published without a prefatory life, determined on writing it himself, and in the introduction to the Life, published with the Sermons in 1640, he fully explains the reasons which induced him to become Donne's biographer.

Previous to this publication Walton had removed into Chancery-lane, a few doors from Fleet-street, where his wife gave birth to two sons, both of whom however died. In August 1640, soon after the birth of an infant daughter, his wife also died. These heavy afflictions seem to have had a great effect upon Walton, for in 1644 he left Chancery-lane, and up to the year 1651 his residence is wholly uncertain; all his publications during this period were two commendatory copies of verses, and an address to Quarles's 'Eclogues.' About 1647 he married Anne Ken, half-sister of the non-conformist bishop of that name. In 1648 he had a daughter born, and in 1650 a son, who died after a few months. Walton's fourth and surviving son, Isaac, was born in 1651. In this same year Walton published a collection of Sir Henry Wotton's letters, poems, &c., under the title of 'Reliquiæ Wottonianæ,' to which he prefixed the Life of Wotton. He is also believed to have edited 'The Heroe of Lorengoe,' a translation from the Spanish of Gracian, by Sir John Skeffington, which appeared in 1652, and to which is prefixed a preface signed I. W., which bears all the marks of having proceeded from Walton's pen.

Walton had by his marriage connections identified himself with the Royalist party, and the strongly expressed approval of Charles I. of the 'Life of Donne,' combined with other circumstances, rendered him very zealous in a difficult and dangerous service which distinguished this period of his life; the 'Lesser George' having been confided to his care after the battle of Worcester, by Charles II., for safe conveyance to London. Ashmole details this service in his 'History of the Order of the Garter,' and declares that Walton was "well known, and as well beloved of all good men."

In 1653 the work upon which his fame principally rests appeared—'The Complete Angler, or Contemplative Man's Recreation,' a work which, to use the words of Sir Harris Nicolas, "whether considered as a treatise on the art of angling, or as a beautiful pastoral, abounding in exquisite descriptions of rural scenery, in sentiments of the purest morality, and in an unaffected love of the Creator and his works, has long been ranked among the most popular compositions in our language." In 1654 the second edition of the 'Reliquiæ' and in 1655 the second of the 'Angler' appeared. Between this period and 1658 all trace of Walton is lost. In 1658 Dr. Donne's Life was first published as a separate work. At the Restoration, two years afterwards, Walton testified his joy by addressing an 'Humble Eclogue' on the subject to Alexander Brome, printed with that writer's poems, and published in 1661.

During the troubled times preceding the Restoration, Walton had become intimate with Drs. Morley and Sanderson, who were now elevated to the respective sees of Worcester and Lincoln. Another friend of Walton's, Dr. King, was also reinstated in the see of Chichester. In 1662, having again become a widower, he left his residence, which appears to have been in Clerkenwell, and went to reside with Dr. Morley, who was just then made Bishop of Winchester. At this time also he took the lease of a house in Paternoster-row, called the Cross Keys, which was burned down in the great fire.

In 1670 the 'Life of George Herbert' was published, for the materials of which he was indebted to Dr. Henchman, Bishop of London. A collected edition of the 'Lives' also appeared at this time.

In 1673 Walton had the happiness of seeing his daughter Anne married to Dr. William Hawkins, a prebendary of Winchester Cathedral. Walton's son is supposed to have been educated by his maternal uncle, Thomas Ken, also a prebendary of the same cathedral, for in 1675 we find them travelling abroad together, a tour on the Continent forming a regular part of the education of those days. Young Walton was soon after admitted at Christchurch, Oxford. In 1676 Charles Cotton, Walton's well-known coadjutor in the later editions of the 'Complete Angler' (Cotton contributing a treatise on fly-fishing to that work), comes into notice. [COTTON, CHARLES.] He built the fishing-house on the banks of the Dove, near his own house, Beresford Hall, and there Walton's old age found the ease and retirement which he so well deserved. In the year 1678 his last literary efforts appeared; the Life of his friend Bishop Sanderson, and an introduction to a poem by John Chalkhill, entitled 'Thealma and Clearchus,' concerning which strange mistakes have been made. Many persons attributed it to Walton himself, but Sir Harris Nicolas has proved that the family of Walton's second wife intermarried with a family of this name, and through them the poem came into Walton's hands. An anonymous tract, printed in 1680, entitled 'Love and Truth,' is attributed to Walton, but upon slender authority. Walton died at the house of his son-in-law, during a severe frost, on the 15th of December 1683, and lies buried in Winchester Cathedral.

Walton's son became a canon of Salisbury Cathedral, and is said to have contributed largely to Walker's 'Sufferings of the Clergy,' and to have most hospitably received Bishop Ken when deprived of his bishopric. He died December 29, 1719, and Anne Walton in 1715. There are no descendants of the name of Walton living. A good portrait of 'Old Izaak,' by Houseman, was bequeathed by a descendant to the National Gallery.

There are many editions of the 'Complete Angler,' from that of 1653 to the present time. That of 1833 is a splendid work in two quarto volumes, edited by Sir H. Nicolas, who has written the first good Life of Walton. There was also an edition of all Walton's works by Major, in 1823. Dr. Zouch wrote a poor Life of Walton, prefixed to an edition of his 'Lives.'

WALWORTH, SIR W. [RICHARD II.]

WANLEY, REV. NATHANIEL, is the author or compiler of a work which first appeared in a folio volume in 1678, and has been often reprinted in various forms, entitled 'Wonders of the Little World.' The little world is the microcosm, man, and the work consists of a large collection of remarkable stories illustrative of human nature. They are selected however with no judgment: incredibilities and exploded fictions are as welcome to the omnivorous collector as the best established facts; and the book in truth is of little or no value. Wanley was born at Leicester in 1633, studied at Trinity College, Oxford, took his degree of B.A. in 1653, that of M.A. in 1657; seems then to have been appointed minister at Beeby in Leicestershire, which he was when he published at London, in 1658, a tract entitled 'Vox Dei, or the Great Duty of Self-Reflection upon a Man's own Ways;' afterwards became vicar of Trinity Church in Coventry, and died in 1680.

WANLEY, HUMPHREY, was the son of the Rev. Nathaniel Wanley, and was born at Coventry, 21st of March 1672. He is said to have been first intended for a limner, and afterwards to have been put to some trade; but he had been early smitten with a taste for the study of old books and other antiquities; and besides, he had

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evidently a constitutional dislike or incapacity for any sort of regular occupation. Having however acquired a great skill in old handwriting (in the cultivation of which he may have been assisted by what he had learned of the art of limning), this accomplishment recommended him to the notice of Dr. William Lloyd, then Bishop of Lichfield and Coventry (afterwards of Worcester), and that prelate sent him to Edmund Hall, Oxford. He proved of great service to Dr. Mill, the principal, by the assistance he gave him in making his collation of the various readings of the Greek New Testament (published in 1707). After this he was taken into the service of Dr. Charlett, master of University College, who kept him at his own lodgings, and seems to have employed him in transcribing, compiling, abridging, and other such work. Charlett also got him appointed one of the under-keepers of the Bodleian Library; and he took a principal part in drawing up the Indexes to the Catalogue of Manuscripts, the Latin preface to which is of his composition. He then left Oxford, and removing to London, became secretary to the Society for Promoting Christian Knowledge. His next employment was as assistant to Dr. Hickes, the eminent Anglo-Saxon scholar, for whom he travelled over the kingdom in search of manuscripts in that language, and drew up in English the descriptive catalogue of those contained in the public and private libraries and other depositories visited by him, which, after it had been translated into Latin by another hand, was printed in Hickes's 'Thesaurus Linguarum Veterum Septentrionalium,' 3 tom., folio, Oxon., 1705, and forms the third volume of that great work. This is Wanley's principal performance; and it is admitted to be done, all circumstances considered, with diligence, care, and competent learning. His last employment was as librarian to Harley, earl of Oxford, the founder of the famous Harleian collection of printed books and manuscripts, and to his son, the second earl, both of whom were highly satisfied with his services in that capacity. He compiled the Catalogue of the Manuscripts, which was first printed in 1762, as far as to No. 2407. Among the Lansdowne manuscripts, in the British Museum, is a very curious Diary, kept by Wanley, from March 1715, till within a fortnight of his death, mostly of proceedings connected with the Harleian library. Several extracts from it are printed in Nichols's 'Literary Anecdotes of the Eighteenth Century.' The only separate work published by Wanley is a translation (from the French) of Osterwald's 'Grounds and Principles of the Christian Religion,' which appeared at London in an 8vo volume, in 1704.

Wanley was twice married; first to a widow with several children; the second time, only a fortnight before his death, to a very young woman. He was carried off by dropsy, 6th July 1726, when it was found that he had left all he had, which amounted to something considerable, to his widow.

There are many letters relating to Wanley, principally from his contemporary and fellow antiquarian Hearne, in the 'Letters of eminent Persons of the Seventeenth and Eighteenth Centuries, from MSS. in the Bodleian,' published (by Dr. Bliss) in 3 vols. 8vo, in 1813. And there are several of Wanley's own letters in the volume lately printed for the Camden Society, entitled 'Original Letters of eminent Literary Men of the Sixteenth, Seventeenth, and Eighteenth Centuries, with Notes and Illustrations by Sir Henry Ellis, K.H., F.R.S.,' &c., 4to, 1843.

WANSLEBEN, JOHANN MICHAEL, son of a Lutheran clergyman, was born at Erfurt in 1635. After studying philosophy and theology at Königsberg, he was successively private tutor, soldier, and vagabond; at last he attached himself, for the purpose of studying the Ethiopic, to Ludolf, at whose request he undertook a journey to London. The object of this excursion was to superintend the printing of Ludolf's 'Lexicon Ethiopicum,' which was published at London in 1661. Wansleben was also employed during his residence in England by Edmund Castell, as an assistant in compiling his 'Lexicon Heptaglotton.'

Wansleben, on his return to Erfurt, was sent by Duke Ernst of Gotha, at Ludolf's suggestion, to examine into the condition of the Christians in Egypt and Abyssinia. He performed the Egyptian part of the undertaking, but returned to Europe without attempting to penetrate into Abyssinia. He landed at Leghorn in February 1665, and proceeded to Rome, where he declared himself a convert to the Romish Church, and soon after entered the Dominican order. In 1670 he visited Paris, and was sent to Egypt by Colbert, for the purpose of collecting information respecting the state of the country and purchasing manuscripts. He landed at Damietta in March 1671, and left Cairo for Constantinople in September 1673. He visited in succession the Coptic convents of the Delta, the Faium, the deserts of St. Macarius and St. Anthony, in search of manuscripts, and ascended the Nile as far as Esneh. He made several excursions from Constantinople into Asia Minor, and was preparing to return to Egypt when he was recalled to France. He reached Paris in April 1676; but instead of obtaining the objects of his ambition, a bishopric or professorship of Oriental languages, he was called to account for the moneys entrusted to his disposal, and disgraced for misapplying them. After soliciting in vain a grant of public money to enable him to print the Ethiopic works he had collected, his necessities obliged him to accept, in 1678, the office of vicar in a village near Fontainebleau, where he died, on the 12th of June 1679.

Ludolf, in the preface to his commentary on the 'History of Ethiopia,' speaks slightingly of Wansleben, but his opinion may have been biassed by the conduct of his former scholar; he must have entertained some respect for Wansleben's acquirements when he sent him to London to carry his Ethiopic Grammar and Lexicon through the press. The published works of Wansleben are—1, 'Index Latinus in Jobi Ludolfi Lexicon Æthiopico-Latinum; Appendix Æthiopico-Latina, Liturgia S. Dioscori, Patriarchae Alexandrini, Æthiop. et Lat.,' 4to, Londini, 1661; 2, 'Conspectus Operum Æthiopicorum quae ad excudendum parata habebat Wanslebius,' 4to, Paris, 1671; 3, 'Relazione dello stato presente dell' Egitto,' 12mo, Paris, 1671; 4, 'Nouvelle Relation, en forme de Journal, d'un Voyage fait en Egypte en 1672 et 1673,' Paris, 1677. This edition enters much more into detail than the Italian version: an English translation from the French was published at London in 1678. 5, 'Histoire de l'Eglise d'Alexandrie fondée par St. Marc, que nous appelons celle des Jacobites Coptes d'Egypte, écrite au Caire même en 1672 et 1673,' 12mo, Paris, 1677. This work professes to be a compilation from Coptic writers. Besides these, a manuscript account of Wansleben's first expedition to Egypt was transmitted to Gotha. Possibly the pamphlet published in London in 1679, entitled 'A Brief Account of the Rebellions and Bloodshed occasioned by the anti-Christian practices of the Jesuits and other Popish Emissaries in the Empire of Æthiopia: collected out of a manuscript history written in Latin, by J. Michael Wanslebon, a learned Papist,' may have been compiled from his narrative. A manuscript entitled 'Diarium conscriptum à J. M. Wanslebio, Sommerdano Thuring, ab anno 1654,' is said to be preserved in the Ducal Library at Weimar.

(*Biographie Universelle*; Jöcher, *Allgemeines Gelehrten-Lexicon*; Prefaces to Castell's *Lexicon Heptaglotton*, and Ludolf's second edition of his *Æthiopic Grammar and Lexicon*; *Nouvelle Relation d'un Voyage fait en Egypte*, Paris, 1698.)

WARBECK, PERKIN. [HENRY VII.]

WARBURTON, ELIOT BARTHOLOMEW GEORGE, eldest son of the late Major G. Warburton, of Aughrim, county Galway, Inspector-General of Constabulary in Ireland, was born in 1810: he represented a branch of an old Cheshire family. He received his early education at home and under the care of a tutor; then entered Queen's College, Cambridge, but after his second term he migrated to Trinity, where he took his degree. He was subsequently called to the bar, but soon ceased to practise, and turned his attention to the care and improvement of his Irish estates. He first became known to the world as an author by his captivating work on the East and Eastern Travel, entitled the 'Crescent and the Cross,' which was first published in 1845. This work at once acquired unusual popularity, and is now (1857) in the 13th edition. It was followed in 1849 by his 'Prince Rupert and the Cavaliers,' a brilliant history and vindication of the gallant prince, who so chivalrously distinguished himself in the civil war under Charles I. He next published 'Reginald Hastings,' a romance referring to and illustrative of the same period. Shortly afterwards he edited the 'Memoirs of Horace Walpole and his contemporaries.' His last work, which was published after his death, is entitled 'Darien, or the Merchant Prince;' it is a tale founded on the colony established about the middle of the 17th century by a Scottish adventurer named Paterson, on that portion of the northern coast of South America which abuts on the Isthmus of Panama, and is known by the appellation of Darien. Mr. Eliot Warburton married a daughter of the late E. Grove, Esq., of Shenstone Park, Staffordshire, and niece of Sir E. Cradock Hartopp, Bart., by whom he left issue, two sons. He was lost in the ill-fated ship Amazon, which was burnt off the Land's End, January 4, 1852.

WARBURTON, WILLIAM, a very distinguished English prelate, was born on the 24th of December 1698, at Newark, and was the elder of the two sons of Mr. George Warburton, an attorney of that place, who held the office of town-clerk, and of Elizabeth, daughter of Mr. William Hobman, one of the aldermen of the borough. The family was originally from the county of Chester. Warburton's grandfather, also an attorney, who had taken the royalist side in the civil war, was the first of them that settled in Newark.

Warburton lost his father when he was only eight years old; so that the care of his education fell upon his mother, who was left with the charge of three daughters besides her two sons, and who survived her husband many years. Being designed for the profession of his father and grandfather, he received the usual grammar education, first at the school of Okeham in Rutlandshire, under Mr. Wright, who afterwards became vicar of Cambden in Gloucestershire, then at that of his native town, which was taught by a cousin of his own of the same name. On leaving school, in 1715, he was placed in the office of Mr. Kirke, an attorney, at East Markham in Nottinghamshire, with whom he continued till April 1719, when he set up in business for himself at Newark. But a love of reading and study had early taken possession of him: his professional success, probably impeded by these tastes, is supposed not to have been considerable; and at length, having made up his mind to enter the church, he received deacon's orders from Dawes, Archbishop of York, in 1723.

He now also published his first literary performance, a 12mo volume of 'Miscellaneous Translations, in prose and verse, from Roman Poets, Orators, and Historians.' In 1726 he received priest's orders from Gibson, bishop of London, and by the interest of Sir Robert Sutton,

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to whom he had dedicated his book, was instituted to his first preferment, the small vicarage of Gryesly in his native county. It was in the end of this same year also that he came to London, and formed what we may call his first literary connexion, which was with Theobald, Concanen, and others, then chiefly held together and banded into a sort of confederacy by their common hostility to Pope, under the scourge of whose satire they had most of them smarted. Warburton entered into all the animosities of his associates, and in particular was unfortunate enough to indite an epistle to Concanen, dated January 2nd, 1726 (that is, 1727), in which he said that Dryden borrowed for want of leisure, and Pope for want of genius, and which, much to his annoyance, was published long afterwards, in 1766, by Akenside the poet, whom he had offended, from the original, discovered in 1750 by Dr. Gavin Knight of the British Museum, in fitting up a house in Crane-court, Fleet-street, where it is supposed Concanen had lodged. (See Akenside's 'Ode to Thomas Edwards, Esq.,' and Bucke's 'Life of Akenside,' pp. 149-171.) Warburton's connexion with Theobald at this time also led him to furnish some notes to that gentleman's edition of Shakspere, which appeared in 1733.

In 1727 Warburton published, in 12mo, his 'Critical and Philosophical Enquiry into the Causes of Prodigies and Miracles;' and the same year his only contribution to the literature of his original profession, a treatise entitled 'The Legal Judicature in Chancery stated.' The latter work appeared anonymously, and is stated to have been undertaken at the particular request of Samuel Burroughs, Esq., afterwards a master in chancery, who put the materials into Warburton's hands. In Reed's 'Law Catalogue,' London, 1809, it is described as "said to be written by Master Spicer, but generally ascribed to Lord King."

In April 1728, Warburton, by the interest of Sir Robert Sutton, was placed in the king's list of masters of arts for creation at Cambridge, on his majesty's visit to the university; and in June the same year he was presented by the same friend and patron to the rectory of Burnt or Brant Broughton, near Newark. His next publication of any importance, and the first which made him generally known, did not appear till 1736—his famous treatise entitled 'The Alliance between Church and State; or, the Necessity and Equity of an Established Religion and a Test Law demonstrated from the Essence and End of Civil Society, upon the Fundamental Principles of the Law of Nature and Nations.' This work equally startled and offended one party by its conclusions and their opponents by its mode of arriving at them; but it has come, we believe, to be very generally accepted by moderate churchmen as the soundest vindication of national religious establishments. It was described by Bishop Horsley, half a century after its appearance, as "one of the finest specimens that are to be found, perhaps, in any language, of scientific reasoning applied to a political subject."

In January of the following year 1738, Warburton published the first volume, containing the first three books, of his great work, 'The Divine Legation of Moses demonstrated on the Principles of a Religious Deist, from the Omission of the Doctrine of a Future State of Rewards and Punishments in the Jewish Dispensation.' It immediately, as was to be expected, raised a storm of controversy, which lasted for many years, and in the course of which the author had to defend himself against Drs. Stebbing, Sykes, Pococke, R. Grey, Middleton, and other assailants, in some respects agreeing as little among themselves as with the common object of their attacks. Warburton treated them all, Middleton alone excepted, much as a schoolmaster might treat so many of his pupils who should have ventured to enter into a dispute with him or to clamour against his authority.

The leading idea of the 'Divine Legation' is, that so important a doctrine as that of a future state, which must be regarded as the chief natural cement and bond of human society, could not possibly have been dispensed with in any scheme of mere human legislation, and that hence the Mosaic dispensation, in which according to Warburton's view, it is omitted, must have come from heaven, and must also have been maintained in a peculiar manner by a divine or miraculous influence. Whatever other merit it had, or had not, this view was at least undeniably a new one; and it was developed by its author with an ingenuity, a fulness and variety of learning, and an unflagging animation, such as certainly never had been combined before, and perhaps have not been exhibited together since, in any English theological work. But in truth mere theological discussion forms only a small portion of the book; the author is continually making excursions from the straight path of his argument, and in this way the reader is conducted, in the course of their journey together, over some of the most interesting fields of literature and philosophy.

A second edition of the first volume of the 'Divine Legation' was called for before the end of the year in which it first came out. The second volume, containing the fourth, fifth, and sixth books appeared in 1741. The first volume, enlarged and divided into two volumes, was published for the fourth time in 1755; and a new edition of the second, similarly extended, appeared in 1758. In a third edition, which appeared in 1765, this second part of the work was extended to three volumes; so that the whole now consisted of five volumes.

Meanwhile the author had also been engaged in a variety of other labours, and had moreover improved his fortunes in more ways than one. Shortly after the appearance of his first volume, in 1738, he was appointed chaplain to the Prince of Wales. The following year six letters which he published in 'The Works of the Learned,' in defence of the orthodoxy of Pope's 'Essay on Man,' against the attacks of M. de Crousaz, introduced him to the acquaintance of Pope, who proved, for the few years that he lived after this, the steady and zealous friend of his voluntary champion. A seventh letter, "by the author of the 'Divine Legation,'" completed the vindication of the poem, in June 1740; and when Pope died, in May 1744, it was found that he had left Warburton half his library, with the property of all such of his works already printed as he had not otherwise disposed of, and all the profits which should arise from any edition to be printed after his death. In 1749, upon Lord Bolingbroke, in the preface to his 'Idea of a Patriot King,' having charged his late friend Pope with having clandestinely printed an edition of that work some years before without his, the author's, leave or knowledge, Warburton is believed to have been the writer of 'A Letter' addressed to Bolingbroke, which immediately appeared in vindication of the deceased poet, and which Bolingbroke soon afterwards replied to in what he called 'A Familiar Epistle to the most Impudent Man living.' Warburton and Bolingbroke had once been introduced to each other by Pope, but parted with feelings of mutual disgust; and it is probable that Pope's intimacy with Warburton in his last days contributed to alienate him from his older friend.

One of the most important services which Warburton owed to Pope, was his introduction to the house of Ralph Allen, Esq., of Prior Park, near Bath. This led to his marriage, in September 1745, with Allen's niece, Miss Gertrude Tucker, in whose right, on Allen's death, in 1764, he became proprietor of Prior Park.

Sundry single sermons which he published from time to time must be passed over without notice. It may be mentioned however as illustrating the versatility of his powers, that one of his productions in 1742 was a 'Dissertation on the Origin of Books of Chivalry,' which appeared at the end of the Preface to Jarvis's translation of 'Don Quixote,' and which Pope soon after told him he had immediately recognised to be his, exclaiming, before he had got over two paragraphs of it, "Aut Erasmus, aut Diabolus." The same year he published 'A Critical and Philosophical Commentary on Mr. Pope's Essay on Man.' He also persuaded Pope to substitute Colley Cibber for Theobald as the hero of the 'Dunciad,' and to complete that poem by the addition of a fourth book.

In April 1746, Warburton, whose literary reputation was now very great, was unanimously elected preacher of Lincoln's Inn. Besides many controversial tracts and other minor pieces, the following eight or nine years produced his edition of Shakspere, Lond., in 8 vols. 8vo, 1747 (a performance which did him little credit); his 'Julian, or a Discourse concerning the Earthquake and Fiery Eruption which defeated the Emperor's Attempt to rebuild the Temple at Jerusalem,' 8vo, 1750 (a treatise of remarkable ability, occasioned by Middleton's 'Enquiry concerning the Miraculous Powers'); his edition of Pope's Works, with Notes, in 9 vols. 8vo, 1751; two volumes of Sermons preached at Lincoln's Inn, under the title of 'The Principles of Natural and Revealed Religion occasionally opened and explained,' 8vo, 1753 and 1754; and 'A View of Lord Bolingbroke's Philosophy, in Four Letters to a Friend,' published, in two parts, in 1754 and 1755.

In September, 1754, Warburton was appointed one of his majesty's chaplains in ordinary; and the next year he was presented to one of the rich prebends of Durham. About the same time the degree of D.D. was conferred upon him by Archbishop Herring. In October 1757, he was admitted to the deanery of Bristol; and in the end of the year 1759 he was made Bishop of Gloucester.

His principal literary productions after this date were a little work against Methodism, in 2 vols. 12mo, entitled 'The Doctrine of Grace, or the Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity and the abuses of Fanaticism,' 1762; several tracts published in the course of a controversy in which he became involved with Dr. Lowth in consequence of some reflections he had made on the character of Lowth's father in the 1765 edition of the second part of his 'Divine Legation;' and a third volume of Sermons in 1767. His last publication was 'A Sermon preached at St. Lawrence Jewry, on Thursday, April 30th 1767, before his Royal Highness Edward Duke of York, president, and the governors of the London Hospital,' 4to, 1767. Not long after this his energetic and fervent faculties began gradually to lose their tone, till he sank at last into a state of intellectual slumber or torpor; not however, it is said, unrelieved by occasional though rare and brief returns of his former cheerfulness and even mental vigour. His death took place on the 7th of June 1779, not long after the death of his only son, who was carried off by consumption in early manhood. He left no other child, and his widow, in 1781, married the Rev. John Stafford Smith, who had been her first husband's chaplain, and who thus became owner of Prior Park.

A complete edition of the works of Bishop Warburton was published in 1788, by his friend Bishop Hurd, in 7 vols. 4to, at the expense of Mrs. Smith; and in 1794 Hurd added what he called 'A Discourse, by way of general Preface' to this edition, 'containing some Account of the Life, Writings, and Character of the Author.' Meanwhile the late Dr. Parr, with no friendly purpose, had supplied the deficiencies of Hurd's collection by the publication, in 1789, of an 8vo volume of 'Tracts, by Warburton, and a Warburtonian (Hurd

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himself), not admitted in their works.' An 8vo volume of 'Letters from Warburton to one of his Friends' (Hurd), appeared in 1809; and in 1841 another 8vo volume was published by Mr Kilvert, entitled 'Literary Remains of Bishop Warburton.' But many letters of Warburton's, and also anecdotes of his life, which have not been collected, are to be found scattered over various publications. A portion of his correspondence which is not much known is contained in the 'Account of the Life and Writings of John Erskine, D.D., late one of the ministers of Edinburgh,' by Sir Henry Moncrieff Welwood, Bart., D.D., Edinb., 8vo, 1818. pp. 42-64 and 164-186.

*WARD, EDWARD MATTHEW, R.A., was born in Pimlico, London, in 1816. His early inclination for art was carefully fostered by his parents. In 1835 he entered the Royal Academy as a student, under the auspices of Wilkie and Chantrey. In the same year he exhibited his first picture, 'Mr. O. Smith as Don Quixote,' at the Gallery of the Society of British Artists. In 1836 he went to Rome, where he remained three years, and on his way home made a brief stay at Munich, in order to study fresco-painting under Cornelius. At Rome in 1838 he gained a silver medal given by the Academy of St. Luke, for a picture of 'Cimabue and Giotto,' which was exhibited at the Royal Academy on his return to England in 1839. The next year he sent a 'King Lear' to the Academy exhibition; in 1841, 'Thorwaldsen in his Study at Rome,' and 'Cornet Joyce seizes the King at Holmby, June 3, 1647;' and in 1842, 'Queen Elizabeth, widow of Edward IV., delivering the young Duke of York into the hands of Bourchier, archbishop of Canterbury, and Rotheram, archbishop of York, at the Sanctuary at Westminster.' But his abilities had as yet scarcely obtained recognition; and in 1843 he was unsuccessful in a more direct competition: 'Boadicea,' a cartoon of heroic size, which he sent to the cartoon competition at Westminster Hall, gaining neither prize nor praise. He found however where his strength lay. A picture of 'Dr. Johnson perusing the manuscript of the "Vicar of Wakefield,"' which appeared at the Academy in the same year, caught alike the eye of the critic and of the public. The painter had told in a plain, lively way an excellent and characteristic story of two of our best known literary men, and its skilful treatment secured the suffrage of those whom the subject had attracted. He followed it up the next year by a 'Scene from the early life of Goldsmith,' and 'La Fleur's departure from Montreuil.' In 1845 appeared another capital picture—a 'Scene in Lord Chesterfield's Ante-room in 1748.' 'The Disgrace of Lord Clarendon,' which was exhibited in 1846, was of a more elaborate character, and altogether of a higher order of merit. Among later contributions to the Exhibitions of the Royal Academy have been 'The South Sea Bubble, a scene in 'Change Alley'—a picture displaying alike observation, humour, and deep feeling—in 1847; in 1848, 'Highgate Fields during the great fire of London in 1666,' and an 'Interview between Charles II. and Nell Gwynne, as witnessed by Evelyn;' 'Benjamin West's first effort in Art,' and 'Daniel Defoe and the manuscript of Robinson Crusoe,' in 1849; 'James II. in his palace at Whitehall receiving news of the landing of the Prince of Orange,' and 'Izaak Walton angling,' in 1850; in 1851, 'The Novel Reader,' 'John Gilpin delayed by his customers,' and 'The Royal Family of France in the prison of the Temple,'—which exhibited, like all these French pictures, a depth of pathos hardly to be found in any other of his works, 'The Last Sleep of Argyle' excepted;' 'Charlotte Corday going to Execution,' in 1852; 'The Executioner tying Wishart's book round the neck of Montrose,' and 'Josephine signing the act of her Divorce,' in 1853; 'The Last Sleep of Argyle before his Execution,' in 1854; 'The Last Parting between Marie Antoinette and her Son,' and 'Byron's early love,' in 1856.

Mr. Ward had competed unsuccessfully for one of the prizes offered by the Fine Arts Commissioners in 1843, but ten years later (1853) the Commissioners invited him to paint some pictures for the palace of Westminster, and he agreed to paint eight—of which he has already completed five or six—the finest being his 'Last Sleep of Argyle,' one of the most masterly works of its class which has been produced by the English school. Mr. Ward is a painter of great power. His pictures display originality of conception; a happy and natural disposition of the figures; a direct and manly way of telling his story; true and characteristic, yet wholly unexaggerated expression; clear and forcible colouring; and in costume, scenery, and general details much and careful research. It may be that his pictures as a whole, are somewhat wanting in simplicity and spontaneity, but he is a thoroughly conscientious painter, and year by year his style improves.

Mr. Ward was elected an associate of the Royal Academy in 1847, and R.A. in 1855. His wife, *Mrs. Henrietta Ward, granddaughter of James Ward, R.A. (the subject of the following article), is also a painter of very considerable ability. She has exhibited at the Royal Academy, 'Result of an Antwerp Marketing,' in 1850; 'The Pet Hawk,' and 'Rowena, from Ivanhoe,' in 1851; 'Antwerp Market,' in 1852; 'The young May Queen,' in 1853; 'Scene from the Camp at Chobham,' in 1854; 'The Morning Lesson,' in 1855; 'The Intruders,' and the 'May Queen,' in 1856; and 'God save the Queen,' in 1857; several of which have deservedly attracted much attention.

WARD, JAMES, R.A., was born in Thames-street, London, in October 1770. He was apprenticed to an elder brother, a mezzotint engraver, and a pupil of Smith; but preferring painting, he taught himself to paint by a careful study and imitation of the works of George Morland. So closely indeed did he in his early pictures imitate Morland's manner, that, according to Dayes, the picture-dealers used to purchase his pictures at a low price, and having inserted Morland's name, sell them at a greatly increased rate as the genuine works of that master. It would seem from Mr. Ward's autobiographical sketch (printed in the 'Art Journal' for June 1849) that an active export trade in these 'Morlands' was for some years carried on with Ireland. Competent judges have declared that these early works were in truth scarcely if at all inferior to Morland's in their technical qualities, while they were purer and fresher in feeling, and equally true to nature; so that the purchasers were perhaps, after all, rather gainers than losers by the deception. 'A Bull Bait,' one of his early efforts, was considered a work of rare promise. But though, as a matter of choice, he continued to paint, for many years he found it necessary to engrave, and in January 1794, he was appointed "painter and engraver to the Prince of Wales," afterwards George IV. As soon as he could do so however, he laid aside the 'scraper,' and thenceforward wrote himself painter only. For many years he was in great request as a painter of portraits of favourite horses, high-bred bulls and cows, and the like; his spare hours being given to works of a more ambitious class, and of a large size, in which however animals were the chief actors—such as his life-size 'Horse and Serpent;' his large landscape of 'Deer Stalking;' his 'Bulls fighting across a tree at St. Donat's,' and the 'Fall of Phaeton.' The last was but too close an emblem of the painter's fate. He could handle cleverly enough his horses and steers on this lower world, but he was ambitious to soar into "the highest heaven of invention." In an evil hour the British Institution offered a premium of 1000*l.* for a design illustrative of the battle of Waterloo. Ward sent in a sketch to which the premium was awarded, and the directors gave him a commission to expand it into a "national picture" for Chelsea Hospital. The result was an enormous 'Battle of Waterloo—an Allegory.' When finished an exhibition was made of it at the Egyptian Hall, to which nobody would go; and it was then hung up at Chelsea Hospital, but after enduring for a season the scoffs alike of the learned and the ignorant, the allegory was taken down, and rolled up, and laid aside to rot. From historical he travelled into theological allegory, with, as might be expected, no more success, his education (or want of it) and his turn of mind entirely disqualifying him for success in the higher branches of art. But happily he did not give over painting scenes of rustic and animal life, and though for his own pleasure, or from a sense of duty, he would persist in painting such subjects as the 'Triumph over Sin, Death and Hell;' or such still more unpromising themes as 'Ignorance, Envy, and Jealousy, filling the throat and widening the mouth of Calumny,' or adventuring to represent the 'Star of Bethlehem;' he yet indulged his admirers with fresh and vigorous representations of a 'Landscape with Cattle,' a 'Council of Horses,' and the like. His largest and most characteristic picture of this class, 'Bull, Cow, and Calf,' painted in avowed rivalry with Paul Potter in 1822, formed in the present year a noticeable feature among the modern pictures in the Art-Treasures Exhibition at Manchester. Holding on his own way, Mr. Ward continued, through evil and through good report, to paint without any abatement of spirit, though necessarily some loss of skill, long after he had passed his eightieth year. In fact, 1855 was the first year in which the exhibition of the Royal Academy did not contain some new specimen of the veteran's pencil. [*See* SUPPLEMENT.]

WARD, JOHN, LL.D., was born in London in 1679, and was one of the fourteen children of a dissenting minister of the same names, who was originally from Tysoe in Warwickshire, and died in 1717, leaving of this numerous family only this son and a daughter. Ward held the situation of clerk in the navy-office till 1710, when he opened a classical school in Tenter Alley, Moorfields. His first publication was a small octavo tract in Latin, on the elegant and graceful arrangement of words in sentences, which appeared in 1712. He appears to have continued to teach his school till September 1720, when he was elected professor of rhetoric in Gresham College. This appointment he held till his death October 31st, 1758.

Ward was from the beginning a leading member of a society of gentlemen, mostly divines and lawyers, who, with occasional interruptions, met once a week from 1712 to 1742, to discuss in written discourses questions of civil law and the law of nature and nations. In 1723 he was elected a Fellow of the Royal Society, and in 1736 a member of the Society of Antiquaries. In 1750 the degree of LL.D. was conferred upon him by the University of Edinburgh. In 1753, on the establishment of the British Museum, he was elected one of the trustees.

His principal publications, besides the tract already mentioned, were—a Latin translation of Dr. Mead's 'Discourse of the Plague,' which appeared in 1723; a treatise, in Latin, on the principles of Punctuation, appended to an edition of the 'Elementa Rhetorica' of Vossius, printed at London in 1724; a new and very correct edition, with a learned preface, of Lily's Latin Grammar, in 1732; an edition of Maximus Tyrius, published in 4to in 1740 by the Society for the Encouragement of Learning, of which he became a member in 1736; 'Lives of the Professors of Gresham College,' folio, London, 1740; a new edition of Camden's Greek Grammar, 1754; and 'Four Essays

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upon the English Language,' 1758. After his death appeared his 'System of Oratory, delivered in a course of Lectures publicly read at Gresham College,' 2 vols. 8vo, 1758; and his 'Dissertations upon several Passages of the Sacred Scriptures,' 8vo, vol. i. 1761, vol. ii. 1774. He is also the author of many papers in the 'Philosophical Transactions,' and of some in the 'Archaeologia.' His literary assistance was also liberally contributed to the publications of several of his contemporaries; such as to Ainsworth's 'Monumenta Kempiana,' 1720, for which he supplied an elaborate dissertation on the Roman As and its parts; an essay on the vases, lamps, rings, and clasps of the ancients, &c.; to Horsley's 'Britannia Romana,' 1732, for which he wrote an 'Essay on Peutinger's Table, so far as it relates to Britain;' to Buckley's edition of De Thou, 1733, for which he translated Buckley's three epistles to Dr. Mead into Latin; to Ainsworth's Latin Dictionary, both the first and subsequent editions; to the edition of Ælian's 'History of Animals,' published by Abraham Gronovius, in 1744; to the edition of Volusenus, 'De Animi Tranquillitate,' published by Principal Wishart of Edinburgh in 1751; to Pine's engraved Horace, 1733-37, &c. There are several letters to and from Dr. Ward in the 'Original Letters of Eminent Literary Men, with Notes by Sir H. Ellis,' printed by the Camden Society, 4to, London, 1843.

WARD, ROBERT PLUMER, was the sixth son of Mr. John Ward, a Spanish merchant resident at Gibraltar, who had married a Miss Raphael, a Spanish Jewess; and was born on the 19th of March 1765. He was educated at a small school at Walthamstow, and at Christchurch, Oxford, under Dr. Cyril Jackson. He was called to the bar at the Inner Temple in 1790. Having gone the Northern Circuit without much success, he secured employment in cases before the Privy Council. In 1805 he was appointed by Mr. Pitt one of the Welsh judges, but soon afterwards retired from the legal profession in order to undertake the more congenial duties of under-secretary of state for Foreign Affairs. From 1807 till 1811 he was a Lord of the Admiralty under the late Lord Mulgrave and the Right Hon. Charles Yorke; he served the office of Clerk of the Ordnance from the latter date till 1823, when he was appointed one of the auditors of the Civil List—a post which has since been abolished. He served as high sheriff for the county of Herts in 1832, and for many years held a seat in parliament, which he entered in 1802 as member for Lord Lonsdale's pocket borough of Cockermouth, and subsequently for the since disfranchised constituency of Haslemere. Amongst all his political and official duties, Mr. Ward found time and leisure for the composition of several works of history and of fiction. Of the former, the best known is his 'History of the Law of Nations in Europe from the time of the Greeks and Romans to the age of Grotius,' which was published in 1795, and was much praised for its research, its breadth of view, and soundness of principle. Of his novels, 'Tremaine' and 'De Vere' are those which have attained the widest circulation. The former was published anonymously in 1825, and the latter in 1827. His other works are—'An Inquiry into the Conduct of European Wars,' 1803, a pamphlet which first enlisted on his side the patronage and favour of Pitt; 'Illustrations of Human Life,' 1837; 'Pictures of the World,' 1838; an 'Historical Essay on the Revolution of 1688,' 2 vols. 8vo, 1838; and, lastly, 'De Clifford,' a novel, published in 1841.

From the middle of 1809 till late in life Mr. Ward kept a political diary, which has since been published down to the year 1820. It is valuable as an historical document, and as throwing some light on the state of things under the Perceval and Liverpool administrations. Mixing largely with the world of politicians, and being equally skilful in gathering and prompt in recording the gossip of the day, Mr. Ward was able to collect many really curious public facts relating to Canning, Castlereagh, the much-debated question of the Regency, and the proceedings against Queen Caroline, which are not to be found in any other publication. The later portion of the 'Diary' is at present withheld from publication, owing to the warmth of its political partisanship and the severity of its comments on living statesmen. The 'Diary' will be found in the 'Memoirs of the Political and Literary Life of Robert Plumer Ward, Esq.,' published in 1850 by his friend and relative the Hon. Edmund Phipps, 2 vols. 8vo.

Mr. Ward was thrice married: first, in 1796, to a daughter of C. J. Maling, Esq., by the Dowager Countess of Mulgrave; secondly, in 1828, to Jane, daughter of the Hon. and Rev. George Hamilton, son of the seventh Earl of Abercorn (by his countess Anne, daughter of Colonel John Plumer, M.P. for Herts in the 17th century), and in consequence assumed the additional name and arms of Plumer; his third wife was a Mrs. Okeover, a daughter of the late General Sir George Anson, G.C.B. He had the misfortune to see nearly all his children carried off by consumption, with the exception of his only son by his first wife, now Sir Henry George Ward, noticed below. He died at Okeover Hall, on the 13th of August 1846.

WARD, SIR HENRY GEORGE, G.C.M.G., is the only son of the late Robert Plumer Ward, Esq., by his first marriage. He was born about the year 1798. He was appointed attaché at Stockholm in 1816, and was for some time in charge of that mission; in 1818 he was transferred to the Hague, and in the following year to Madrid. In November 1823 he went to Mexico with the first commission, and was British minister in that country from 1825 to 1827. In 1832 he entered parliament in the Liberal interest, as member for the since disfranchised borough of St. Albans, which he continued to represent till the dissolution consequent upon the death of William IV. In 1837, when he was elected for Sheffield. This constituency he represented down to the month of May 1849, when he was appointed Lord High Commissioner of the Ionian Islands, and received the honour of knighthood. During the last three years of his parliamentary life he held the post of secretary to the Admiralty under the late Earl of Auckland and Sir T. F. Baring, successively first lords of that department. Soon after entering parliament, Mr. Ward had been appointed minister-plenipotentiary for acknowledging the newly formed republic of Mexico. His long absence from England in this capacity caused him at first to be indefinite in the declaration of his political opinions; but in 1834 he distinguished himself by a motion for the reform of the Irish Church Establishment, which was the immediate cause of the political changes which took place in that year, and of the new organisation of the government. In 1835 he declared himself in favour of the ballot, triennial parliaments, and household suffrage. He was appointed governor of the Ionian Islands in 1849; and in that position very highly distinguished himself by his firm, yet considerate and liberal conduct under somewhat trying circumstances. He was promoted in 1856 from the government of the Ionian Islands to the governorship of Ceylon, which he at present (1857) holds. He is married to a daughter of Sir John Edward Swinburne, Bart., of Capheaton, county Northumberland. [*See* SUPPLEMENT.]

WARD, SETH, an English divine and astronomer of the 17th century, was born at Buntingford in Hertfordshire, in 1617, and there received the rudiments of his education. He was sent from thence to Sydney Sussex College, Cambridge, where he applied himself particularly to the study of mathematics, and of that college he subsequently became a fellow. Eight years after his admission he incurred the censure of the vice-chancellor for having, in his character of prævaricator, or public jester, exercised too much freedom in his language: the censure was however reversed on the following day.

On the breaking out of the civil war, Mr. Ward, having refused to subscribe the "solemn league and covenant" for the abolition of episcopacy, &c., and being engaged with other persons in drawing up a treatise against the covenant, was deprived of his fellowship: he continued however to reside at the college till 1643, when he removed to the neighbourhood of London. He spent some time at Aldbury in Surrey, in company with Mr. Oughtred, and the two mathematicians prosecuted together their favourite study: he afterwards accepted the offer of his friend Mr. Ralph Freeman to become the tutor of his sons, and he lived in the house of that gentleman at Aspenden in Hertfortshire till the year 1649, when he became domestic chaplain to Thomas Lord Wenman, who resided at Thame in Oxfordshire.

In the same year the parliamentary commissioners, at their visitation of the University of Oxford, removed from their posts the Savilian professors both of astronomy and geometry; when Mr. Greaves, who had held the chair of astronomy, recommended Mr. Ward to be his successor: the recommendation was attended to, and at the same time Dr. Wallis was appointed to the chair of geometry. On this occasion Mr. Ward took the oath of allegiance to the commonwealth, a step for which, on the restoration of the monarchy, he incurred considerable obloquy: he exerted himself however to revive the astronomical lectures, which had been for some time neglected; and by his industry and talents he brought them into great repute. In 1654 he took the degree of doctor in divinity, and, two years afterwards, he was made principal of Jesus College: he was subsequently chosen president of Trinity College, but these posts he was obliged to resign at the Restoration. While Dr. Ward resided at Oxford he associated himself with the eminent men of the time, and particularly with his friend Dr. Wilkins, at the apartments of the latter in Wadham College: from these meetings arose the Royal Society, of which he became a fellow in 1661.

Though Dr. Ward had held appointments under the government of Cromwell, it was well known that his sentiments were always in favour of monarchy; and accordingly, through the interest of the Duke of Albemarle and the Earl of Clarendon, he was appointed, in 1660, to the rectory of St. Lawrence, Old Jewry. In the same year he was made precentor of the cathedral of Exeter; in the year following he was appointed dean; and in 1662, bishop of the diocese. Five years afterwards he was translated to the see of Salisbury; and in 1671 he was made chancellor of the Order of the Garter: through his representations this honour was permanently attached to the see. In 1660 Dr. Ward had a violent fever, which, though he recovered from it, seems to have undermined his constitution: as he advanced in life the weakness returned, and he gradually lost the use of his faculties. He died January 6, 1689, in the seventy-second year of his age.

Bishop Ward was a man of great benevolence: in 1682 he founded at Salisbury a college for ten females, widows of orthodox clergymen; and at Buntingford, where he was born, he founded an hospital for the poor. He is accused of having been in some respects a time-serving man; and, though his disposition was humane, he lent himself readily to an order from court, by which he was enjoined to suppress the religious services of the nonconformist ministers in his diocese. In the House of Lords he was distinguished alike for the soundness of his arguments and his power as an orator.

His theological works are, 'An Essay on the Being and Attributes

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of God; on the Immortality of the Soul,' &c., 8vo, Oxford, 1652; and a volume of Sermons, which was published in London in 1674; but he is chiefly distinguished by his works on astronomy. The first of these is entitled 'Prælectio de Cometis; ubi de Cometarum naturâ disseritur, nova Cometarum Theoria,' &c., with a tract designated 'Inquisitio in Ismaelis Bullialdi Astronomiæ Philolaicæ fundamenta,' 4to, Oxoniæ, 1653. In this work Ward criticises the hypothesis of Bullialdus, that the elliptical movement of a planet results from the path of the latter being on an epicycle whose centre is in motion, in a contrary direction, on an excentric deferent. In the following year were published also at Oxford, 'Idea Trigonometriæ Demonstratæ in usum Juventutis;' and a reply to John Webster, under the title 'Vindiciæ Academiarum,' 4to. In 1656 were published his 'Exercitatio Epistolica in Thomæ Hobbesii Philosophiam ad D. J. Wilkins,' and also his work entitled 'Astronomia Geometrica, ubi Methodus proponitur quâ Primariorum Planetarum Astronomia, sive Elliptica, sive circularis, possit Geometricè absolvi,' 8vo, Londini. In the latter the author assumes the truth of an hypothesis which had also been proposed by Bullialdus, that each planet moves about the sun in an elliptical orbit, and that the revolving radii describe angles with a uniform motion, not about the focus which is occupied by the sun, but about that which was called the upper focus, being that through which was supposed to pass the axis of the cone, of which the ellipse is the section; and he founds on the hypothesis methods of calculation which he conceives to be more precise and simple than those of Bullialdus. The hypothesis just mentioned was the last of those in which it was attempted to retain a uniform motion in some part of the system of a planet; and being capable of affording facilities in the determination of the true from the mean anomaly, it was adopted by other astronomers in that century; it has however no foundation in fact, and has been long since abandoned by astronomers.

WARDLAW, RALPH, D.D., was born at Dalkeith, in the county of Mid-Lothian, Scotland, on the 22nd of December 1779. His father, William Wardlaw, was in business as a merchant, his mother, Anne Fisher, was daughter of James Fisher, and granddaughter of Ebenezer Erskine, two of the founders of the Scotch Secession Church. Ralph received his early education at the public schools of Glasgow, to which city his parents removed shortly after his birth. He entered the University of Glasgow in October 1791, and at the close of the first session, before he was thirteen years of age, carried off the Muirhead prize in the Humanity class. He was distinguished as a diligent and careful student, and gained several other prizes in his university course. He was at first inclined to adopt the medical profession, but finally decided in favour of the Christian ministry. With this view he attended from 1795 till 1800 the divinity hall of the Secession Church, then conducted at Selkirk by the Rev. George Lawson. Mr. Wardlaw decided to join the Scottish Independent denomination, which was then being organised by Messrs. Haldane, Aikman, and Ewing, and from the first he took a respectable, and very soon a leading position among the ministers of that body. A building having been erected by a number of his friends in Glasgow, with the view of obtaining him as their minister, a church was formed, and Mr. Wardlaw commenced his services on February 16, 1803. This position he maintained with much credit to himself and usefulness to the Independent body and to the dissenting community at large, till his death, a period of more than fifty years. On August 23rd 1803, he married his cousin, Miss Jane Smith, daughter of the Rev. Mr. Smith, of Dunfermline, by whom he had a family of eleven children. In 1811 Mr. Wardlaw was elected Professor of Systematic Theology in the Theological Academy of the Independent body, which was then established in Glasgow. In 1818 he received the diploma of D.D. from Yale College, Connecticut, and in December of that year, his congregation removed to a large and handsome chapel in West George-street, the erection of which had been rendered necessary by the increasing attendance on his ministry. In 1848 Dr. Wardlaw's health being somewhat impaired, the Rev. S. T. Porter was chosen as co-pastor, a connection which existed for about two years, when differences arose in consequence of charges made or supported by Mr. Porter against Dr. Wardlaw, the result of which was, the separation of Mr. Porter and a portion of the members from West George-street church, and the formation of a new church under Mr. Porter's pastoral charge. In this case, the deacons and the great body of the congregation adhered to Dr. Wardlaw, and a crowded meeting was held in the City Hall to express sympathy for him, and to present to him a piece of plate as a testimonial. In February 1853, the completion of the fiftieth year of his ministry was celebrated by special services and a public meeting, in connection with which a large sum of money was collected, and expended in erecting 'The Wardlaw Jubilee School and Mission House' at Dovehill, a destitute part of the city. He died on December 17th 1853, within a few days of completing his seventy-fourth year.

Dr. Wardlaw took an active part in various public questions and engaged in several controversies, chiefly theological, which gave rise to some of his most elaborate publications. He was frequently invited to London to preach anniversary sermons, and speak at public meetings of the great religious societies. On several occasions he declined invitations to accept professorships at the Independent Theological Academies in England. In April 1833 he delivered in London eight lectures in defence of congregationalism, forming the first series of an annual course called 'The Congregational Lecture.' In April 1839, at the request of the Protestant Dissenting Deputies, he delivered eight lectures in Freemasons' Hall, London, in answer to the lectures on Church Establishments, which had been delivered in London the previous year by Dr. Chalmers. As a preacher Dr. Wardlaw was much esteemed by members of all denominations. His discourses, which were very carefully prepared, were generally written out, and read with a clear and silvery voice, and a calm but impressive elocution. The following list contains the titles of his principal productions. Many single sermons, including several funeral discourses for distinguished ministers, and other friends, were likewise published by him. In 1803 he edited a Hymn Book for the Congregationalists in Scotland, containing several hymns of his own composition. In 1807 he published 'Three Lectures on Romans IV., 9-25,' on the question of infant baptism; in 1810, 'Essay on Mr. Joseph Lancaster's Improvements in Education;' in 1814, in one volume 8vo, 'Discourses on the Socinian Controversy,' in answer to Mr. Yates, the Unitarian minister in Glasgow; in 1816, in 8vo, 'Unitarianism incapable of Vindication,' in reply to Mr. Yates's 'Vindication of Unitarianism;' in 1817, 'Essay on Benevolent Associations for the Poor;' in 1821, in 2 vols. 8vo, 'Expository Lectures on the Book of Ecclesiastes;' in 1825, 'A Dissertation on the Scriptural Authority, Nature, and Uses of Christian Baptism;' 'The Divine Dissuasive to the Young against the Enticements of Sinners;' 'Man Responsible for his Belief,' in answer to Lord Brougham's inaugural discourse; in 1829, 'Introductory Essay to Doddridge's Practical Discourses on Regeneration;' a volume of Sermons; in 1830, 'Two Essays: I. On the Assurance of Faith; II. On the Extent of the Atonement and Universal Pardon;' in 1832, 'Discourses on the Sabbath;' 'Civil Establishments of Christianity tried by the Word of God;' in 1833, 'Christian Ethics; or Moral Philosophy on the Principles of Divine Revelation;' in 1835, 'Two Lectures on the Voluntary Church Question;' in 1836, 'Friendly Letters to the Society of Friends;' in 1839, 'National Church Establishments considered,' being the lectures delivered in London in reply to Dr. Chalmers; 'Sketch of the Life and Character of the Rev. Dr. McAll of Manchester,' prefixed to Dr. McAll's Sermons, edited by Dr. Wardlaw; in 1841, 'Letters to the Rev. Hugh M'Neile, M.A., on some portions of his Lectures on the Church of England;' in 1842, 'Lectures on Female Prostitution;' in 1845, 'Memoir of the Rev. John Reid,' Missionary at Bellary in the East Indies, and Dr. Wardlaw's son-in-law; 'The Life of Joseph and the Last Days of Jacob: a book for Youth and for Age;' 'Strictures on Dr. Halley's Congregational Lecture on the Sacraments,' in reference to Infant Baptism, &c.; in 1848, 'Congregational Independency, in contradistinction to Episcopacy and Presbyterianism, the Church Polity of the New Testament;' in 1852 (his last work), a 'Treatise on Miracles.' Dr. Wardlaw was likewise a contributor to various religious periodicals. Of Dr. Wardlaw's sons, one is a missionary in India, another a merchant in Glasgow.

(W. L. Alexander, D.D., *Memoirs of the Life and Writings of Ralph Wardlaw, D.D.*)

WARE, SIR JAMES, an Irish antiquary. His father, Sir James Ware, a native of Yorkshire, went to Ireland in the time of Elizabeth as secretary to Sir William Fitz-William, lord deputy in 1588, was subsequently appointed auditor-general for the kingdom, and purchased considerable property in and near Dublin. James, his eldest son, was born in Dublin on the 26th of November 1594. In his sixteenth year he was entered at Trinity College, Dublin, and prosecuted his studies there for six years. Immediately after leaving college he married Mary, daughter of John Newman, Esq., of Dublin. By the advice of Usher he devoted himself to the study of Irish antiquities. During a residence of some years in England (1628-29), he contracted an intimacy with Selden and Sir Robert Cotton, by whose assistance he considerably increased his collection of manuscripts.

On his return to Ireland in 1629, he was knighted by the lords justices; and in 1632, his father dying suddenly, he succeeded both to his estate and the office of auditor-general. He applied himself assiduously to public business; obtained, in 1633, the confidence of Lord Wentworth (afterwards Earl of Strafford), and was by his advice created a member of the Irish Privy-Council. In 1639 Sir James Ware was elected a member of the Irish House of Commons. When the rebellion broke out in 1641, he assisted the government not only by his personal services, but also by becoming surety for sums of money advanced to it. His character for superiority to the partisan prejudices either of the Popish or Protestant party, occasioned his being sent, in December 1644, to inform the king, then at Oxford, of the real state of affairs in Ireland. He employed his leisure hours at Oxford in the prosecution of his antiquarian researches, and had the honorary degree of Doctor of Laws conferred upon him by the University.

The vessel in which Sir James Ware returned to Ireland was taken by one of the Parliament's ships. He underwent an imprisonment of ten months in the Tower of London, and was released by an exchange of prisoners. In 1647 he was one of the hostages for the performance of the treaty by which the Earl of Ormond surrendered Dublin to the Parliament. He was deprived of his office of auditor-general, but allowed to reside in Ireland, till Michael Jones, governor of Dublin, taking umbrage at him, ordered him to transport himself beyond seas

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into any country he pleased except England. He made choice of France, where he landed early in 1649, and continued to reside till 1651, when he obtained a licence from the parliament to visit London on business. He resided two years in the vicinity of the metropolis. At the close of that period he was allowed to visit his estates in Ireland. He continued to lead a strictly private life till the Restoration, when he was reinstated in his office of auditor-general.

In 1661 the university of Dublin elected Sir James Ware one of its representatives. He was offered the title of baronet or viscount, but declined both. The Marquis of Ormond created him first commissioner of excise. He died in Dublin, on the 1st of December 1666. He left two sons and two daughters, the only survivors of ten children.

Sir James Ware's more important works are:—1, 'De Praesulibus Hiberniae Commentarius,' fol., Dublin, 1665. He has incorporated into this work two of his Latin treatises; the one containing the lives of the Archbishops of Cashel and Tuam, published originally in 1626; the other the lives of the bishops of Dublin, published in 1628. 2, 'De Hibernia et Antiquitatibus ejus Disquisitiones,' London, 1654-58. Into this work is incorporated his history of the Cistercian monasteries of Ireland. 3, 'De Scriptoribus Hiberniae Libri Duo,' Dublin, 1639-40. 4, 'Rerum Hibernicarum Annales, regnantibus Henrici VII., Henrici VIII., Edvardo VI., et Maria,' fol. Dublin, 1662. The annals of the reign of Henry VII. were first published in 1658, as an appendix to the second edition of his Antiquities of Ireland; and the annals of the reign of Henry VIII. as a separate work in 1664-65. In 1633 he published, in one volume, Spenser's 'Dialogue on the State of Ireland,' Campian's 'History of Ireland,' and Meredith's 'Chronicle of Ireland.' 6 and 7, In 1656 he published, at London, 'Opuscula Sancto Patricio adscripta;' and in 1664, at Dublin, two letters ascribed to the venerable Bede and the 'Lives of the Abbots of Wiremouth and Jarrow.' A translation of Sir James Ware's works into English was published in 1705, by his second surviving son Robert; a more complete edition, with additions, in 1739-46, by Walter Harris, who married a granddaughter of Sir James.

WARGENTIN, PETER WILLIAM, a distinguished Swedish astronomer, was born at Stockholm, September 22, 1717. When he was only twelve years of age there occurred a total eclipse of the moon, and the observance of this phenomenon is said to have inspired him with a taste for astronomical pursuits. He was intimately connected with Klingenstierna and Celsius, by whom he was recommended to study the motions of Jupiter's satellites; and in 1741, on taking his degree of Master in Arts, he maintained a thesis on the subject of those motions. Wargentin spent, in fact, the greater part of his life in efforts to correct the theory of the satellites; and, confining himself almost wholly to this branch of the science, the improvements which he made in it obtained for him the reputation of being one of the first astronomers of his age.

On the death of Celsius, in 1744, he was chosen corresponding member of the Academy of Paris, and five years afterwards he succeeded Elvius as perpetual secretary of the Academy of Stockholm. In 1759 he was made a knight of the Polar Star, and in 1764 he was elected a fellow of the Royal Society of London. He was also a member of the academies of St. Petersburg, Göttingen, Copenhagen, Drontheim, &c., and his communications to these societies are very numerous. When he was a candidate for the professorship at Upsal, he delivered a discourse on the progress of astronomy since the commencement of the century; and in the 'Memoirs of the Academy of Stockholm' there are several papers by him on the population of Sweden. He also wrote dissertations on the transits of Venus which took place in 1761 and 1769.

In order to determine the parallax of the moon, Wargentin made, at Stockholm, observations on that luminary simultaneously with the corresponding observations which were made by La Caille at the Cape of Good Hope, conformably to an agreement made between the two astronomers previously to the voyage of the latter to the southern hemisphere; and from the observations so made the value of the parallax was correctly ascertained.

Wargentin married in 1753, and became the father of six children, three of whom survived him. He died December 13, 1783, leaving the reputation of having been a man of amiable manners and disinterested character. His devotion to science prevented him from paying due attention to his private affairs, and it is said that, near the close of his life, he was in part indebted to his friends for the means of being extricated from some embarrassments into which he had fallen. The Academy aided him from its funds, and struck a medal with an inscription denoting its sense of his merit. It also procured for his family a pension from the government.

An interval of time, in which the inequalities of the two first satellites of Jupiter are compensated, had been noticed in 1726, by Dr. Bradley, who however made no practical use of the period; and Wargentin, apparently without any knowledge of Bradley's discovery, both found the values of the inequalities and the time of the compensation. Wargentin also rectified the equation of Bradley respecting the aberration of light, and that which depends on the excentricity of Jupiter's orbit. His first tables of the movements of the satellites were published in the 'Acta Societatis Regiæ Upsaliensis, ad an. 1741;' and an improved edition was published by La Lande, in 1759, at the end of Halley's tables for the planets and comets. Pound's tables of the first satellite, though they generally gave the time of an immersion or emersion within a minute of the truth, were sometimes erroneous to the amount of five or six minutes; but those of Wargentin always agreed with the observations within one minute, and thus they became of great importance by affording the means of determining the longitudes of stations.

It is to be remarked that these tables were formed without any aid from physical astronomy. Wargentin determined the motions of the satellites from a combination of all the observations of their eclipses which he could procure, and during the whole course of his life he laboured to correct the errors which he discovered. He sent new tables of the third satellite to Dr. Maskelyne, who published them in the 'Nautical Almanac' for 1771; and the Almanac for 1779 contains an improved edition of the tables of the second satellite.

WARHAM, WILLIAM, an eminent English prelate, was born at Okeley in Hampshire, in the latter part of the 15th century, and after receiving his school education at Winchester, was admitted a fellow of New College, Oxford, in 1475. Here he remained, having in due time taken his degree of LL.D., till 1488, when he is understood to have been collated to some living in the church. Soon after however he is found to be practising as an advocate in the Court of Arches, and to be holding the office of Principal or Moderator of the Civil Law School in the parish of St. Edward's, Oxford. His first public employment, as far as is known, was the mission upon which he was sent, along with Sir Edward Poynings, by Henry VII., in 1493, to Philip, duke of Burgundy, to persuade him to exercise his influence to put an end to the support and encouragement given to Perkin Warbeck by Margaret, duchess-dowager of Burgundy. Bacon, who, in his 'History of King Henry VII.,' gives a speech addressed by him upon this occasion to the archduke, calls him Sir William Warham, Doctor of the Canon Law. Although his endeavours in this affair were attended with little or no success, he continued to rise in the good opinion of Henry, who esteemed men of ability and knew how to distinguish them; and he was made master of the rolls this same year, keeper of the great seal in 1502, and lord chancellor on the 1st of January 1503. In 1503 he was also made bishop of London; and in 1504 he attained the summit of his promotion by being raised to the archbishopric of Canterbury.

Warham opposed the marriage of Catherine, the widow of Prince Arthur, with his brother Henry, both when it was first proposed in the time of Henry VII., and afterwards when it was carried into effect in the beginning of the next reign. This brought him into collision with Fox, bishop of Winchester, whose rivalry and hostility were afterwards inherited by his protégé the famous Wolsey. The latter, now became the chief favourite of Henry VIII., was substituted for Warham as chancellor in 1516. Both before and after this, there were many contests as to jurisdiction between the archbishop and the cardinal; but Warham lived to see the fall of Wolsey, and even upon that event, in 1529, to have the great seal again offered to him, although his advanced years induced him to decline it. In his latter years he drew upon himself some discredit by his connection with the affair of the Maid of Kent, to whose impostures, either from credulity or party spirit, he showed some inclination to listen. He died at St. Stephen's, near Canterbury, 23rd of August 1532, leaving the primacy open to the new faith and new politics of Cranmer.

Warham was a great friend and patron of Erasmus, who dedicated to him his edition of St. Jerome, and in his letters speaks in the highest terms both of the learning and abilities and of the virtues of the archbishop.

WARING, EDWARD, the son of a wealthy farmer who resided near Shrewsbury, was born in 1736. Having shown at an early age a decided taste for geometry and algebra, he was sent, in 1753, to Magdalen College, Cambridge, where he made great progress in mathematical analysis. He attained the rank of senior wrangler, and took the degree of Bachelor in Arts, in 1757. Three years afterwards the Lucasian professorship of mathematics being vacant by the death of Mr. Colson, Waring became a candidate for, and succeeded in obtaining, that honourable post: he was opposed by Mr. Maseres, afterwards Baron Maseres; and having, in order that he might prove himself to be qualified, published a portion of a mathematical work which he had commenced, a war of pamphlets on the subject of the work was, before the election, carried on between the two rival candidates and their friends. Waring not having taken the degree which was required by the statutes, a licence from the crown was obtained for the purpose of enabling him to hold the appointment.

In 1763, being then Master in Arts, Mr. Waring was elected a Fellow of the Royal Society; and in several of the volumes of the 'Philosophical Transactions' there are papers by him on subjects connected with the theory of equations, centripetal forces, &c. In the volume for 1779 is one on the method which he proposed for the general resolution of equations. This consists in assuming for the root of an equation the sum of a series of radical terms, the exponent of each being the reciprocal of the exponent of the highest power of the unknown quantity, and the number of terms in the series being less by one than that exponent; on substituting that sum in the equation, and eliminating the radicals, the resulting equation, being compared with that which is given, will afford the means of obtaining

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one of the values of the unknown quantity. It is observed however that the process may sometimes lead to an equation of a higher degree than that which it is proposed to resolve.

He also studied medicine, and in 1767 he took the degree of M.D.; but he has written nothing concerning the science, and it does not appear that he had much practice. His life was spent chiefly at the university, where he constantly performed the duties of his professorship; and he died August 15, 1798.

Dr. Waring was considered the most learned analyst of his age, and he is said to have been a man of simple manners, as well as of inflexible integrity; but so diffident of his powers of conversation, as to be greatly embarrassed when in the company of strangers. His mathematical works are very defective in method, and abound with typographical errors. Independently of the papers above alluded to, he published at Cambridge the following treatises:—1, 'Miscellanea Analytica de Æquationibus Algebraicis et Curverum proprietatibus,' 4to, 1762; 2, 'Meditationes Algebraicæ,' 4to, 1770; 3, 'Proprietates Algebraicarum Curvarum,' 4to, 1772; and 4, 'Meditationes Analyticæ,' 4to, 1776. The third in the above enumeration is the most esteemed of all his works, and it contains a description of certain properties, at that time new, of algebraic curves, with the rectifications, radii of curvature, &c., of the lines: it treats also of the figures produced by the revolutions of the curves about given lines or axes, and contains investigations relating to the greatest and least values of lines drawn within and about them. Dr. Waring also published a tract on morals and metaphysics; and a pamphlet on probabilities, on the values of lives, on survivorships, &c.

WARNEFORD, THE REV. SAMUEL WILSON, was the son of the Rev. Francis Warneford, vicar of St. Martin's, York, of an old and wealthy North Wiltshire family, and he was born at Sevenhampton, near Highworth, in Wiltshire, in 1758. At the usual age he was sent to University College, Oxford; ill health prevented his attaining any academical honours, but he graduated M.A. 1786, and B.C.L. in 1790. In 1796 he married a daughter of Loveden Loveden, Esq., with whom he acquired a considerable fortune; but a few years left him a widower without issue. In 1809 he was presented by his college to the rectory of Lydyard Milicent, Wilts, valued at 500*l.* per annum; in 1810 he was presented to the rectory of Bourton-on-the Hill, in Gloucestershire, valued at 700*l.* per annum; and in the same year took the degree of D.C.L. He lived at Bourton very plainly and moderately, and from an early period devoted a great part of his property to the promoting of large establishments beneficial to the public, for which purpose he carefully abstained from the common practice of bestowing trifling eleemosynary alms, refusing, it is said, assistance even to the poorer members of his own family. But there was no ostentation in his princely gifts; many indeed were anonymous. He founded schools and almshouses in his own parish. He was a contributor to schools, colleges, and hospitals throughout the kingdom. On the Clergy Orphan School, at various times, he bestowed 13,000*l.*; and he contributed large sums for church purposes, particularly in his own county of Gloucester, and in Nova Scotia. He founded an hospital at Leamington which bears his name; and one for lunatics on Headington Hill, near Oxford. To King's College in London he presented anonymously several donations of 500*l.* each; but to Queen's College, Birmingham, the total amount of his contributions was upwards of 25,000*l.* This institution was commenced by Mr. Sands Cox as a school of medicine, and Dr. Warneford liberally afforded pecuniary assistance, thereby enabling him to expand the school into a college, which was ultimately patronised by royalty. When it was found desirable to add other departments of education, Dr. Warneford was again the chief contributor; and desirous that religious instruction should be afforded, he founded the college chapel, and furnished the means for ensuring permanent religious teaching. In 1844, in recognition of his wide-spread beneficence, the bishop of Gloucester conferred on him an honorary canonry in Gloucester Cathedral; and in 1849 a statue of him was erected in the Warneford Lunatic Asylum at Oxford, the expense being defrayed by public subscription. He died at Bourton on January 11, 1855, enjoying good health till within a few days of his death. He bequeathed 2000*l.* to the Christian Knowledge Society, and 2000*l.* to the Society for the Propagation of the Gospel, in addition to previous gifts.

WARNER, FERDINANDO, LL.D., a voluminous compiler and theological and miscellaneous writer of the last century, is said to have been born, where is not known, in 1703, and to have studied at Jesus College, Cambridge, but the latter fact is doubtful. Having taken holy orders, he became vicar of Ronde in Wiltshire, in 1730, and rector of St. Michael Queenhithe, London, in 1746, to which last preferment was added the rectory of Barnes in Surrey, in 1758. He died of gout, October 3, 1768. His degree of LL.D. he is supposed to have obtained from some Scotch university.

Of Dr. Warner's various publications the following are the most important:—'A System of Divinity and Morality, compiled from the works of the most eminent divines of the Church of England,' 5 vols., 12mo, 1750, and second edition, 4 vols., 8vo, 1756; 'An Illustration of the Book of Common Prayer,' &c., folio, 1754; 'The Ecclesiastical History of the Eighteenth Century,' 2 vols., folio, 1756-7; 'Memoirs of the Life of Sir Thomas More,' 8vo, 1758; 'The History of Ireland,' vol. i., 4to, 1763; 'The History of the Rebellion and Civil War in Ireland,' 4to, 1767. He was also the author of the scheme for the Middlesex Clerical Widows' and Orphans' Fund, in relation to which he published one pamphlet in 1753, and another in 1765. He left a son, the REV. JOHN WARNER, D.D., born in 1736, who was of Trinity College, Cambridge, and who, after having long preached at a chapel of his own in Long Acre, London, was presented to the united rectories of Hockliffe and Chalgrave in Bedfordshire, and subsequently to the rectory of Stourton in Wilts. He died in 1800. Dr. John Warner was an ardent republican, and expounded the principles of his political philosophy in a work which he called 'Metronariston,' which was his principal literary performance.

WARNER, RICHARD, was born in 1711, and was educated at Oxford. His residence was at Woodford-row, in Essex, and he is remembered as the author of the 'Plantæ Woodfordienses,' which was published in 1771. From early life he was much attached to the study of botany, and having a fortune at his command, he bestowed much pains in collecting and cultivating exotic plants; but he was also celebrated for his critical knowledge of Shakspere, and at one time contemplated publishing an edition of his works. He died on the 11th of April 1775. He possessed a valuable library, which he bequeathed to Wadham College, Oxford. He also left a stipend for the purpose of establishing a botanical lecture in the University of Oxford. He was a man of literary tastes and habits, and was rather a patron of those who cultivated botany than a great botanist himself. 'Additions to Warner's Plantæ Woodfordienses' were published by Mr. Forster in 1784. Miller dedicated a genus of plants to him under the name 'Warneria.' Warner also translated in conjunction with Colman and Thornton some of the comedies of Plautus. [THORNTON, BONNEL.]

WARNER, WILLIAM, a native of Oxfordshire, is supposed to have been born about 1558. He was a student at Oxford, but left the university without a degree, and going to London, became an attorney in the Common Pleas. He died suddenly, March 9, 1609, and was buried in the parish church of Amwell. He was the author of 'Albion's England,' an historical poem, or rather a collection of ballads, in thirteen books, in the Alexandrine stanza. This work, in his own time, was exceedingly popular, and was frequently reprinted in the course of the thirty years after 1586, when it was first published. Some of his contemporaries compared, or even preferred him, to Spenser. The general simplicity of the feeling and language, and the frequent indelicacy of the images, are alike instanced in the beautiful pastoral episode of 'Argentile and Curan,' which is given by Percy and Campbell, as well as in several other collections. The whole poem, reprinted, is in Chalmers' 'British Poets:' a distinction which it well deserved, although it was far from meriting the extravagant commendations of older times. Warner was also the author of 'Syrinx, a Seavenfold Historie,' a collection of prose stories, published in 1597; and he is supposed also by Warton and others to have been the writer of a translation of the 'Menæchmi' of Plautus, which first appeared in 1595, and was reprinted by Steevens in 1770, in his 'Six Old Plays, on which Shakspere founded.'

WARREN, THE RIGHT HONOURABLE SIR JOHN BORLASE, BART., G.C.B., was born in 1754, at the family-seat of Stapleford, in Nottinghamshire. Young Warren, when at Winchester School, ran off and joined a king's ship, upon which his friends procured him an appointment as a midshipman on board the Alderney sloop, commanded by Captain O'Hara; and in this capacity he served for some time in the North Sea. Returning to England, he placed himself as a pupil with the Rev. Thomas Martyn, the well-known botanical professor, at Taplow near Cambridge; and was soon after admitted as a gentleman commoner of Emmanuel College in that university. He took his degree of M.A. in 1776. Before this, in 1774, he was returned to parliament for the borough of Marlow, and in 1775 was created a baronet. Soon after he returned to sea, and serving with Lord Howe in America, as a lieutenant on board the Nonsuch, was, in 1779, made master and commander of the Helena sloop of war, and in 1781 received his commission as post-captain. He was re-elected for Marlow in 1780; and after the peace of 1783 he married the youngest daughter of General Sir John Clavering, K.B., by Lady Diana West, daughter of the Earl Delawar. On the breaking out of the war of 1793 he was appointed to the Flora frigate, and in this and other ships greatly distinguished himself as a vigilant and active commander. In 1794 he received the riband of the Bath, as a testimony of his majesty's high opinion of his services. In the summer of 1795 he acted as commodore of the division of ships which effected the debarkation at Quiberon Bay, intended to assist the royalists of La Vendée; and although that expedition proved eventually a failure, Warren was admitted on all hands to have well performed his part. In 1797 he removed into the Canada of 74 guns; and being soon after detached to the coast of Ireland, he had the good fortune to fall in with the French naval force intended for the invasion of that country, and to obtain over it a signal victory, capturing the whole squadron, consisting of a ship-of-the-line and three frigates, on the 11th of October 1798. For this important service he received a vote of thanks from both houses of parliament, and on the next promotion he was made a rear-admiral of the blue. Meanwhile at the general election of 1793 he had been returned to the House of Commons as one of the members for the town of Nottingham; and he was re-elected for the same place

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in 1802. After the peace of Amiens Sir J. B. Warren was made a privy-councillor, and sent out as ambassador extraordinary and minister plenipotentiary to St. Petersburg, where he conducted some important and delicate negociations with great ability. On the breaking out of the war with America in 1812, he commanded for a short time on that station; but this was his last service. He died at Greenwich, on the 27th of February 1822. Sir John Borlase Warren is understood to have been the author of 'A View of the Naval Force of Great Britain,' &c., published anonymously, in 8vo, in 1791.

WARREN, JOSEPH, was born at Roxbury, near Boston, Massachusetts, in 1740: he graduated at Harvard College in 1759; and after leaving college he studied medicine, and obtained, while yet young, an eminent position among the medical practitioners of Boston. From 1768 till the commencement of hostilities, he was a leading member of the secret committee, or caucus, which directed the movements of the citizens of Boston. He was engaged in the affair of Lexington; and when Hancock left Boston to take part in the Congress at Philadelphia, was chosen president of the provincial congress, and received the commission of major-general. Four days later the battle of Bunker's Hill was fought, and Warren, who had thrown himself into the lines to encourage the Provincials, was killed by a ball which struck his head at the moment of retreat (June 17, 1775). He fell in his thirty-fifth year. The moral and intellectual character of Warren stands high; he had displayed great ability as an agitator, but his premature death has left it uncertain whether he possessed in an equal degree the talents of the officer or statesman.

WARREN, SIR PETER, K.B., was born in Ireland in 1703, and was descended from a family long settled in that country. Having gone early to sea, he received his first command in 1727, and had distinguished himself in various parts of the world, both by his good conduct and his good fortune, when, in 1745, he was sent out with a small armament to surprise Louisbourg, the capital of Cape Breton. The town and the whole island surrendered on the 15th of June; and for this service Warren was immediately made a rear-admiral of the blue, and after his return home rear-admiral of the white. In the beginning of 1747 he was appointed second in command, under Anson, of a fleet sent out to intercept two French squadrons, the one bound for America, the other for the East Indies; when the former, whose object was the recovery of Louisbourg, was fallen in with, and effectually disabled. For his share in this affair Warren was rewarded with the Order of the Bath, and soon after made a vice-admiral of the white. The next year he was made vice-admiral of the red. Meanwhile, in the autumn of 1747, in the height of a popularity to which his private virtues contributed as well as his public services, he had been returned to Parliament for Westminster. A few years after this, in 1752, the general estimation in which he was held brought him a more singular compliment:—the inhabitants of the Ward of Billingsgate, in the city of London, having lost their alderman, insisted, despite his earnest remonstrances, and a present of 200*l*., upon electing Warren, who had recently been made free of the Goldsmiths' Company, to the vacant post; and eventually he was obliged to pay the fine of 500*l*. to avoid serving. Warren died, after a short illness, on the 29th of July 1752, while on a visit to his native country. He was buried in Westminster Abbey, where there is a monument to him by Roubiliac.

*WARREN, SAMUEL, was born in Denbighshire in 1807, the son of a Wesleyan minister, of the same name, who had some literary reputation. He at first studied medicine, but changing his purpose he entered himself as a student of the Inner Temple, and was called to the bar in 1837. Between 1830 and 1838 he contributed a series of tales to Blackwood's Magazine' under the title of 'Passages from the Diary of a late Physician,' which probably his early studies had given him some hints for. They were written with much power—occasionally with much exaggeration—and generally possessed the painful interest attending the development of crime or woe. They however attracted attention, were reprinted in a separate form, and have been republished since. To this succeeded 'Ten Thousand a Year,' also first commenced in Blackwood, in 1839, and then published as a separate work. It was a work of more ambitious aim than his previous sketches, and evinces considerable talent, but is greatly disfigured and the interest damaged by an obtrusive political one-sidedness running through the whole. A second novel, 'Now and Then,' has less of this fault, but is greatly inferior to its predecessor in general effect and power. On being called to the bar Mr. Warren soon distinguished himself as an able pleader, and he showed that in his literary labours he had not sunk those of his profession. In 1835 he had published a 'Popular and Practical Introduction to Law Studies,' a work of great value, which he subsequently rewrote and enlarged under the title of 'A Popular and Practical Introduction to Law Studies, and to every department of the Legal Profession, Civil, Criminal, and Ecclesiastical, with an Account of the State of the Law in Ireland and Scotland, and occasional Illustrations from American Law,' published in 1845. In 1837 he published 'Select Extracts from Blackstone's Commentaries, with a Glossary, Questions, and Notes,' and he afterwards published 'Blackstone's Commentaries abridged, with additions,' which attained a second edition in 1856. In 1840 he published a pamphlet on 'The Opium Question,' which ran through four editions within the year. In 1848 he published the 'Moral, Social, and Professional Duties of Attorneys and Solicitors.' In 1851 he was made a Queen's Counsel, and in the same year issued a pamphlet 'The Queen or the Pope, the Question considered in its political, legal, and religious aspects, in a letter to S. H. Walpole.' In 1852 he published 'A Manual of the Parliamentary Election Law of the United Kingdom of Great Britain and Ireland,' which was followed in 1853 by 'The Law and Practice of Election Committees, being the completion of a Manual of Parliamentary Election Law.' In 1854 he was elected recorder of Hull, in which capacity he has made some excellent charges to the Grand Juries, some of which have been published. In 1856 he was elected member of parliament for Midhurst, for which place he was again returned to the new parliament in 1857, but resigned his seat in February 1859, on being appointed by Lord Chelmsford a Master in Lunacy. In addition to the works above named he has written 'The Intellectual and Moral Improvement of the present Age,' of which a third edition was published in 1854; 'Labour, its Rights, Difficulties, Dignity, and Consolations,' 1856; he is also known to have been a frequent contributor to Blackwood's Magazine. In 1851, after the opening of the Great Industrial Exhibition, he published a work, we believe his only printed attempt at poetry, written in broken lines, unrhymed, called 'The Lily and the Bee.'

WARTON, JOSEPH, D.D., was the eldest son of the Rev. Thomas Warton, professor of poetry in the University of Oxford, and afterwards vicar of Basingstoke, Hampshire, and Cobham, Surrey; and of Elizabeth, daughter of the Rev. Joseph Richardson, rector of Dunsford, Surrey. He was born at Dunsford, in the house of his maternal grandfather, in 1722; was educated, till he reached his fourteenth year, principally at home by his father; was then admitted on the foundation of Winchester College, whence he went to Oriel College, Oxford, in 1740. Having taken his degree of B.A. in 1744, he was ordained to the curacy of his father's vicarage of Basingstoke; and here he officiated till he removed, in February 1746, on the death of his father, to Chelsea, where he was curate for about a year. After this he held for a few months the curacy of Chawton and Droxford in Hampshire, and then returned to Basingstoke. In 1748 he was presented by the Duke of Bolton to the rectory of Winslade, in the neighbourhood of Basingstoke; upon which, although the living was but a poor one, he immediately married Miss Damon, to whom he had been for some time attached.

One of Warton's schoolfellows at Winchester was Collins, afterwards the celebrated poet; and they two and another boy had in those early days been poetical contributors to the 'Gentleman's Magazine.' Warton's next printed composition appears to have been his ode entitled 'Superstition,' which he sent from Chelsea to Dodsley's 'Museum,' in April 1746. The same year he published a volume of Odes and other poems, in the same month, it is said, in which his friend Collins printed his 'Odes, Descriptive, and Allegorical.' In this or the next year also, he joined his brother Thomas in publishing by subscription a volume of his father's poems. In 1749 appeared his 'Ode to Mr. West' (Gilbert West, the translator of Pindar.)

In 1751 Warton accepted the invitation of his patron the Duke of Bolton to accompany him on a tour to the south of France, with the understanding that he should be in readiness, immediately on the death of the duchess, then in a confirmed dropsy, to marry his grace to his mistress, Miss Lavinia Fenton, the actress. This engagement appears to have been thoughtlessly made by Warton, who, after all, left the duke before the duchess died, and when he, upon that event, solicited permission to return, learned to his mortification that the marriage had been performed by another clergyman. After his return to England, Warton published an edition of Virgil, accompanied with a new verse translation of the 'Eclogues' and 'Georgics' by himself, and one of the 'Æneid' by Christopher Pitt, and illustrated by numerous notes and dissertations. The translation was intended to be an improvement upon that of Dryden, but its greater correctness is obtained at a considerable sacrifice of ease and spirit. The work, which appeared in 1753, brought Warton great reputation at the time; and is stated to have been the ground upon which he was honoured by the University of Oxford with a diploma of M.A. in 1759.

Among the most popular of Warton's literary performances are some papers on critical subjects, which he contributed to Dr. Hawkesworth's periodical publication, the 'Adventurer,' in 1753. In 1754 he sent some of his early poetical productions to Dodsley's Collections, then in course of publication. That year he was instituted to the living of Tunworth, on the presentation of the Jervoise family; in 1755 he was elected second master of Winchester school; and in 1756 his friend Sir George Lyttelton, on being made a peer, nominated him one of his chaplains. He now published in 1756 the first volume, in 8vo, of the work by which he is principally known, his 'Essay on the Writings and Genius of Pope.' It appeared without his name, but his authorship of it seems to have been generally known from the first. This is the work in which the principles of what has been called the Warton school of poetical criticism will be found to be most systematically expounded; although the same mode of thinking is to be detected in all the critical writings of the two brothers. Although the author was far from disputing the great merit of Pope in his own walk of poetry, and only contended that his was not the

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highest kind of poetry, the book gave great offence to the generality of Pope's admirers; and its reception on the whole does not appear to have been encouraging. Its conclusion, in a second volume, did not appear till 1782. It has however since made its way in public favour, and is now admitted, even by many who do not go all the length of the author's distinction between what he called the poetry of fancy and the poetry of reason, and of his exaltation of the former over the latter, to have at least called attention to some important views in regard to this matter which had been too much forgotten, and in that way to have had a decidedly favourable effect upon our poetical literature.

In 1766 Warton became head master of Winchester school, upon which occasion he visited Oxford, and took his degrees of Bachelor and Doctor of Divinity. In 1772 he lost his wife; but in about a year married Miss Nicholas, daughter of Robert Nicholas, Esq. In 1782 his friend Dr. Lowth, then bishop of London, gave him a prebend of St. Paul's, and the living of Thorley, in Hertfordshire, which he afterwards exchanged for Wickham. In 1788, through Lord Shannon, he obtained a prebend in Winchester cathedral, and, through Lord Malmesbury, the rectory of Easton, which he was soon after permitted to exchange for Clapham. In 1793 he resigned the mastership of Winchester school. After this he undertook an edition of Pope's works with notes, which he completed in 9 volumes, 8vo, in 1797. It was followed by the commencement of a similar edition of Dryden, of which he lived only to publish two volumes. He died 23rd of February 1800, leaving a son and three daughters, the youngest by his second wife, who survived till 1806. A Biographical Memoir of Dr. Joseph Warton, with a selection from his poetry and literary correspondence, was published in 1806 by the Rev. John Wooll, master of the school of Midhurst in Sussex. The poetry of Joseph Warton has little merit beyond that of an agreeable vein of common-place fancy, and some elegance and tunefulness of expression.

WARTON, THOMAS, was the younger brother of Dr. Joseph Warton, and was born at Basingstoke, in 1728. Like his brother, he was mostly educated at home by his father, till he was admitted a commoner of Trinity College, Oxford, in March 1743. He was soon after elected a scholar, took his degree of M.A. in 1750, succeeded to a fellowship in 1751, and spent the rest of his life in his college, employing his time partly as a tutor, partly in literary occupations.

The first of his compositions that were printed were a song and a prize essay, which he communicated in 1745 to Dodsley's 'Museum.' Soon after he published by itself his poem entitled 'The Pleasures of Melancholy.' The first production however that brought him into much notice was his 'Triumph of Isis,' published in 1749, in reply to Mason's poem of 'Isis,' which was a satire upon the loyalty of Oxford. In 1750 he contributed a few pieces to 'The Student, or Oxford and Cambridge Miscellany,' amongst which was his 'Progress of Discontent,' one of the happiest of his humorous effusions. The next year he published his satire entitled 'Newmarket,' and some other pieces in verse. In 1753 he edited, without putting his name to it, a small volume, which appeared in Edinburgh, with the title of 'The Union, or select Scots and English Poems,' among which were several of his own, some previously published, some new. In 1754 he published, in an 8vo volume, his 'Observations on the Faerie Queene of Spenser,' a work which at once established his reputation both for true poetical taste and for extensive and varied learning. It was extended to two volumes in a second edition, which appeared in 1762.

In 1757 Warton was elected professor of poetry; and in the course of the lectures which he delivered while he held that office he introduced his translations of pieces in the Greek Anthology now printed among his collected poems, and also his Dissertation on the Bucolic Poetry of the Greeks, which he afterwards prefixed, in Latin, to his splendid edition of Theocritus, published, in 2 vols. 4to, in 1770. In 1758 he published, in 4to, a tract now become rare, entitled 'Inscriptionum Romanarum Metricarum Delectus,' a selection of Roman epigrams or inscriptions, with the addition of some modern ones, among which are a few of his own. In this and the following year also he contributed several papers to his friend Dr. Johnson's periodical publication, 'The Idler.' In 1760 he published anonymously, in 12mo, 'A Description of the City, College, and Cathedral of Winchester.' This was followed the same year by a piece of drollery, entitled 'A Companion to the Guide, and a Guide to the Companion, being a complete supplement to all the Accounts of Oxford hitherto published,' which presently went through three editions. Soon after this he wrote for the 'Biographia Britannica' the life of Sir Thomas Pope, which he republished by itself, in 8vo, in 1772, and again in 1780, with considerable alterations and additions. In 1761 he produced, in an 8vo volume, his 'Life and Literary Remains of Dr. [Ralph] Bathurst' (celebrated for his Latin poetry). His next separate publication was the 'jeu d'esprit' entitled 'The Oxford Sausage, or Select Pieces written by the most celebrated Wits of the University of Oxford,' which came out anonymously in 1764. From this date he appears to have printed nothing till 1766, when he superintended an edition from the Clarendon press of the Greek Anthology of Constantinus Cephalas, to which he prefixed a learned preface.

He took his degree of B.D. in 1767, and in 1771 he was instituted to the small living of Kiddington in Oxfordshire, on the presentation of the Earl of Lichfield, then chancellor of the university. This, and the donative of Hill Farrance in Somersetshire, to which he was presented by his college in 1782, were Warton's only ecclesiastical preferments, although, as has been remarked, the number of persons of rank to whom he had been tutor (among them the son of Lord North) might have fairly led him to expect a much larger share of patronage. He would no doubt have obtained something more if he had cared very much about it; but, besides that his modest and unambitious nature kept him from asking, he had no taste either for theological studies or professional duties. It is related that in preaching he used to confine himself mostly to two sermons, one of which was an old one of his father's—the other a printed one, here and there curiously abridged with the pen.

In 1774 he published the first volume, in 4to, of his great work, 'The History of English Poetry.' A second volume appeared in 1778, and a third in 1781. Into this elaborate performance Warton poured the accumulated stores of a lifetime of reading and reflection; and the survey he has given us of his subject is accordingly both eminently comprehensive in its scope and rich and varied in its details. The work is indeed too discursive and too much encumbered by minute learning to have anything of the character of a classical composition; but it is a repository of information respecting our early national literature unapproached in extent and abundance by any other single work of the same kind in the language. Warton's just taste and true poetic feeling give at the same time a sunshine to his pages which raises the book far above a mere compilation. It remains however unfinished: of the fourth volume only about ten sheets were found to be printed at his death, bringing down the history very little beyond the commencement of the reign of Elizabeth. There have been two recent editions of it in 8vo, with the addition of much new matter in the form of annotation, but without any continuation of the narrative: one in 4 vols., by Mr. Richard Price, London, 1824; the other in 3 vols., forming a reprint of Mr. Price's edition, with additional notes, which was brought out under the care of Mr. Richard Taylor in 1840.

Warton made a collection of those of his poems which he thought worthy of preservation, and published it in 1777; and other editions followed in 1778, 1779, and 1789. He was made poet-laureate on the death of William Whitehead; and the same year he was elected Camden Professor of History at Oxford, on the resignation of Dr. William Scott (the late Lord Stowell). In 1785 also he published an edition of Milton's Juvenile or Minor Poems, copiously illustrated with learned and curious notes, of which a re-impression, prepared before his death, appeared in 1791. He died suddenly, on the 21st of May 1790. A Life of Warton was prefixed to a new edition of his Poems, by Mr. Mant, in 1802.

Thomas Warton, having produced no poetical performance of any considerable length, can only be reckoned as one of our minor poets; but among these he occupies a high place—not in the first rank, with Collins and Gray, but perhaps in that next to them. His poetry, without including his Pindaric odes (which, although they are also superior to many, may be dispensed with in the estimate of his claims), embraces three very distinct departments—the descriptive, the romantic, and the humorous; and in each of these kinds of writing he has shown much more than mere taste and imitative power. He had at least both the ear and eye, if not much of the "fine frenzy" of a poet, and wrote always from genuine although not perhaps the most passionate impulses. There are not many things of the kind in the language, except in Prior and Swift, better than his 'Progress of Discontent;' his lines 'To the First of April,' without the same richness of glow, have much of the picturesqueness, as well as true national feeling, of Milton's 'L'Allegro' and 'Il Penseroso;' and his tale, or ode, as he calls it, entitled 'The Crusade,' is perhaps superior to any preceding attempt to re-awaken the echoes of our ancient romantic minstrelsy.

WARWICK, GUY, EARL OF. Several of our mediæval chroniclers speak of this famous personage as having without doubt actually existed: Henry Knighton, for instance, who wrote about the end of the 14th century, gives a full abstract of his story in his 'Chronica de Eventibus Angliæ' (printed in Twysden's 'Scriptores Decem,' pp. 2311-2743); and even in modern times several writers have been inclined to hold that his exploits had probably a basis of reality. Dugdale does not admit him into his Baronage; but in his 'Warwickshire,' although he acknowledges that the monks have sounded out his praises too hyperbolically, he considers his story to be not wholly legendary or apocryphal, and even takes pains to fix the date of one of his achievements—his combat with the Danish champion, "Colbrand, the giant, that same mighty man," as he is called in 'King John,' by Shakspere, who has also another allusion to the same matter in his 'Henry VIII.' (act. v., sc. 3), to the year 926, when Guy, as he conceives, was in the sixty-seventh year of his age. Much more recently, Mr. George Ellis (in his 'Specimens of Early English Metrical Romances') has suggested that possibly Egil, an Icelandic warrior, who contributed very materially to the important victory gained by the Saxon king Athelstan over the Danes and their allies at Brunanburgh, "becoming the hero of one of the many odes composed on the occasion of that much celebrated battle, may have been transformed by some Norman monk into the pious and amorous Guy of Warwick." "This," observes Mr. Price, the late editor of Warton's 'History of

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English Poetry' (ii. 2), "at best is but conjecture, nor can it be considered a very happy one. . . . . . . The initial letters in Guy, Guyon, and Guido are the representatives of the Teutonic W, and clearly point to some cognomen beginning with the Saxon *Wig* (bellum)."

Guy in fact must be considered as a personage belonging not to history, but to fable and romance. Camden was perhaps one of the first inquirers among us, if not the very first, who ventured to intimate so much, when in giving an account of the earls of Warwick in his 'Britannia' (Warwickshire) he wrote (as Bishop Gibson has translated the passage), "To pass by Guar, and Morindus, and Guy, the echo of England [the Latin is, Angliæ tympanum, meaning rather the drum of England, that is, the most resounding of English names], with many more of that stamp, which the fruitful wits of those times brought forth at one birth." Even as a hero of romance, Guy, though evidently referrable to an early Anglo-Norman origin, can scarcely be traced with certainty to a more remote date than the earlier part of the 14th century. "Guy of Warwick," Ritson observes, "is mentioned by no English historian before Robert of Brunne, or Peter de Langetoft, about 1340." Among the "romances of price" enumerated by Chaucer in his 'Rime of Sir Thopas,' in the 'Canterbury Tales,' are mentioned those of "Bevis and Sir Guy" (line 13,827). Bishop Percy, in his 'Essay on the Ancient Metrical Romances,' in the third volume of his 'Reliques of Ancient English Poetry,' remarks (p. 33) that "the Romance of Sir Guy was written before that of Bevis, being quoted in it." In this place Percy gives an account of various manuscripts of the romance of Sir Guy, and also of some other old romances connected with the same story. See also the fourth appendix to Sir Walter Scott's edition of 'Sir Tristrem.' Percy (vol. iii., pp. 100-117) has published two old English poems, 'The Legend of Sir Guy,' and 'Guy and Amarant.' Some extracts from the romance of Sir Guy are given by Warton, 'Hist. of Eng. Poet.,' ii. 1-7 (edit. of 1824). See also vol. i., pp. xxxix., ccxliv., 91-93, 146, 147, 149; ii. 44; iii. 2, 425. An account of the romance of Guy of Warwick, with copious extracts, is given in Ellis's 'Metrical Romances,' vol. ii., pp. 3-94 (the ed. in Bohn's 'Antiquarian Library,' pp. 188-238). For a compendious summery of the hero's exploits, the reader may turn to the 'Legend' printed by Percy, or to the 12th and 13th songs of Drayton's 'Polyolbion.' The modernised prose abridgment of the story of Sir Guy used to be a common stall pamphlet. The original metrical work, under the title of 'The Book of the most victorious Prince, Guy, Earl of Warwick,' was, according to Ritson, printed in 4to by William Copland before 1567, and again by John Cawood before 1571: of the earlier impressions there is an imperfect copy in Garrick's collection at the British Museum, and there was a perfect one in the Roxburgh Library, which was purchased by Mr. Heber for 43*l*., and at the dispersion of his library sold for 25*l*. There is also a French romance of Sir Guy, which was printed in 1525; but whether earlier or later than the English may perhaps be doubted, although Mr. Ellis has said that the work which he has abridged "was written, in French at least, as early as the 13th century, and translated in the beginning of the 14th; so that Mr. Warton is evidently mistaken in supposing that it was partly copied from the 'Gesta Romanorum' (cap. 172), which, by his own admission, was composed at a much later date."

WARWICK, EARLS OF. The first historical earl of Warwick was Henry de Newburgh, a younger son of Roger de Bellomont, Earl of Mellent in Normandy: he was so created by the Conqueror, and died in 1123. In this family the honour remained till Thomas de Newburgh, dying in 1242, without issue, left Margery, his half-sister, his heir; and she marrying first John Mareschall, of the family of the Earls of Pembroke, and, after his death, John de Plessets, each of these her husbands took successively the title of Earl of Warwick. She had however no issue by either; and her second husband having died in 1263, and she herself soon afterwards, the earldom was inherited by William Maudnit, or Malduit (in Latin, Male-doctus), who was her first cousin, being son of her aunt Alice (half-sister of her father) and of William Mauduit, baron of Hanslap. On his death, without issue, in 1267, he was succeeded in the earldom by William de Beauchamp, baron of Elmley, who was his nephew, being the son of his sister Isabel de Mauduit and her husband William de Beauchamp. The Beauchamps continued earls of Warwick till the death, without issue, of Anne, countess of Warwick, in 1449, upon which Richard Nevil, eldest son of Richard, earl of Salisbury, having married Anne de Beauchamp, aunt of the late countess, was created Earl of Warwick the same year: he succeeded to the earldom of Salisbury in 1460, and was killed at the battle of Barnet in 1471, when, an act of attainder having taken place, his honours were forfeited, and George Plantagenet, duke of Clarence, brother of King Edward IV., having married Isabel Nevil, his eldest daughter, was created Earl of Warwick and Salisbury in 1472. Clarence was put to death and attainted in 1478; but his son Edward Plantagenet bore the title of Earl of Warwick till he also met with a similar fate in 1499. From this time there was no earl of Warwick till the honour was conferred by Edward VI., in 1547, upon John Dudley, Viscount L'Isle, who was maternally descended from Margaret Beauchamp, daughter of Richard de Beauchamp, twelfth earl. Dudley (afterwards created Duke of Northumberland) was attainted and beheaded in 1553; but his second son, Ambrose Dudley, after being restored in blood, was created Earl of Warwick by Queen Elizabeth in 1562, and retained the title till his death, without issue, in 1589. After this the earldom remained extinct till 1618, when it was revived and conferred by James I. upon Robert Rich, third Baron Rich of Leeze; and it was retained (from 1673 in conjunction with the earldom of Holland) by this family till the death of Edward Rich, earl of Warwick and Holland, without male issue, in 1759. Upon this event the earldom of Warwick was conferred upon Francis Greville, first Earl Brooke, whose ancestor, Sir Fulke Greville, early in the 16th century, married Elizabeth Willoughby, granddaughter and heiress of Lord Willoughby de Broke and his wife Elizabeth Beauchamp, who was descended from Walter de Beauchamp, baron of Alcester and Towyck, third son of Isabel de Mauduit and William de Beauchamp, and brother of William de Beauchamp, who became Earl of Warwick in 1267. In this family the titles of Earl Brooke and Earl of Warwick still remain, the latter, contrary to what is usual, being the one commonly used, although the former, conferred in 1746, is by a few years of earlier date.

WARWICK, RICHARD DE BEAUCHAMP, EARL OF, K.G., was the son of Thomas, eleventh earl, and of Margaret, daughter of William, Lord Ferrers of Groby, and was the first of his family who greatly distinguished himself in the service of the state. He succeeded to the title upon the death of his father in 1401. In 1417 he was created Earl of Aumerle for life. In 1425, having been sent over to France with a reinforcement of 6000 men, he was left by the Duke of Bedford to act as regent of that kingdom during his own absence in England. While holding this post he carried on the war with great success, making himself master in the course of the next two years of some of the strongest places in the province of Maine. On the return of the Duke of Bedford to France, in February 1428, Warwick was called home by the English council and appointed governor to the king, Henry VI., now in his seventh year, and hitherto brought up under the care of Dame Alice Botiller. He continued to perform the duties of this honourable office, which seems to have been no sinecure, till 1437, when, on the recall of the Duke of York from the regency of France, Warwick was sent over as his successor; but this his second administration of the affairs of that kingdom was not distinguished by any remarkable event, or by any at least in which he was personally engaged. He fell sick before he had held his appointment quite two years, and died at the castle of Rouen on the 30th of April 1439. In October following his body was brought over to England, and interred at Warwick. This Earl of Warwick, who was styled the Good, left by his second wife, Isabel, daughter of Thomas Despenser, earl of Gloucester, a son, Henry, and a daughter, Anne, who married Richard, eldest son of Richard Nevil, earl of Salisbury, created earl of Warwick in 1449.

WARWICK, HENRY DE BEAUCHAMP, EARL AND DUKE OF, K.G., was the son of Richard, twelfth earl, whom he succeeded in the title in 1439. It is said that his estate was kept out of his possession by the king, Henry VI., for two years after his father's death; but Henry afterwards, by way of making up for this injustice, on the 2nd of April 1444, nominated him premier earl of England, with the privilege of wearing a gold coronet, and on the 5th of the same month raised him to the dignity of Duke of Warwick. The next year he made him King of the islands of Wight, Jersey, and Guernsey, crowning him with his own hand. Beauchamp however did not live long to enjoy these extraordinary honours; he died on the 11th of June, the same year, when his dukedom became extinct, and the earldom of Warwick fell to his daughter Anne de Beauchamp, his only child by his wife Cicely, daughter of Richard Nevil, earl of Salisbury, the sister of his sister's husband. Anne, countess of Warwick, died at six years of age, in 1449.

WARWICK, RICHARD NEVIL, EARL OF, K.G., was the eldest son of Richard Nevil, earl of Salisbury, and was probably born about the beginning of the reign of Henry VI., or soon after 1420. His mother was Alice, daughter and heiress of Thomas Montacute, earl of Salisbury; and it was in consequence of his marriage with this lady that Richard Nevil, himself a younger son of Ralph, earl of Westmorland, was created earl of Salisbury in 1422. His son, the subject of the present notice, in his father's lifetime married Anne, daughter of Richard de Beauchamp, earl of Warwick, who, upon the death of her niece Anne, infant daughter of Henry, duke of Warwick, in 1449 came into possession of the great estates of the Warwick family. Upon this, the Lord Richard Nevil, as he was then styled, was created Earl of Warwick, the dignity to descend to the heirs of his wife, "with all pre-eminences that any of their ancestors before the creation of Henry, duke of Warwick, used." His two uncles William and Edward Nevil, younger brothers of his father, were at the same time Barons Fauconberg and Abergavenny, having acquired these dignities by marriage; and another of his uncles, George Nevil, was Baron Latimer, an honour which had also come into the family by marriage a generation or two before. But the highest and most important of Nevil's alliances was that which connected him with Richard, duke of York, whose wife was Cecily, daughter of Warwick's grandfather, Ralph, earl of Westmorland, and who, as representative of Lionel, earl of Clarence, third son of Edward III., was the undoubted lineal heir to the throne, now occupied by the house of Lancaster, descended from King Edward's fourth son, John of Gaunt. In this way the Earl of Warwick and King Edward IV. (son of Richard, duke of York), were first cousins.

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It is important to keep in view this strong natural or family position of the great Earl of Warwick as to a material extent accounting for the vast power which he came to exercise in the state. The Nevils were at this time perhaps the most extensively connected family that has ever existed among the nobility of England. Besides the Nevils of Raby, from whom the Earls of Westmorland were sprung, there were several other baronies held by other branches of the same stock, dating also from the first reigns after the Conquest. The Talbots, earls of Shrewsbury, were also descended from a Thomas Nevil, brother of Ralph, earl of Westmorland, and from him had inherited the barony of Furnival, which he had acquired by marriage, after the fashion of so many of his family.

His extended connections and immense possessions were joined in Warwick to the most distinguished personal qualities: intrepidity, decision, and all the military virtues, eloquence and general talent, an affability and frankness of bearing that captivated equally all classes, a boundless hospitality and magnificence that enthroned him in the universal heart of the commons. Wherever he resided, we are told, he kept open house. It is affirmed that the number of people daily fed at his various mansions, when he was at the height of his prosperity, was not less than thirty thousand. "When he came to London," says Stow, in his 'Chronicle,' "he held such an house that six oxen were eaten at a breakfast, and every tavern was full of his meat; for who that had any acquaintance in that house he should have had as much sodden and roast as he might carry upon a long dagger."

The history of this mighty peer is that of the whole of the contest between the two houses of York and Lancaster from the first armed rising against Henry VI. to the final establishment of Edward IV. on the throne, by the overthrow of the Lancastrian forces in the fight of Barnet. Here we can only briefly note the more important events that marked his career.

He is first mentioned as accompanying his father, the Earl of Salisbury, upon a hostile incursion across the Scottish marches, which Salisbury conducted in 1448 in conjunction with the Earl of Northumberland. The Lord Richard Nevil, as he was then called, greatly distinguished himself by his bravery on this expedition. When the Duke of York took up arms in 1455, he was joined both by Warwick and Salisbury; and the battle of St. Albans, fought on the 22nd of May, was mainly won by the impetuous valour of Warwick. Immediately after this, while the office of chancellor was bestowed by the parliament upon Salisbury, Warwick was rewarded with the government of Calais, then and for a long time after the most important military charge in Christendom. To this was added two or three years subsequently by Henry, who perhaps wished to attach to himself so able and powerful a subject, the custody of the sea, or command of the fleet, for five years. It was in virtue of the latter appointment that, on the 29th of May 1458, he set out from Calais with five large and seven small vessels, and attacking a fleet of twenty-eight sail belonging to the free town of Lübeck, captured six of them after a contest which lasted six hours. When the Yorkists made their next attempt in the summer of 1459, Warwick came over from Calais with a large body of veterans, with which he joined his father at Ludlow, a day or two after Salisbury's victory over Lord Audley at Bloreheath in Staffordshire, on the 23rd of September. On the discomfiture of the Yorkists at Ludiford, a few weeks after, through the treachery of Sir Andrew Trollop, who deserted to the royal army, Warwick returned to Calais: he was superseded in that government by the Duke of Somerset, and in his command of the fleet by the Duke of Exeter; but when Somerset attempted to enter the harbour of Calais, he was fired upon from the batteries and compelled to retire. In the beginning of June following, Warwick again landed in Kent with a force of fifteen hundred men; before he reached London, according to some accounts, nearly forty thousand of his countrymen had flocked to his banner; the capital, from which King Henry had fled, received him with all welcome; the battle of Northampton followed, on the 10th of July, at which Henry fell into the hands of the Yorkists. The next remarkable events in this fluctuating struggle were the battle of Wakefield, in Yorkshire, fought on the 30th of December, where the Duke of York was defeated by Queen Margaret, and lost his life, and where the Earl of Salisbury was also taken, and beheaded next day at Pontefract; and the queen's second victory over the Yorkists, commanded in this instance by Warwick, at Bernard's Heath, near St. Alban's, on the 17th of February 1461, which restored Henry to liberty. But the junction, immediately after this, of the forces of Warwick and the young Edward, earl of March, now Duke of York, compelled the royal army to retire to the north. Edward, accompanied by Warwick, entered London in triumph; on the 4th of March he was proclaimed king, by the title of Edward IV.; and on the 29th the defeat of the Lancastrian army at Towton in Yorkshire secured the throne to King Edward. On this occasion the main body of the Yorkist army was commanded by the Earl of Warwick; who also, during the next two or three years, while the contest still lingered, performed various important military services to his new prince. In the winter of 1462-1463 he reduced the three strong fortresses of Bamborough, Alnwick, and Dunstanburgh; and it was to him also that the castle of Bamborough capitulated a second time, in May 1464, after it had been made over to the Lancastrians by the defection of the governor, Sir Ralph Grey. Finally, it was Warwick by whom the unfortunate Henry was conducted to the Tower, in June 1465, after his capture at Waddington Hall in Yorkshire, about fourteen months after the final defeat of the Lancastrians at Hexham by Warwick's brother, Lord Montague.

The Nevils were now in a manner the rulers of the king and kingdom. Warwick himself, besides his government of Calais, held the office of chamberlain and the wardenship of the West Marches; his next brother, Lord Montague, was warden of the East Marches, and had obtained the extensive estates of the Percies, with the title of Earl of Northumberland; his youngest brother, George, was lord high chancellor and Archbishop of York. But circumstances soon arose to alienate Edward from partisans to whom he was too deeply indebted for the two parties to continue friends in their relative positions. The king's marriage, which took place in 1464; the jealousy of the queen's relations, the Wydvilles; the marriage of the king's sister, the Princess Margaret, with the Duke of Burgundy, brought about in 1468, in opposition to the advice of Warwick; the seductions of the French king Louis XI.; the arts of Lancastrian emissaries; and, according to one account, an attempt made by Edward in the earl's own house, to violate the chastity of his niece or daughter—are supposed to have been the principal causes that contributed to sever the king from the Nevils; but the story is too complicated, and, in many parts, obscure, to admit of being detailed or investigated to any purpose, in so rapid a summary as this. We may merely remark that Dr. Lingard appears to have shown that the common account which makes Warwick to have been in France negociating on the part of the king a marriage with Bona of Savoy, sister to the French queen, at the time when Edward clandestinely married Elizabeth Wydville, cannot be true. (See his 'Hist. of Eng.,' v. 190, note, edition of 1837.) The first open intimation of the loss by the Nevils of the royal favour was given in June 1467, by the king commanding the Archbishop of York to deliver up the great seal. After this there was a formal reconciliation, and the next year, Warwick, who had retired, with a clouded countenance, to his castle of Middleham in Yorkshire, appeared again at court. But the hollow compact did not last long. In July 1468, Edward's next brother, George, duke of Clarence, gave great offence to his majesty by marrying Isabella, the eldest of the two daughters of the Earl of Warwick. Immediately after this there broke out in Yorkshire an insurrection of the peasantry, which, being joined by two near connections of Warwick's, the sons of the Lords Latimer and Fitzhugh, speedily became converted into an avowed attempt to drive the Wydvilles from the management of affairs. The royalists were routed with great slaughter at Edgecote, on the 26th of July; and a few days after, Edward was taken prisoner by Warwick and Clarence at Olney. The king was detained in confinement at Middleham, under the care of the Archbishop of York, for two or three months, during which Warwick twice defeated bodies of the Lancastrians who had risen in the north, counting upon his support of the cause of King Henry. While Edward was in his hands, also, the earl obtained from him a grant of the office of justiciary of South Wales, and of all the other dignities held by the late Earl of Pembroke, who had been beheaded after the battle of Edgecote. Contradictory accounts are given of the manner in which the king recovered his liberty; but he was at large again before the end of the year, and apparently with the consent of Warwick. A new rupture, followed by another seeming reconciliation, took place in February, 1470. But in all these movements both parties were probably only attempting to gain time and opportunity to destroy one another. In the beginning of March an insurrection broke out in Lincolnshire, which soon very clearly appeared to have been instigated by Warwick and Clarence; but before they could join the insurgents, who were headed by Sir Robert Wells, the son of Lord Wells, the latter were defeated by the king's troops, on the 12th of March, at Erpingham in Rutlandshire. Upon this Warwick and Clarence fled first to the north; whence, pursued by the king, they returned to Exeter, and embarked for Calais; but here, to their astonishment, the guns of the batteries were turned upon them by the deputy, a Gascon named Vauclerc, to whom Warwick had entrusted the keeping of the place. On this they made for Harfleur, and were there received with distinguished honours by the Admiral of France. Shortly after this, on the 15th of July, Warwick met Henry's queen, Margaret, at Amboise, and there the two solemnly agreed to forget the past, and to unite their interests and efforts for the future, sealing their compact by the marriage of Margaret's son, Prince Edward, to Warwick's second daughter, Anne. A force was now raised for the invasion of England; Warwick landed at its head, at Plymouth, on the 13th of September, and immediately proclaimed Henry VI.; Edward, who was in Yorkshire, fled to the town of Lynn, and there taking ship, on the 3rd of October, made his escape to Alkmaar in Holland. On the 6th Warwick and Clarence entered London in triumph, and taking Henry from the Tower, conducted him with the crown on his head to the cathedral of St. Paul's. Warwick was now formally restored by parliament to his offices of chamberlain of England and captain of Calais, with the addition of that of lord high admiral; his brother, the Archbishop of York, was again made chancellor; his other brother, now Marquis of Montague, for which title he had a few months before been forced to exchange that of Earl of Northumberland with the estates of the Percies, was restored to the wardenship of the East Marches. But all this lasted only a few months. On the

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14th of March, 1471, Edward, secretly assisted by his brother-in-law the Duke of Burgundy, landed at Ravenspur, in Yorkshire. First Clarence was won over, and then the Archbishop of York. On the 14th of April the two armies met at Barnet; and there the Lancastrians were defeated; and Warwick, their commander, and his brother, Montague, slain. Their bodies were afterwards exposed for three days in St. Paul's, and then interred in the abbey of Bisham, in Berkshire.

By his wife, Anne de Beauchamp, who survived him many years, and was after his death reduced to great poverty, till she was restored to her estates by act of parliament after the accession of Henry VII., the Earl of Warwick left only the two daughters already mentioned. The eldest, Isabella, who died in 1477, had by her husband, the Duke of Clarence, who was put to death in 1478, a son Edward, who was styled Earl of Warwick, and was beheaded on Tower Hill in 1499; and a daughter Margaret, who was created Countess of Salisbury in 1513, and was also executed on Tower Hill, at the age of seventy, in 1541. By her husband, Sir Reginald Pole, knight, she was the mother of the celebrated Cardinal Pole, and of three other sons and a daughter. Warwick's second daughter, Anne, whose first husband, Edward, Prince of Wales, was murdered in 1471, after the battle of Tewkesbury, was married the next year to the Duke of Gloucester, afterwards Richard III., and died in 1485. By Richard she had one son, Edward, who was born in 1473, and died in 1484.

WARWICK, JOHN DUDLEY, EARL OF, and DUKE OF NORTHUMBERLAND, K.G., was the eldest son of Edmund Dudley, Esq., a grandson of the Lord Dudley, and infamous as the instrument, along with Empson, of the extortions of Henry VII., for his share in which he was beheaded on Tower Hill, 18th August 1510. His mother was Elizabeth Grey, daughter of Edward Viscount L'Isle (his father's second wife); and he was born in the year 1502. The attainder of Edmund Dudley was reversed the year after his execution; and his widow having in 1523 married Arthur Plantagenet, a natural son of Edward IV., her son was brought to court, where he attached himself to the suite of the reigning favourite, Charles Brandon, Duke of Suffolk. This same year he received the honour of knighthood for the gallantry he had shown while attending the duke on his expedition to France. After this he successively enjoyed the patronage of Wolsey and Cromwell, the former of whom gave him, in 1535, the office of master of the armoury of the Tower, and by the interest of the latter of whom, when Anne of Cleves was brought over, he was appointed master of the horse to the new queen. The fall of Cromwell, in 1540, did not deprive Sir John Dudley of the king's favour; as may sufficiently appear by his being raised in 1542 to the peerage by the title of Viscount L'Isle (which had been enjoyed by his mother's second husband, recently deceased), and by his being soon after elected a Knight of the Garter. In 1543 he was made lord high admiral for life. The same year, having being principally instrumental in the capture of Boulogne, he was appointed to the government of that place as the king's lieutenant; and in 1546 he received a patent constituting him commander of all the king's forces at sea for the war against France. Finally, the Viscount L'Isle was one of the sixteen persons nominated by Henry in his will as his executors for carrying on the government during the minority of his successor.

For some time Dudley went, to all appearance cordially enough, along with the majority of the council of government, or rather with the whole of that body after Southampton was turned out, in supporting the authority of the Earl of Hertford, now become Duke of Somerset and Protector of the Realm. It had been originally intended to make him Earl of Coventry; but on the 17th of February 1547, he was created Earl of Warwick, his pretension to which ancient dignity consisted in his mother having been the daughter of John Talbot, the first Viscount L'Isle, whose mother was Margaret Beauchamp, a daughter by his first wife, of Richard Beauchamp, Earl of Warwick, who died in 1439. Before the end of the year also he exchanged his post of high admiral (which was wanted for Somerset's brother Sir Thomas Seymour, made at the same time Baron Seymour of Sudley) for that of lord great chamberlain.

Warwick had greatly distinguished himself in the expedition to Scotland in the autumn of 1547, and in the battle of Pinkey, gained over the Scots on the 10th of September; and when it was found necessary to send an armed force against the Norfolk rebels in the summer of 1549, "that noble chieftain and valiant earl," as Holinshed calls him, was thought the fittest person to be entrusted with the command. The rebels were attacked, and their whole force dispersed, by the earl at Dussingdale on the 10th of August. Soon after this we find Warwick openly disputing the supremacy with the Protector. According to Burnet, his instigator was the ex-chancellor Southampton, who, although no longer taking any share in the government, was at this time secretly exerting all his industry to make a party against Somerset. The course and issue of the contest between the two rivals are related under the head of EDWARD VI. Somerset was deposed from his office of Protector and sent to the Tower in October of this year; then there was an apparent reconcilement between the old and the new dictator, during which, in the beginning of June 1550, Warwick's eldest son, Lord L'Isle, was married to Somerset's daughter, the Lady Anne Seymour. Werwick was created Duke of Northumberland on the 11th of October 1551; and Somerset was brought to the block on the 22nd of January 1552. In the beginning of May following the Duke of Northumberland's fourth son, the Lord Guildford Dudley, was married to the Lady Jane Grey, daughter of Frances, duchess of Suffolk, and great-granddaughter of Henry VII., through his daughter the Princess Mary, who had been married first to Louis XII of France, and then to Charles Brandon, Duke of Suffolk. Edward died on the 6th of July, leaving the succession by will to Lady Jane Grey (or Dudley). The event was kept concealed for a few days; but at last, on the evening of the 10th, Lady Jane was proclaimed queen. On the 14th, Northumberland left London at the head of a force of 6000 foot and 2000 horse, to meet the adherents of Mary: he advanced as far as St. Edmund's-bury, and then returned to Cambridge, where, losing all hope, he proclaimed Queen Mary on the 20th. But the same day he was arrested by the Earl of Arundel; on the 25th he was committed to the Tower; on the 18th of August he was arraigned of high treason, along with his eldest son, before the lord high steward, in Westminster Hall: both were found guilty, but only the father was executed; he suffered on Tower Hill on Tuesday the 22nd of August. To the general surprise he professed in his last moments that he died "in the true Catholic" (meaning the Roman Catholic) faith; and that, notwithstanding his profession of Protestantism, this had been his real religion all his life.

By his wife Jane, daughter of Sir Edward Guildford, who died in 1555, in her forty-sixth year, Northumberland had eight sons and five daughters. Of the sons two died before their father, the eldest, Henry, having been killed at the age of nineteen at the siege of Boulogne; the third, John, styled Earl of Warwick, who was condemned along with his father, but reprieved, died in October 1554, a few days after being released from custody; the fourth, Guildford, was executed, along with his wife, the Lady Jane Grey, on the 12th of February 1554; the fifth, Ambrose, was restored in blood by Queen Elizabeth, was created Baron L'Isle, 25th December 1561, and the next day Earl of Warwick, and died without issue in 1589; the sixth, Robert, was the famous Earl of Leicester, the powerful favourite of the next reign; the seventh, Henry, was killed at the siege of St. Quintin's in 1557; the eighth died young.

WASHINGTON, GEORGE, was born at Bridges Creek, in Westmoreland county, Virginia, on the 22nd of February 1732. The first of the family who settled in Virginia came from Northampton, but their ancestors are believed to have been from Lancashire, while the ancient stock of the family is traced to the De Wessyngtons of Durham. George Washington's father, Augustine, who died after a sudden and short illness in 1743, was twice married. At his death he left two surviving sons by the first marriage, and by the second four sons (of whom George was the eldest) and a daughter. The mother of George Washington survived to see her son president. Augustine Washington left all his children in a state of comparative independence: to his eldest son by the first marriage he left an estate (afterwards called Mount Vernon) of twenty-five hundred acres, and shares in iron-works situated in Virginia and Maryland; to the second, an estate in Westmoreland. Confiding in the prudence of his widow, he directed that the proceeds of all the property of her children should be at her disposal till they should respectively come of age: to George were left the lands and mansion occupied by his father at his decease: to each of the other sons an estate of six or seven hundred acres: a suitable provision was made for the daughter.

George Washington was indebted for all the education he received to one of the common schools of the province, in which little was taught beyond reading, writing, and accounts. He left it before he had completed his sixteenth year: the last two years of his attendance had been devoted to the study of geometry, trigonometry, and surveying. He had learned to use logarithms. It is doubtful whether he ever received any instruction in the grammar of his own language: he never even commenced the study of the classical languages; and although, when the French officers under Rochambeau were in America, he attempted to acquire their language, it appears to have been without success. From his thirteenth year he evinced a turn for mastering the forms of deeds, constructing diagrams, and preparing tabular statements. His juvenile manuscripts have been preserved; the handwriting is neat, but stiff. During the last summer he was at school he surveyed the fields adjoining the school-house and the adjoining plantations, entering his measurements and calculations in a respectable field-book. He compiled about the same time, from various sources, 'Rules of Behaviour in Company and Conversation.' Some selections in rhyme appear in his manuscripts, but the passages appear to have been selected for the moral or religious sentiments they express, not from any taste for poetry. When a boy, he was fond of forming his schoolmates into companies, who paraded and fought mimic battles, in which he always commanded one of the parties. He cultivated with ardour all athletic exercises. His demeanour and conduct at school are said to have won the deference of the other boys, who were accustomed to make him the arbiter of their disputes.

From the time of his leaving school till the latter part of 1753, Washington was unconsciously preparing himself for the great duties he had afterwards to discharge. An attempt made to have him entered in the royal navy, in 1746, was frustrated by the interposition of his mother. The winter of 1748-49 he passed at Mount Vernon, then the seat of his brother Lawrence, in the study of mathematics

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and the exercise of practical surveying. George was introduced about this time to the family of Lord Fairfax, his brother having married the daughter of William Fairfax, a member of the colonial council, and a distant relation of that nobleman. The immense tracts of wild lands belonging to Lord Fairfax, in the valleys of the Alleghany mountains, had never been surveyed: he had formed a favourable estimate of the talents of young Washington, and entrusted the task to him. His first essay was on some lands situated on the south branch of the Potomac, seventy miles above its junction with the main branch. Although performed in an almost impenetrable country, while winter yet lingered in the valleys, by a youth who had only a month before completed his sixteenth year, it gave so much satisfaction that he soon after received a commission as public surveyor, an appointment which gave authority to his surveys, and enabled him to enter them in the county offices.

The next three years were devoted without intermission, except in the winter months, to his profession. There were few surveyors in Virginia, and the demand for their services was consequently great, and their remuneration ample. Washington spent a considerable portion of these three years among the Alleghanies; the exposures and hardships of the wilderness could be endured only for a few weeks together. He recruited his strength by surveying at intervals tracts and farms in the settled districts. Even at that early age his regular habits enabled him to acquire some property; and his probity and business talent obtained for him the confidence of the leading men of the colony.

At the time he attained his nineteenth year the frontiers were threatened with Indian depredations and French encroachments. To meet this danger the province was divided into military districts, to each of which an adjutant-general with the rank of major was appointed. George Washington was commissioned to one of these districts, with a salary of 150*l.* per annum. There were many provincial officers (his brother among the number) in Virginia who had served in the expedition against Carthagena and in the West Indies. Under them he studied military exercises and tactics, entering with alacrity and zeal into the duties of his office. These pursuits were varied by a voyage to Barbadoes, and a residence of some months in that colony, in company with his brother Lawrence, who was sent there by his physicians to seek relief from a pulmonary complaint. Fragments of his journal kept by George Washington on this excursion have been preserved; they evince an interest in a wide range of subjects, and habits of minute observation. At sea the logbook was daily copied, and the application of his favourite mathematics to navigation studied; in the island, the soil, agricultural products, modes of culture, fruits, commerce, military force, fortifications, manners of the inhabitants, municipal regulations and government, all were noted in his journal. Lawrence Washington died in July 1752, leaving a wife and infant daughter, and upon George, although the youngest executor, was devolved the whole management of the property in which he had a residuary interest. The affairs were extensive and complicated, and engrossed much of his time and thoughts for several months. His public duties were not however neglected. Soon after the arrival of Governor Dinwiddie the number of military divisions was reduced to four; the northern division was allotted to Washington. It included several counties, which he had to visit at stated intervals, to train and instruct the military officers, inspect the men, arms, and accoutrements, and establish a uniform system of manœuvres and discipline.

In 1753 the French in Canada pushed troops across the lakes, and at the same time bodies of armed men ascended from New Orleans to form a junction with them, and establish themselves on the upper waters of the Ohio. Governor Dinwiddie resolved to send a commissioner, to confer with the French officer in command, and inquire by what authority he occupied a territory claimed by the British. This charge required a man of discretion, accustomed to travel in the woods, and familiar with Indian manners. Washington was selected, notwithstanding his youth, as possessed of these requisites. He set out from Williamsburg on the 31st of October 1753, and returned on the 16th of January 1754. He discovered that a permanent settlement was contemplated by the French within the British territory, and, notwithstanding the vigilance of the garrison, he contrived to bring back with him a plan of their fort on a branch of French Creek, 15 miles south of Lake Erie, and an accurate description of its form, size, construction, cannon, and barracks.

In March 1754, the military establishment of the colony was increased to six companies: Colonel Fry, an Englishman of scientific acquirements and gentlemanly manners, was placed at the head of them, and Washington was appointed second in command. His first campaign was a trying but useful school for him. He was pushed forward with three small companies to occupy the outposts of the Ohio, in front of a superior French force, and unsupported by his commanding officer. Relying upon his own resources and the friendship of the Indians, Washington pushed boldly on. On the 27th of May he encountered and defeated a detachment of the French army under M. de Jumonville, who fell in the action. Soon after Colonel Fry died suddenly, and the chief command devolved upon Washington. Innis, the commander of the North Carolina troops, was, it is true, placed over his head, but the new commander never took the field. An ill-timed parsimony had occasioned disgust among the soldiers, but Washington remained unshaken. Anticipating that a strong detachment would be sent against him from Fort Duquesne as soon as Jumonville's defeat was known there, he entrenched himself on the Great Meadows. The advance of the French in force obliged him to retreat, but this operation he performed in a manner that elicited a vote of thanks from the House of Burgesses.

In 1755 Colonel Washington acceded to the request of General Braddock to take part in the campaign as one of his military family, retaining his former rank. When privately consulted by Braddock, "I urged him," wrote Washington, "in the warmest terms I was able, to push forward, if he even did it with a small but chosen band, with such artillery and light stores as were necessary, leaving the heavy artillery and baggage to follow with the rear division by slow and easy marches." This advice prevailed. Washington was however attacked by a violent fever, in consequence of which he was only able to rejoin the army on the evening before the battle of the Monongahela. In that fatal affair he exposed himself with the most reckless bravery, and when the soldiers were finally put to the rout, hastened to the rear division to order up horses and waggons for the wounded. The panic-struck army dispersed on all sides, and Washington retired to Mount Vernon, which had now, by the death of his brother's daughter without issue, become his own property. His bravery was universally admitted, and it was known that latterly his prudent counsels had been disregarded.

In the autumn of the same year he was appointed to re-organise the provincial troops. He retained the command of them till the close of the campaign of 1758. The tardiness and irresolution of provincial assemblies and governors confined him to act during much of this time upon the defensive; but to the necessity hence imposed upon him of projecting a chain of defensive forts for the Ohio frontier, he was indebted for the mastery in this kind of war, which afterwards availed him so much. Till 1758 the Virginia troops remained on the footing of militia, and Washington had ample opportunities to convince himself of the utter worthlessness of a militia in time of war: in the beginning of that year he prevailed upon government to organise them on the same footing as the royal forces. At the same time that Washington's experience was extending, his sentiments of allegiance were weakened by the reluctance with which the claims of the provincial officers were admitted, and the unreserved preference uniformly given to the officers of the regular army. At the close of 1758 he resigned his commission, and retired into private life.

On the 6th of January 1759, he married Mrs. Martha Custis, a young widow, with two children. "Mr. Custis," says Mr. Sparkes, "had left large landed estates, and 45,000*l.* sterling in money. One-third of this property she held in her own right; the other two-thirds being equally divided between her two children." Washington had a considerable fortune of his own at the time of his marriage—the estate at Mount Vernon, and large tracts of excellent land, which he had selected during his surveying expeditions, and obtained grants of at different times. He now devoted himself to the management of this extensive property and to the guardianship of Mrs. Washington's children, and till the commencement of 1763 was, in appearance at least, principally occupied with these private engagements. He found time however for public civil duties. He had been elected a member of the House of Burgesses before he resigned his commission; and although there were commonly two and sometimes three sessions in every year, he was punctual in his attendance from the beginning to the end of each. During the periods of his attendance in the legislature, he was frequent in his attendance on such theatrical exhibitions as were then presented in America, and lived on terms of intimacy with the most eminent men of Virginia. At Mount Vernon he practised on a large scale the hospitality for which the southern planters have ever been distinguished. His chief diversion in the country was the chace. He exported the produce of his estates to London, Liverpool, and Bristol, and imported everything required for his property and domestic establishment. His industry was equal to his enterprise; his day-books, ledgers, and letter-books were all kept by himself; he drew up his own contracts and deeds. In the House of Burgesses he seldom spoke, but nothing escaped his notice, and his opinion was eagerly sought and followed. He assumed trusts at the solicitation of friends, and was much in request as an arbitrator. He was, probably without being himself aware of it, establishing a wide and strong influence, which no person suspected till the time arrived for exercising it.

On the 4th of March, 1773, Lord Dunmore prorogued the intractable House of Burgesses. Washington had been a close observer of every previous movement in his country, though it was not in his nature to play the agitator. He had expressed his disapprobation of the stamp-act in unqualified terms. The non-importation agreement, drawn up by George Mason, in 1769, was presented to the members of the dissolved House of Burgesses by Washington. In 1773 he supported the resolutions instituting a committee of correspondence and recommending the legislatures of the other colonies to do the same. He represented Fairfax county in the Convention which met at Williamsburg, in August 1774, and was appointed by it one of the six Virginian delegates to the first general Congress. On his return from Congress he was virtually placed in command of the Virginian Independent Companies. In the spring of 1775 he devised a plan for the more

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complete military organisation of Virginia. And on the 15th of June of that year he was elected commander-in-chief of the Continental army by Congress.

The portion of Washington's life which we have hitherto been passing in review may be considered as his probationary period—the time during which he was training himself for the great business of his life. His subsequent career naturally subdivides itself into two periods—that of his military command, and that of his presidency. In the former we have Washington the soldier; in the latter, Washington the statesman. His avocations from 1748 to 1775 were as good a school as can well be conceived for acquiring the accomplishments of either character. His early intimacy and connections with the Fairfax family had taught him to look on society with the eyes of the class which takes a part in government. His familiarity with applied mathematics and his experience as a surveyor on the wild frontier lands had made him master of that most important branch of knowledge for a commander—the structure of the country. His experience as a parade officer, as a partisan on the frontier, and as the commander of considerable bodies of disciplined troops, had taught him the principles both of the war of detail and the war of large masses. On the other hand, his punctual habits of business, his familiarity with the details both of agriculture and commerce, and the experience he had acquired as trustee, arbitrator, and member of the House of Burgesses, were so many preparatory studies for the duties of the statesman. He commenced his great task of first liberating and then governing a nation, with all the advantages of this varied experience, in his forty-third year, an age at which the physical vigour is undiminished and the intellect fully ripe. He persevered in it, with a brief interval of repose, for upwards of twenty years, with almost uniform success, and with an exemption from the faults of great leaders unparalleled in history.

Washington was elected commander-in-chief on the 15th of June 1775; he resigned his commission into the hands of the president of Congress on the 23rd of December, 1783.

A few days after his appointment he left Philadelphia to join the army at Cambridge, Massachusetts. The particulars of the battle of Bunker's Hill reached him at New York, and increased his anxiety to hasten forward. He arrived at Cambridge on the 2nd of July, and assumed the command next day. The army, including sick and wounded, amounted to about 17,000 men, collected on the spur of the moment, occupying a range of posts disproportioned to their numbers, and almost under the guns of the enemy. There were few stores, no military chest, and no general organisation. And the new commander discovered with astonishment that there was not powder enough in the camp to supply nine cartridges for each man. There was much discontent among the general officers on account of the manner in which the appointments had been made by Congress, and the subordinate officers and privates formed themselves into parties. Referring their complaints to Congress, Washington proceeded to mature his plans. The army was formed into six brigades of six regiments each; the troops of the same colony were, whenever it was practicable, brought together and placed under a commander from that colony. All the officers were commissioned anew by Congress, and by degrees a continental army was formed. He kept up an uninterrupted correspondence with Congress, which, though tardily, adopted all his important suggestions. He corresponded also with the heads of the provincial governments, and subsequently with the governors and legislatures of the several states. He thus became not only the creator of the American army, but the sole channel of communication between it and the numerous and complicated depositories of power in the United States.

The army was at first distributed into three grand divisions of two brigades each: the division forming the left wing was stationed at Winter Hill, under Major-General Lee; the centre division at Cambridge, under Major-General Putnam; the right wing at Roxburgh, under Major-General Ward. The head-quarters of the commander-in-chief were with the centre at Cambridge. These positions were maintained with little alteration till far in January 1776. During that interval the regular army, by the departure of many whose term of enlistment had expired, and in consequence of the slow progress of the recruiting, sunk to 9650 men, to whom were added 15,000 militia, who were to remain only till the middle of January. "Search the volumes of history through," Washington wrote at this time, "and I much question whether a case similar to ours is to be found, namely, to maintain a post against the flower of the British troops for six months together without powder, and then to have our army disbanded and another to be raised within the same distance of a reinforced enemy." During this time he detached 1100 men, under Arnold (14th September), in the direction of Canada, and equipped and sent out armed vessels from the New England ports. Occasional cannonades and skirmishes took place at the advanced posts. But no decisive blow could be hazarded; and the patience and fortitude of the commander-in-chief were severely tried by the cabals of the officers, the undisciplined habits of the men, and the pragmatical conduct of the civil authorities.

Towards the end of December 1775, General Howe, who had succeeded Gage in command of the British army, was fitting out part of the fleet in Boston harbour for some secret enterprise. General Lee was despatched to place New York in a state of defence, but the expedition proved to be destined against North Carolina. Washington became impatient to attack Boston, but was twice overruled by a council of war—on the 16th of January and on the 10th of February 1776. At last, on the 4th of March, the Americans took possession of Dorchester heights; and on the 17th the British evacuated Boston. As soon as the British fleet had put to sea, Washington set out for New York, apprehensive that the enemy might attempt a landing there. It was the 28th of June before the British forces appeared off Sandy Hook; but the deficient means at Washington's command, and the strength of the royalist party in New York, had materially impeded his preparations for defence. The incompetency of some of Washington's officers enabled the enemy to gain easy possession of Long Island on the 27th of August; and the weakness of his army and fears of the soldiers obliged him in succession to evacuate New York, cross the Hudson, and fall back behind the Delaware. Congress at last saw the necessity of raising a regular army of men enlisted for a longer period than a year, and of investing Washington with dictatorial powers. Thus strengthened he remodelled his troops, recrossed the Delaware on the night of the 25th of December, and broke up and drove back the whole of the enemy's line of cantonments on that river. Having thus relieved New Jersey, he again fell back and established his winter-quarters at Morristown in New Jersey.

The campaign of 1777 did not open till the middle of June; and the operations on both sides led for some time to nothing but a series of skirmishes. Washington had received a supply of arms from France, but he was still uncertain of his new levies. He was also kept in suspense as to the real designs of the British commander. It was clearly an object with the English to maintain the command of the Hudson, keep up the communication between New York and Canada, and isolate the eastern from the western states. But there was also danger in leaving Philadelphia exposed. At last the British landed at the Head of Elk. The Americans were defeated on the Brandywine. Congress undismayed invested Washington with fresh powers. The Americans were again beaten at Germantown in Pennsylvania, on the 4th of October, but a marked improvement was visible in the fighting of part of their troops. The British took possession of Philadelphia after the battle. On the 18th of December Washington began to construct a fortified encampment at Valley Forge. He was at this time harassed by cabals among the general officers. Conway, Gates, and Mifflin, aided by a small party in Congress, conspired to have him removed from the command. The good sense of the majority in Congress frustrated the plot, and the attachment of the soldiers, heightened by the enthusiasm with which Lafayette and Von Kalb threw their weight into Washington's scale, kept the army in good temper.

The winter was however a trying one for the troops. Owing to the derangement of the commissariat, the men were inadequately supplied with clothes and blankets, and at times even with food. With the experience of three campaigns, Washington now set himself to plan an entire remodelling of the army. He invited the general officers to state their sentiments on the subject in writing. Congress at the same time appointed a commission to visit the camp, which remained there three months. With great difficulty the commander-in-chief wrung from Congress the promise of half-pay for seven years for the officers, and a gratuity of 80 dollars for each non-commissioned officer and soldier who should continue in the service to the end of the war. The ratification of the treaty with France was celebrated in the camp with great solemnity on the 6th of May. The British in Philadelphia, though only twenty miles distant from the American camp, allowed the winter and spring to pass without making any attempt to assault it. These concurring circumstances enabled Washington to bring his troops into the field in 1778 in tolerable spirits. A defensive campaign was however determined on by the council of war. Howe evacuated Philadelphia on the 18th of June, and Washington crossed the Delaware with his whole army. He attacked the enemy at Monmouth on the 28th; night put an end to the attack, and under its cover the British continued their retreat. Washington advanced to the Hudson, and crossing it at King's Ferry, encamped near White Plains. Count d'Estaing, with a French fleet of twelve ships of the line and four frigates, arrived about the same time off Sandy Hook. The American army was engaged for four months in arrangements for the defence of New England, during which interval the English laid New Jersey waste. Washington in December retired into winter-quarters—distributing his troops in a line of cantonments around New York extending from Long Island Sound to the Delaware.

During the whole of 1779 Washington retained his position in the highlands of the Hudson, and remained on the defensive. An expedition fitted out to chastise the Indians was successful. The British burned a number of towns on the coast, but Washington covered New Jersey. Baron Steuben effected an improvement in the discipline and evolutions of the American army.

Lafayette returned from a visit to France before the end of April 1780, with the intelligence that the French government had fitted out an armament of land and naval forces which might soon be expected in the United States. Rochambeau arrived at Newport, Rhode Island, on the 10th of July. A plan of combined operations against

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the British in New York was concerted by Washington and the French commanders. The naval superiority of the English however prevented anything being done, and the year wore away unmarked by any incidents, except the treason of Arnold and the execution of André. Congress, yielding at last to Washington's representations, decreed that all troops to be raised in future should be enlisted to serve during the war, and that all officers who continued in service to the end of the war should be entitled to half-pay for life. The army went into winter-quarters towards the end of November at the Pennsylvanian line near Morristown, the New Jersey regiments at Pampton, and the eastern troops in the Highlands, while the head-quarters were at New Windsor, on the Hudson.

The year 1781 opened with a mutiny in the Pennsylvania and Jersey troops, which was subdued by the promptitude and self-possession of Washington. He was now strengthened not only by a French auxiliary army, but by liberal supplies from France. The main source of his weakness was the utter want of a civil government to support him. The Congress, which made war, declared independence, formed treaties of alliance, sent members to foreign courts, emitted paper currency, and pledged the credit of all the states for its redemption, "ventured," says Mr. Sparkes, "only to *recommend* to the states to raise troops, levy taxes, clothe and feed their naked and starving soldiers." Tilly with the French fleet entered the Chesapeake in February, but returned without injuring Arnold's squadron. Lafayette, whom Washington had detached at the same time with 1200 men to Virginia, held Cornwallis, who had advanced from North Carolina, in check. Washington had repeated interviews with the French commanders to concert a plan of campaign. On the 4th of July he encamped near Dobb's Ferry, and was joined on the 6th by the French army under Count Rochambeau. A fruitless attempt on New York, and a letter intimating that De Grasse, who commanded the French fleet, could not remain on the coast after October, decided him to relinquish the siege of New York and advance into Virginia with all the French troops and as many of the American as could be spared from the defence of the posts on the Hudson and in the Highlands. Washington and Rochambeau reached Lafayette's head-quarters at Williamsburg in Virginia, on the 14th of September. De Grasse had previously entered the Chesapeake and landed 3000 men from the West Indies, who united with Lafayette. Cornwallis took possession of York Town and Gloucester on the opposite side of York River in Virginia. The American and French generals advanced from Williamsburg and completely invested York Town on the 30th of September. Cornwallis proposed a cessation of hostilities on the 17th of October, and signed the articles of capitulation on the 19th. Two thousand continental troops were marched to reinforce General Greene in the south; the French army remained in Virginia, its head-quarters were at Williamsburg; the American forces were marched into winter cantonments in New Jersey and on the Hudson.

Hitherto Washington had to struggle against the apathy engendered by fear; now he had to check the remissness which sprung from an over-estimate of success. "Whatever," he said, "may be the policy of European courts during this winter, their negociations will prove too precarious a dependence for us to trust to. Our wisdom should dictate a serious preparation for war, and, in that state, we shall find ourselves in a situation secure against every event." Congress concurred in these sentiments. The commander-in-chief addressed circular letters to the governors of all the states, urging them to make strenuous exertions for carrying on the war. In the middle of April he joined the army and established his head-quarters at Newburgh. Little progress was made by the states in filling up their quotas, and on the 8th of May he was obliged to remonstrate with them in energetic terms. Great discontent prevailed in the army, on account of the treatment it had experienced, and a wish spread that Washington should establish a monarchy in the United States. In the meantime negociations for peace were commenced, the French army withdrawn, and the American army, after an inactive summer, was sent back into winter-quarters. The winter passed in an angry correspondence between the officers of the army and Congress. An address from Washington (15th of March 1783) was required to restore the good temper of the officers. Having pacified them, he became their advocate with Congress, and obtained the concession of their demands. On the 8th of June he addressed his last official communication, a circular letter to the governors of the states, urging upon them :—an indissoluble union of the states; regard to public justice; the adoption of a proper military peace-establishment; and mutual concessions on the part of the different states. On the 25th of November the British evacuated New York. On the 4th of December Washington took a solemn farewell of the officers of the army. And on the 23rd of December he resigned his commission to Congress.

We must pass briefly over the interval which separates the epoch of Washington the soldier from that of Washington the statesman—the few years which elapsed between the resignation of his command in December 1783, and his election as first president of the United States in February 1789. It was for him no period of idleness. In addition to a liberal increase of hospitality at Mount Vernon, and indefatigable attention to the management of his large estates, he actively promoted in his own state schemes of internal navigation, acts for encouraging education, and plans for the civilisation of the Indians. He acted as delegate from Virginia to the Convention which framed the first constitution of the United States. We now turn to contemplate him as president.

Washington left Mount Vernon for New York, which was then the seat of Congress, on the 16th of April 1789. His journey was a triumphal procession. He took the oath of office on the 30th of April, with religious services, processions, and other solemnities, which the ultra-republican party have since done away with.

The new president's first step was to request elaborate reports from the secretary of foreign affairs, the secretary of war, and the commissioners of the treasury. The reports he read, and condensed with his own hand, particularly those of the treasury board. The voluminous official correspondence in the public archives, from the time of the treaty of peace till the time he entered on the presidency, he read, abridged, and studied, with the view of fixing in his mind every important point that had been discussed, and the history of what had been done.

His arrangements for the transaction of business and reception of visitors were characterised by the same spirit of order which had marked him when a boy and at the head of the army. Every Tuesday, between the hours of three and four, he was prepared to receive such persons as chose to call. Every Friday afternoon the rooms were open in like manner for visits to Mrs. Washington. He accepted no invitations to dinner, but invited to his own table foreign ministers, officers of the government, and others in such numbers as his domestic establishment could accommodate. The rest of the week-days were devoted to business appointments. No visits were received on Sunday, or promiscuous company admitted; he attended church regularly, and the rest of that day was his own.

The organisation of the executive departments was decreed by act of Congress during the first session. They were the departments of foreign affairs (afterwards called the department of state, and including both foreign and domestic affairs), of the treasury, and of war. It devolved upon the president to select proper persons to fill the several offices. Jefferson was appointed secretary of state; Hamilton, secretary of the treasury; and Knox, secretary of war. Randolph had the post of attorney-general. The appointments to the supreme court cost him much anxious scrutiny. Jay was made chief-justice. After making these appointments he undertook a tour through the eastern states, and returned to be present at the opening of Congress, in January 1790.

In his opening speech he recommended to the attention of the legislature—a provision for the common defence; laws for naturalising foreigners; a uniform system of currency, weights, and measures; the encouragement of agriculture, commerce, and manufactures; the promotion of science and literature; and an effective system for the support of public credit. The last topic gave rise to protracted and vehement debates. At last, Hamilton's plan for funding all the domestic debts was carried by a small majority in both Houses of Congress. The president suppressed his sentiments on the subject while it was under debate in Congress, but he approved the act for funding the public debt, and was from conviction a decided friend to the measure. The foreign relations of the country, though not complicated, were in an unsettled condition. Washington despatched Gouverneur Morris as a private agent to ascertain the views and intentions of the British ministers. He reluctantly commenced an Indian war, which lasted during the greater part of his administration. For the first year of his presidential term however he was chiefly engaged in ascertaining the actual position of the United States in the system of nations.

The second session of Congress was mainly occupied with debates on the erection of a national bank. The two great sections of public opinion, which have under different names divided the Union since the constitution of 1788, had in some measure taken up their respective grounds on the question of funding the debts. Their organised hostility became more apparent in the debates on the project of a national bank. Both parties were represented in the cabinet: Knox and Hamilton advocated the establishment of the bank; Jefferson and Randolph denounced it as unconstitutional. The contest ended in the establishment of a bank, with a capital of ten millions of dollars, of which eight millions were to be held by individuals, and the rest by government. Again the president avoided showing a leaning to the one or other party, although friendly to the creation of a bank. He requested from each member of the cabinet a statement of his reasons in writing, examined them attentively, and affixed his signature to the act.

The session of 1791 produced the laws for apportioning the representatives, establishing a uniform militia system, and increasing the army. It now became apparent to the most unreflecting that two great parties were in the process of formation. The opponents and supporters of the measures enumerated were, with few exceptions, the opponents and supporters of the funding system and the national bank. The opponents were jealous of anything that might encroach upon democratic principles; the supporters were distrustful of the power of institutions so simple as those of the United States to preserve tranquillity and the cohesion of the state. Jefferson was the head of the democratic, Hamilton of what was afterwards called the

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Federalist party. Washington endeavoured to reconcile these ardent and incompatible spirits. His own views were more in accordance with those of Hamilton; but he knew Jefferson's value as a statesman, and he felt the importance of the president remaining independent of either party. The two secretaries however continued to diverge in their political course, and ultimately their differences settled into personal enmity.

The president's term of office was drawing to a close, and an anxious wish began to prevail that he should allow himself to be elected for a second term. Jefferson, Hamilton, and Randolph, who did not exactly coincide with either, all shared in this anxiety, and each wrote a long letter to Washington, assigning reasons for his allowing himself to be re-elected. He yielded; and on the 4th of March 1793 he took the oath of office in the senate-chamber.

The first question that came before the cabinet after the re-election rendered more decided the difference which already existed. The European parties, of which the court of St. James's and the French republic were the representatives, were eager to draw the United States into the vortex of their struggle. The president and his cabinet were unanimous in their determination to preserve neutrality; but the aristocratic and democratic sections of the cabinet could not refrain from displaying their respective biases and their jealousy of each other. It having been agreed to receive a minister from the French republic, Hamilton and Knox advocated a qualification in the terms, implying that the relations of the two countries were altered; Jefferson and Randolph opposed it. The proclamation of neutrality was published on the 22nd of April 1793.

This wise act was bitterly assailed by the partisans of France. Foreign affairs were mingled with domestic politics, and the Democratic and Federalist parties became avowedly organised. Washington was for a time allowed to keep aloof from the contest—not for a long time. Genet, the French minister, gave orders to fit out privateers at Charleston to commit hostilities against the commerce of nations at peace with America. The government of the United States issued in August a declaration that no privateers fitted out in this manner should find refuge in their harbours. In June, and again in November, the British cabinet issued orders to their cruisers to stop and make prize of all vessels laden with provisions for any parts of France or the French colonies. A report was made by the secretary of state near the beginning of the session of 1793-4 respecting the commercial intercourse of the United States with other countries. Two methods were proposed for modifying or removing restrictions: first, by amicable arrangements with foreign powers; second, by countervailing acts of the legislature. Soon after the secretary of state resigned, and was succeeded by Randolph. Mr. Jefferson's report gave rise to Mr. Madison's celebrated commercial resolutions. In them the friends of the administration from which Jefferson had seceded imagined they saw hostility to England and under-favour to France. The opposite party deemed them no more than necessary for the protection of the country. Mr. Madison's plan, with some modifications, passed the House of Representatives, but was rejected in the Senate by the casting vote of the vice-president.

A circumstance insignificant in itself increased the bitterness of the contest out of doors. Democratic societies had been formed on the model of the Jacobin clubs of France. Washington regarded them with alarm, and the unmeasured expression of his sentiments on this head subjected him to a share in the attacks made upon the party accused of undue fondness for England and English institutions.

Advices from the American minister in London representing that the British cabinet was disposed to settle the differences between the two countries amicably, Washington nominated Mr. Jay to the Senate as envoy-extraordinary to the court of Great Britain. The nomination, though strenuously opposed by the democratic party, was confirmed in the Senate by a majority of two to one. The treaty negociated by Jay was received at the seat of government in March, 1795, soon after the session of Congress closed. The president summoned the Senate to meet in June to ratify it. The treaty was ratified. Before the treaty was signed by the president it was surreptitiously published. It was vehemently condemned, and public meetings against it were held to intimidate the executive. The president nevertheless signed the treaty on the 18th of August. When Congress met in March, 1796, a resolution was carried by a large majority in the House of Representatives, requesting the president to lay before the house the instructions to Mr. Jay, the correspondence, and other documents relating to the negociation. Washington declined to furnish the papers; a vehement debate ensued; but in the end the majority hostile to the treaty yielded to the exigency of the case, and united in passing laws for its fulfilment.

The two houses of Congress met again in December. Washington had published on the 15th of September his farewell address to the United States. He now delivered his last speech to Congress, and took occasion to urge upon that body the gradual increase of the navy, a provision for the encouragement of agriculture and manufactures, the establishment of a national university, and of a military academy. Little was done during the session: public attention was engrossed by the president's election. Adams, the federalist candidate, had the highest number of votes; Jefferson, the democratic candidate (who was consequently declared vice-president), the next. Washington's commanding character and isolation from party had preserved this degree of strength to the holders of his own political views; his successor Adams being a party man, by his injudicious identification of himself with the federalists turned the scale in favour of the democrats. Washington was present as a spectator at the installation of his successor, and immediately afterwards returned to Mount Vernon.

He survived till the 14th of December 1799, but, except when summoned in May 1798, to take the command of the provincial army on the prospect of a war with France, did not again engage in public business.

The character of Washington is one of simple and substantial greatness. His passions were vehement, but concentrated, and thoroughly under control. An irresistible strength of will was the secret of his power. Luckily for his country this strong will was combined with a singularly well-balanced mind, with much sagacity, much benevolence, much love of justice. Without possessing a spark of what may be called genius, Washington was endowed with a rare quickness of perception and soundness of judgment, and an eager desire of knowledge. His extremely methodical habits, which in a person engaged in less important matters would have almost appeared ridiculous, enabled him to find time for everything, and were linked with a talent for organisation. During the War of Independence he was the defensive force of America: wanting him, it would almost appear as if the democratic mass must have resolved itself into its elements. To place Washington as a warrior on a footing with the Cæsars, Napoleons, and Wellingtons, would be absurd. He lost more battles than ever he gained, and he lost them from defective strategy. But he kept an army together and kept up resistance to the enemy under more adverse circumstances than any other general ever did. His services as a statesman were pretty similar in kind. He upheld the organisation of the American state during the first eight years of its existence, amid the storms of Jacobinical controversy, and gave it time to consolidate. No other American but himself could have done this: for of all the American leaders, he was the only one of whom men felt that he differed from themselves. The rest were soldiers or civilians, federalists or democrats, but he was Washington. The awe and reverence felt for him was blended with affection for his kindly qualities, and except for a brief period towards the close of his second presidential term, there has been but one sentiment entertained towards him throughout the Union—that of reverential love. He is one of those rare natures whom greatness followed without his appearing to seek for it.

Jefferson's sketch of Washington's character, quoted by Tucker, with the remark that it "has every appearance of candour, as it praises without extravagance, qualifies its commendations with caution and moderation, and does not blame at all," is valuable as coming from one who long enjoyed opportunities of close personal observation, was a shrewd judge of character, and the leader of the party opposed to Washington's general policy. It is as follows:—

"His mind was great and powerful, without being of the very first order; his penetration strong, though not so acute as that of a Newton, Bacon, or Locke, and, as far as he saw, no judgment was ever sounder. It was slow in operation, being little aided by invention or imagination, but sure in conclusion. Hence the common remark of his officers, of the advantage he derived from councils of war, where hearing all suggestions, he selected whatever was best; and certainly no general ever planned his battles more judiciously. But if deranged during the course of action, if any member of his plan was dislocated by sudden circumstances, he was slow in a re-adjustment. The consequence was, that he often failed in the field, and rarely against an enemy in station, as at Boston and York. He was incapable of fear, meeting personal dangers with the calmest unconcern. Perhaps the strongest feature in his character was prudence, never acting until every circumstance, every consideration was maturely weighed; refraining, if he saw a doubt, but when once decided, going through with his purpose, whatever obstacles opposed. His integrity was the most pure, his justice the most inflexible I have ever known; no motives of interest or consanguinity, of friendship or hatred, being able to bias his decision. He was indeed in every sense of the word a wise, a good, and a great man. His temper was naturally irritable and high-toned: but reflection and resolution had obtained a firm and habitual ascendancy over it. If ever however it broke its bonds, he was most tremendous in his wrath. In his expenses he was honourable, but exact; liberal in contributions to whatever promised utility; but frowning and unyielding to all visionary projects, and all unworthy calls on his charity. His heart was not warm in its affections: but he exactly calculated every man's value, and gave him a solid esteem proportioned to it. His person was fine, his stature exactly what one would wish; his deportment easy, erect, and noble: the best horseman of his age, and the most graceful figure that could be seen on horseback. Although in the circle of his friends, where he might be unreserved with safety, he took a free share in conversation, his colloquial talents were not above mediocrity, possessing neither copiousness of ideas nor fluency of words. In public, when called on for a sudden opinion, he was unready, short, and embarrassed. Yet he wrote readily, rather diffusely, in an easy and correct style. This he had acquired by conversation and the world, for his education was merely reading, writing, and common arithmetic, to which he added surveying. His time was employed in action chiefly, reading

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little, and that only in agriculture and English history. His correspondence became necessarily extensive, and with journalising his agricultural proceedings occupied most of his leisure hours within doors. On the whole his character was in its mass perfect, in nothing bad, in a few points indifferent; and it may truly be said, that never did nature and fortune combine more perfectly to make a man great, and to place him in the same constellation with whatever worthies have merited from man an everlasting remembrance. For his was the singular destiny and merit of leading the armies of his country successfully through an arduous war for the establishment of its independence: of conducting its councils through the birth of a government new in its forms and principles, until it had settled down into a quiet and orderly train; and of scrupulously obeying the laws through the whole of his career, civil and military, of which the history of the world furnishes no other example."

(*Lives of Washington* by Jared Sparkes, Judge Marshall, and Washington Irving; George Tucker, *Life of Thomas Jefferson; The Writings of George Washington*, edited by Jared Sparkes.)

WASHINGTON, CAPTAIN JOHN, R.N., F.R.S., Hydrographer to the British Admiralty, entered the navy on the 15th of May 1812, as a first-class volunteer on board the Junon, of 46 guns, Captain James Sanders, fitting for the North American station, where he took part in many operations in the river Chesapeake, assisted in making prize of several of the enemy's vessels, and contributed (the Junon being accompanied by the Narcissus and Barrosa frigates) to the complete discomfiture of fifteen gun-boats that had been despatched for the express purpose of capturing the Junon, after an action, fought on the 20th of June 1813, of three hours, in which the latter had only two men killed and three wounded. Removing, as midshipman, in the following October to the Sybille, 44, he sailed in that ship in 1814, under Captain Thomas Forrest, with the Princess Caroline, 74, Captain Hugh Downman, for the latitude of Greenland, in fruitless pursuit of the American commodore Rogers. In November of the same year, having returned to England, he entered the Royal Naval College at Portsmouth. On leaving that institution he was received, in May 1816, on board the Forth, 40, Captain Sir Thomas Louis, under whom he was again employed for upwards of three years on the coast of North America. He then in succession, in July 1819 and August 1820, joined the Vengeur, 74, Captain Frederick Lewis Maitland, and the Superb, 78, Captains Thomas White and Adam Mackenzie, both on the South American station, where he remained until some months after his promotion to the rank of lieutenant, which took place on the 1st of January 1821. His next appointments were, on the 15th of February 1823, as first lieutenant to the Parthian, of 10 guns, Captain the Hon. George Barrington, employed on particular service; on the 14th of May 1827, after about two years of half-pay, to the Weazle, 10, Captain John Burnet Dundas, whom he accompanied to the Mediterranean; on the 12th of December following, to the Dartmouth, 42, Captain Thomas Fellowes, on the latter station; and on the 6th of August 1830, to the Royal George, 120, as flag-lieutenant to Sir John Poo Beresford, commander-in-chief at the Nore, continuing to serve under that officer in the Ocean, 80, until advanced to the rank of commander on the 14th of August 1833.

To the active service consequent upon his various appointments, Commander Washington had united the practice of maritime surveying and the related pursuits of a scientific hydrographer and geographer. In 1835 he succeeded Captain Maconochie as secretary of the Royal Geographical Society of London, but resigned that office in 1841, on being appointed to continue the survey of the North Sea, which had for some time been in progress. In the Report of the Council of the Society for that year, it is recorded, that "To his enlightened and unceasing activity must be ascribed in no ordinary degree the great advance which the society has made in securing the confidence and good opinion of the public, and the increasing interest which is now so extensively felt in geographical discoveries and investigations." For the purposes of the survey, he had the command of a steam-vessel and of an accompanying tender, being appointed to the Shearwater steamer on the 16th of March 1841, and to the Blazer on the 29th of January 1843. In these vessels he carried on the minute examination of the North Sea between the latitude of 52° 10′ and the Dutch and Belgian coasts, and further north towards the Baltic, in completion of the work of the late Captain Hewitt, R.N. During this survey, in which he was continually engaged until the close of 1844, he was occasionally occupied in correcting the existing charts, as the positions of the shoals and the directions of the navigable channels had in many cases become changed; of which singular instances occurred in Yarmouth Roads, through which so many thousand vessels annually pass. On the 16th of March 1842 he had been promoted to the naval rank he now holds, that of post-captain, in compliment to the King of Prussia. The survey was Captain Washington's last service afloat. On the 25th of January 1845 he was appointed a commissioner for inquiring into the state of the rivers, shores, and harbours of the United Kingdom. He was subsequently employed in the Railway and Harbour department of the Admiralty; and, on the retirement of Rear-Admiral Sir Francis Beaufort, he was elevated to the office of Hydrographer to the Admiralty on the 30th of January 1855, the highest position to which a marine surveyor in the Royal Navy can aspire, and the honour of which is equalled only by its responsibility. When the nature of the duties of this office—involving the superintendence of the national marine surveys and of the construction and revision of the charts on which they are laid down, and which are the guides of navigators in every sea—and the union of scientific with professional qualifications they require, are considered, it must, as a position, be regarded as the high and appropriate reward for previous services in the department to which it belongs.

On the 3rd of September 1833, Captain Washington married Eleonora, youngest daughter of the Rev. H. Askew, rector of Graystock in Cumberland, by whom he has issue.

He was elected a fellow of the Royal Society on the 13th of February 1845, is also a fellow of the Geological and a member of the Royal Geographical societies, and an associate (or non-professional member) of the Institution of Civil Engineers: also a member of the Royal Academy of Sciences of Copenhagen, and of the Geographical societies of Berlin and Paris. In the 'Journal of the Royal Geographical Society' will be found the following communications by Captain Washington:—'Geographical Notice of the Empire of Marocco,' vol. i.; 'Sketch of the Progress of Geography and of the Labours of the Society in 1837-38;' 'Account of Mohammedu-Siseï, a Mandingo,' vol. viii.; 'Analyses of Von Hügel's Kaschmir and the Kingdom of the Sikhs,' and of 'Raper's Navigation and Nautical Astronomy,' vol. x.; 'Analysis of the Government Marine Atlas of Prussia,' vol. xiv. [*See* SUPPLEMENT.]

WAT TYLER. [RICHARD II.]

WATELET, CLAUDE-HENRI, receveur-général des finances, was born at Paris in 1718. Watelet is distinguished as one of the best French critical writers upon art, and he was also an excellent amateur painter and copper-plate etcher. He was the son of Henri Watelet, receveur-général des finances de l'Orléanois, and was educated at the college of Harcourt. He visited Germany and Italy in his youth, and spent some time at Rome, where he formed a friendship with the French painter Pierre, and became one of the pupils of the French school at Rome. He returned to France, and after spending a short time in society in Paris, he retired to the country-seat of Moulin-joli, belonging to Madame Le Comte. Here he wrote his didactic poem, 'L'Art de Peindre,' which was published in 1761. In the same year he was elected a member of the French Academy. He published also, near the same time, the first part of a work entitled 'De l'Origine et de la Destination des Arts Libéraux:' the second part was never published. After this time he paid a second visit to Italy, in company with his friend Madame Le Comte and the Abbé Copette, having previously visited Holland and Belgium. He was everywhere well received on his journey, and was much noticed by the King of Sardinia and the pope Rezzonico, Clement XIII. He was made member of the academies Della Crusca and of Cortona, and of the Institute of Bologna. After his return to France a second time, he published, in 1774, his 'Essai sur les Jardins;' and in 1784 was published a 'Recueil de quelques Ouvrages de M. Watelet.' This collection contains several dramas. He died at Paris, on the 12th of January, 1786, falling apparently into a quiet sleep. His éloge was read a few days after his death, at a public sitting of the Société Royale de Médecine, by M. Vicq-d'Azyr, the secretary of the society, of which M. Watelet was an associé libre. He was also an honorary member of the French royal academies of painting and architecture, and a member of the academy of Berlin.

The chief work of Watelet's life was his 'Dictionary of the Arts of Painting, Sculpture, and Engraving,' which was not published until after his death—'Dictionnaire des Arts de Peinture, Sculpture, et Gravure,' 5 vols. 8vo, Paris, 1792. Watelet left the work incomplete, and it was finished by M. Levesque, of the French Academy of Inscriptions and Belles-Lettres. Watelet etched many plates: Huber, in his 'Manuel des Amateurs,' &c., enumerates 27 portraits in 4to of himself and his friends, after pictures by Cochin; among them portraits of D'Alembert and Madame Le Comte; also 14 pieces in imitation of Rembrandt, and about 50 others in various styles from various masters, and from some of his own designs.

WATERLAND, DANIEL, D.D., an eminent English theologian, was the son of the Rev. Henry Waterland, rector of Wasely or Walsely, in Lincolnshire, where he was born on the 14th of February 1683. After finishing his elementary education at the free school of Lincoln, he was admitted of Magdalen College, Cambridge, in March 1699, obtained a scholarship in December 1702, and was elected a fellow in February 1704. Continuing to reside at the university, and having taken holy orders, he acted for many years as a tutor even after he had been presented by the Earl of Suffolk, in February 1713, to the mastership of his college, and also to the rectory of Ellingham in Norfolk. It was during this period of his life that he drew up and published his 'Advice to a Young Student, with a Method of Study for the first Four Years,' which went through several editions. In 1714 he took his degree of Bachelor of Divinity, on which occasion he greatly distinguished himself by his defence of his thesis, the illegality of Arian subscription, his first opponent being Thomas Sherlock, afterwards bishop of London. Soon after this he was appointed one of the chaplains in ordinary to the king (George I.), and in 1717 he received by command of his majesty, on his visit to the university, the unsolicited honour of a degree of D.D., in which he was some time after incorporated at Oxford.

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Dr. Waterland appears to have first come forth as a controversialist in 1718, in an answer to Dr. Whitby's Latin disquisitions on Bishop Bull's 'Defence of the Nicene Creed,' and 'An Answer to Dr. Whitby's Reply' to that attack. In 1719 he handled the same subject with more elaboration and effect in 'A Vindication of Christ's Divinity, being a Defence of the Queries, &c., in answer to a Clergyman in the Country.' The 'Queries' had been drawn up some time before for the use of the Rev. John Jackson, rector of Rossington in Yorkshire, who wrote an answer to them, which he submitted to Waterland, and then sent the 'Queries,' his own answer, and Waterland's reply to that, to the press. This publication immediately involved Waterland in a controversy with Dr. Clarke and the Arian party. The longest and most important of Waterland's tracts in this controversy was his next, published in 1723, under the title of 'A Second Vindication of Christ's Divinity.' This was followed the next year by 'A further Defence of Christ's Divinity,' in answer to Clarke's 'Observations' on the Second Defence.

Meanwhile, in 1720, Dr. Waterland had, on the appointment of Bishop Robinson, of London, preached the first course of sermons at the lecture founded by Lady Moyer, which he afterwards published in 8vo, under the title of 'Eight Sermons, &c., in defence of the Divinity of our Lord Jesus Christ.' Next year he was presented by the dean and chapter of St. Paul's to the rectory of St. Austin's and St. Faith's, in the city of London; and in 1723 he was promoted by Archbishop Dawes to the chancellorship of the church of York. The same year he published his 'Critical History of the Athanasian Creed.' In 1727 he was collated to a canonry of Windsor; and in 1730 he was presented by the chapter of Windsor to the vicarage of Twickenham, upon which he resigned his London living, but accepted the archdeaconry of Middlesex from his diocesan Bishop Gibson.

The publication, in 1730, of Dr. Clarke's 'Exposition of the Church Catechism,' drew Waterland into a new controversy both with Clarke and Dr. Sykes. This was followed by another with Tindal, whose 'Christianity as old as the Creation' also appeared in 1730, and was replied to by Waterland, in a work entitled 'Scripture Vindicated,' &c., in 1732. Out of this grew another controversy with Middleton; and that was succeeded by a fourth with the Rev. John Jackson, on the worth of the *à priori* argument for the being of a God, which opposed as it was to Waterland's natural turn of thought, which was critical rather than metaphysical, may be supposed not to have recommended itself to him the more as having been adopted by his great Arian adversary Clarke. In 1734 he published a tract entitled 'The Importance of the Holy Trinity asserted;' and in 1737, in an 8vo volume, 'A Review of the Doctrine of the Eucharist, as laid down in Scripture and Antiquity,' which was the last work he sent to the press. He died on the 23rd of December 1740, at London, whither he had come from Cambridge to consult Dr. Cheselden about his complaint, a nail growing into one of his great toes, which ended in a mortification. He left a widow, whom he had married in 1719, but no children. Two volumes of his Sermons, with a discourse on the Doctrine of Justification, and another on Infant Communion, appeared in 1742, under the care of Joseph Clarke, M.A.; and a complete edition of Archdeacon Waterland's works, with a Life of the author, by the late Bishop Van Mildert, was published at Oxford, in 11 vols. 8vo, in 1823.

WATERLOO, ANTONI, a celebrated Dutch landscape-painter, etcher, and engraver, was born near Utrecht about 1618. His landscapes are much prized, on account of their colouring, their skies, and their foliage. His etchings are also excellent: their subjects are taken chiefly from the vicinity of Utrecht, consisting of cottage scenes, crooked roads, woods, and entrances into forests, &c. He could not draw the figures: those in his pictures were painted by Weeninx and others; in his etchings he inserted them very sparingly. There are many bad impressions of Waterloo's etchings, owing to his peculiar mode of execution. He etched the whole design of an equal strength, but slightly, and then finished in a bold manner with the graver those parts which he desired to be most effective. As the plates therefore were worked off, the etching grew perceptibly fainter, while that part which was executed with the graver suffered comparatively no diminution of effect. Good impressions are much sought by collectors. Bartsch has enumerated 134 of Waterloo's etchings, all of which he has named and described.

Although Waterloo was well paid for his works, and inherited some property from his parents, he died in 1662, at the hospital of St. Job, near Utrecht. He is accounted by some the most masterly etcher of landscape, and his works have always been much studied by engravers.

WATSON, CHARLES, VICE-ADMIRAL, was born in 1714, and was the son of the Rev. Dr. Watson, Prebendary of Westminster. The loss of his father when he was but nine years of age enabled him to follow the inclination he had already manifested of entering the naval profession. His skill and bravery soon procured him promotion; in February 1738, he was appointed captain of the Garland frigate, and, in 1744, he was transferred to the Dragon of 60 guns, under Admiral Matthews, on the Mediterranean station. In that command his services were required on several important occasions, and were generally attended with success. He was afterwards sent by his admiral to Cadiz, with orders to cruize off that harbour for a certain time, afterwards to proceed to Lisbon, and from thence to England. Though these orders opened to him the prospect of making many rich prizes, he ventured to disobey them on receiving intelligence that the enemy's fleet was preparing for sea at Toulon; and, regardless of his interests, he directed his course to the Hières, in order to join the English fleet. During the course of the war, Captain Watson obtained distinction in the several ships which he commanded; his conduct in the action of the 3rd of May 1747, elicited the admiration even of his enemies, and honourable mention was made of it by the French admiral. In another action, during the same year, in which Sir Edward Hawke commanded in chief, he displayed great intrepidity. On the 12th of May 1748, his services were rewarded by his promotion to the rank of rear-admiral of the blue, and in this capacity he received orders to sail with a small fleet to Cape Breton.

In 1754, he was appointed to the command of the squadron destined to co-operate with the expedition of Colonel Clive [Clive, Robert, Lord] in the East Indies; and soon after his arrival in that country he received his Majesty's commission appointing him rear-admiral of the red. His first exploit was the reduction of Fort Geriah, February 13, 1756, which was held by a piratical prince, who had for many years annoyed the English trade in the East Indies. In the attack made by Colonel Clive on Chandernagore, a place of great strength, and the chief settlement of the French in Bengal, in conjunction with Admiral Pocock, he commanded the small fleet of only three ships of the line destined to co-operate with the land-forces. The French had prepared to resist him by sinking several large vessels in the river below the fort; but the admiral having found a safe passage by carefully sounding as he approached, directed so severe a fire upon the enemy's defences, that, seconded by Colonel Clive's batteries on the shore, the place capitulated in less than three hours (24th of March 1757). By the capture of this fort a large number of prisoners, one hundred and eighty-three pieces of cannon, and a considerable booty, fell into the hands of the English. With this exploit may be said to end this admiral's short but successful career; on the 16th of August 1757, he fell a victim to that unwholesome climate. His death was severely felt by his companions in arms, by whom he was admired for his skill and bravery, and beloved for his moral qualities and amiable disposition. On the 18th of June 1763, the memory of his services was consecrated by the erection of a monument in Westminster Abbey, at the expense of the East India Company.

WATSON, RICHARD, D.D., was born in August 1737, at Heversham, near Kendal, in Westmoreland, where his father, a younger son of a small statesman, or land-owner, had been head master of the grammar-school from 1698: the family, supposed to have come originally from Scotland, had subsisted for at least three or four generations at Hardendale, near Shap. His father having resigned his office in 1737, although he lived till November 1753, Watson was educated under his successor, who took little pains to give him an accurate grammatical training; and about a year after his father's death he was sent, on an exhibition of 50*l.* belonging to the school, to Trinity College, Cambridge, where he was admitted a sizar, 3rd of November 1754. All he had, besides his exhibition, to carry him through college, was a sum of 300*l.* which his father had left him; but he set bravely to work to make his way to independence by hard study and hard living. It is said that at first his dress was a coarse mottled Westmoreland coat and blue yarn stockings. He offered himself as a candidate for a scholarship, which he obtained on the 2nd of May 1757. In September following, while still only a junior soph, he began to take pupils, and continued to be so employed, first as private tutor, then as assistant college tutor, till, in October 1767, he became one of the head tutors of Trinity College. Meanwhile he had taken his degree of B.A. in January 1759, when he was declared second wrangler (he says himself, he ought to have been first); had been elected a fellow of his college in October 1760; had graduated M.A. at the commencement in 1762; and in November 1764, had been, on the death of Dr. Hadley, unanimously elected by the senate to the professorship of chemistry. This was a strange choice, for at that time Watson knew nothing of chemistry whatever; but he did not disappoint the confidence that was felt, by himself and others, in his ardour, application, and quickness of comprehension. With the assistance of an operator, whom he sent for immediately from Paris, and by immuring himself in his laboratory, he acquired such an acquaintance with his new subject as to enable him, in about fourteen months, to read his first course of lectures, which were honoured with a numerous attendance, and proved highly satisfactory. He afterwards delivered other courses, which were equally successful; in 1768 he printed a synopsis of the principles of the science under the title of 'Institutiones Metallurgicæ;' in 1769 he was elected a Fellow of the Royal Society, and during some years after this he contributed many chemical papers to the 'Philosophical Transactions. In 1771 he published 'An Essay on the subjects of Chemistry, and their General Divisions;' in 1781 he published two vols. 12mo, of 'Chemical Essays;' a third appeared in 1782; and a fourth in 1786 completed the work, which has often been reprinted, and was long very popular. But Watson's first publication, properly so called, was 'An Assize Sermon, preached at Cambridge,' 4to, 1769. About two years after this, in October 1771, he was unanimously elected to the office of regius professor of divinity, although he was at the time neither D.D.

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nor B.D., and in truth seems by his own account to have known little more of divinity than he did of chemistry seven years before. But such was his good luck, or the reputation he had established for carrying his object, whenever he took one in hand, that no other candidate appeared. The professorship when he got it was worth 330*l.*; but he boasts of having raised it to more than three times that value. Not that he ever had any pretensions to call himself a learned theologian: on the contrary he was rather vain of being spoken of as the *Professor αὐτοδίδακτος*, the self-taught professor, or rather the professor who was indebted for what he knew neither to masters nor books. His constitution was, he says, "ill fitted for celibacy;" so in December 1773 he married the eldest daughter of Edward Wilson, Esq., of Dallam Tower, in Westmoreland; and the next day he went to North Wales to take possession of a sinecure rectory, procured for him from the Bishop of St. Asaph by the Duke of Grafton, which after his return to Cambridge he was enabled (also through means of his grace) to exchange for a prebend in the church of Ely. In 1780 he succeeded Dr. Plumptre as archdeacon of that diocese; the same year he was presented to the rectory of Northwold, in Norfolk; and in the beginning of the year following he received another much more valuable living, the rectory of Knaptoft, in Leicestershire, from the Duke of Rutland, who had been his pupil at the university. He was now therefore tolerably well provided for.

Meanwhile his publications not already noticed had been, in 1772, two 'Letters to the Members of the House of Commons,' under the name of 'A Christian Whig,' in support of the clerical petition for the abolition of the subscription; in 1773, also without his name, 'A Brief State of the Principles of Church Authority;' in 1776, a restoration sermon entitled 'The Principles of the Revolution Vindicated,' which made considerable noise, and, as he conceives, gave great offence at court and in courtly circles, but undoubtedly did him good service with his own party; the same year his well-known 'Apology for Christianity,' in answer to Gibbon; and two or three other sermons and charges. In March 1782 on the appearance of Soame Jenyns's 'Disquisitions on Various Subjects,' the toryism of which annoyed him, he thought it necessary to defend his whig principles in 'An Answer to the Disquisition on Government' in that work.

In July 1782 he was promoted to the bishopric of Llandaff, not exactly, as it would appear, on the application of his friend the Duke of Rutland, but rather by the new prime minister, Lord Shelburne, of his own accord, in the expectation of thereby both gaining an active partisan and gratifying the duke. Watson however proved a very unmanageable bishop. The first thing he did after he found the mitre on his head was to publish, in 1783, 'A Letter to Archbishop Cornwallis on the Church Revenues,' recommending an equalisation of the bishoprics. This he did in spite of all that could be said to make him see that he was doing a thing which would embarrass the government, and at the same time do nothing to forward his object. And so he continued to take his own way, and was very soon allowed to do so without any party or any person seeking either to guide him or stop him. He made some good and effective speeches in the House of Lords, but never originated nor even materially assisted in carrying any legislative measure. For the most part, in general politics, he sided with what was called the whig party; but he would not come up to vote for Fox's India Bill in 1783, and he had a theory of his own upon the subject of the treatment of the House of Commons by Pitt which followed. On the occasion of the king's illness in 1788, again, he went with his party in maintaining the right of the Prince of Wales to the regency, for which it was thought at the time that he had a good chance of the bishopric of St. Asaph, then vacant; but his majesty's recovery dissipated that along with many more such flattering visions. However before this Watson had received a considerable accession to his fortune by the death, in 1786, of his friend and former pupil, Mr. Luther, of Ongar, in Essex, who left him in his will an estate which he sold for 20,500*l.* He grumbled on about having sacrificed himself to his principles, and being overlooked and left in poverty; but with his bishopric (the duties of which he had wholly neglected), and his professorship, and his archdeaconry, and his rectory—all, by the bye, as he managed the matter, either entire, or as nearly as possible, sinecures—in addition to this money and the profits of his various publications, his case could not well be expected to excite much commiseration.

What remains of his biography is little more than the catalogue of his other literary performances. In 1785 he published a useful 'Collection of Theological Tracts selected from various Authors for the Use of the Younger Students in the University,' in 6 vols. 8vo, which went through two large editions. 'An Address to Young Persons after Confirmation,' which he published in 1789, was also extensively sold. In 1790 he published anonymously 'Considerations on the Expediency of revising the Liturgy and Articles of the Church of England, by a consistent Protestant;' another of his adventurous proclamations of peculiar views, which brought upon him a good deal of outcry and obloquy. This was followed, in 1792, by 'A Charge delivered to the Clergy of his Diocese in June 1791,' full of vituperation of the Corporation and Test Acts, and laudation of the French Revolution. Upon this latter subject however he soon after cooled considerably, as appeared by his next publication, a sermon published in 1793, which he entitled 'The Wisdom and Goodness of God in having made both Rich and Poor,' and which was expressly directed against the very democratic principles out of which the Revolution of France had sprung. He talks of the 'strange' turn which that great movement had by this time taken, as justifying or accounting for his apparent change of feeling about it; as if it was the course of events that had been in the wrong—not he and his anticipations. In 1796 appeared another of his best remembered works, his 'Apology for the Bible, in a Series of Letters addressed to Thomas Paine.' This was followed two years after by 'An Address to the People of Great Britain,' an energetic appeal in support of the war against France, which, the more perhaps by reason of the quarter it came from, excited immense attention. Fourteen regular editions of it, he says, were sold, besides many pirated ones. Some years after, in 1803, he published another tract, entitled 'Thoughts on the intended Invasion,' in the same spirit. Various Charges and single Sermons were also printed by him from time to time, which need not be noticed in detail. His last publication was a selection of his fugitive pieces, in two octavo volumes, which appeared in 1815, under the title of 'Miscellaneous Tracts on Religious, Political, and Agricultural Subjects.' The latter years of his life he spent mostly in retirement—far away from his diocese—on his estate of Calgarth Park, in Westmoreland, which he amused himself in ornamenting and improving by building and planting. He died there on the 4th of July 1816. He left several children. After his death appeared, under the superintendence of his son Richard Watson, LL.B., prebendary of Llandaff and Wells, the work from which the above particulars have been principally extracted, entitled 'Anecdotes of the Life of Richard Watson, Bishop of Llandaff, written by himself at different intervals, and revised in 1814.'

WATSON, ROBERT, a respectable Scotch author of the age of Hume, Robertson, and Adam Smith. Robert Watson was a native of St. Andrews, where his father combined the profession of brewer and apothecary. Robert completed the usual courses of languages and philosophy, and commenced the study of divinity in the University of St. Andrews. He attended the Divinity Hall in Glasgow for at least one winter, and finished his theological studies in Edinburgh. In 1751 Adam Smith having removed to Glasgow, where he had been elected professor of logic, Watson was encouraged by Lord Kames to deliver a course of lectures on rhetoric and belles-lettres, similar to that which had been delivered by Smith. The reception these lectures met with encouraged him to repeat the course every winter during his continuance in Edinburgh. In 1758, having become a licentiate, or, as it is called in Scotland, a 'probationer,' Watson offered himself a candidate for one of the churches of his native town, which happened to be vacant. The application was unsuccessful, but Mr. Henry Rymer, professor of logic in St. Salvador's college, entertaining thoughts of retiring on account of infirm health, Watson prevailed upon him, by the payment of a sum of money, to resign in his favour. The other professors sanctioned the bargain, and elected Mr. Watson professor of logic, and the Crown soon afterwards constituted him by patent professor of rhetoric and belles-lettres. Watson effected the same innovation in the University of St. Andrews that was effected about the same time in Glasgow by Smith and Reid, in Aberdeen by Beattie, and in Edinburgh by Finlayson. He substituted for a course of lectures on logic, properly so called, a course of lectures on the theory of the human mind, on the exercise of the reasoning faculty, and on literary criticism.

In 1777 Dr. Watson, stimulated by the success of Robertson's 'Charles V.,' published (at London) his history of 'Philip II. of Spain.' The work was favourably received in England, and immediately translated into French, Dutch, and German. This success encouraged the author to commence the history of Philip III., four books of which were completed at the time of his death in 1780. These works are of very little value. Heavy and inelegant in style, and showing no evidence of a comprehensive or philosophic mind, they are worthless even as a collection of materials; Watson having seldom gone to the original sources of information. The works of Prescott and others have in fact entirely superseded them even for the general reader. A few years before his death Dr. Watson had been promoted to be principal of the united college of St. Leonard and St. Salvador on the death of Principal Tullidelph. Watson left five daughters by his wife, who is said to have been a woman of great beauty, daughter of Dr. Shaw, professor of divinity in St. Mary's college. The four complete books of the history of Philip III., with two additional, by Dr. William Thompson, were published by that gentleman for the benefit of the author's family.

WATT, JAMES, "who" (to adopt the eloquent language of the inscription placed by Lord Brougham upon his statue in Westminster Abbey), "directing the force of an original genius, early exercised in philosophic research, to the improvement of the steam-engine, enlarged the resources of his country, increased the power of man, and rose to an eminent place among the illustrious followers of science and the real benefactors of the world," was born at Greenock on the 19th of January 1736. His father, also named James, was at once a ship-chandler, a builder, and a merchant, and was for upwards of twenty years town-councillor, treasurer, and bailie of Greenock, where he is celebrated for the zeal and intelligence with which he performed his duties, and encouraged public improvements. He married

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a lady named Muirheid, who was the mother of James Watt, and of a younger son, John. By his various occupations he obtained an honourable fortune; but in his later years some unsuccessful enterprises rendered it "necessary that both of his sons, at as early an age as possible, should be trained to rely for their future comfort or distinction, and even for their very subsistence, on their own independent exertions." His death took place in 1782, in the eighty-fourth year of his age.

Being, even in infancy, of a very delicate constitution, the early education of James Watt was in a great measure of a domestic character, although he attended for a time the public elementary school at Greenock. His ill health, which often confined him to his chamber, appears to have led him to the cultivation, with unusual assiduity, of his intellectual powers. It is said that when only six years of age he was discovered solving a geometrical problem upon the hearth with a piece of chalk; and other circumstances related of him justify the remark which is said to have been elicited from a friend on the above occasion, that he was "no common child." About 1750, or shortly afterwards, he amused himself by making an electrical machine; and from a curious anecdote related by Arago, it would appear that the grand subject by which he subsequently immortalised himself formed, thus early, matter of contemplation to the young philosopher. The anecdote referred to appears to have been communicated to Arago by a member of Watt's family. It is, in effect, that his aunt, Miss Muirheid, who did not entertain the same opinion as his father of the powers of the boy, upbraided him one evening at the tea-table for what seemed to her to be listless idleness: taking off the lid of the kettle and putting it on again; holding sometimes a cup and sometimes a silver spoon over the steam; watching the exit of the steam from the spout; and counting the drops of water into which it became condensed. With the increased light imparted by a knowledge of his subsequent career, the boy pondering before the tea-kettle will, perhaps, as observed by his enthusiastic French biographer, be viewed as the great engineer preluding to the discoveries which were to immortalise him; though its supposed connection with the idea of a separate condenser for the steam-engine is merely verbal.

John, a younger brother of James Watt (who was lost at sea in one of his father's vessels, in the year 1762, at the age of twenty-three), having determined to adopt the business of his father, James was left to follow, in the choice of a profession, the bent of his own inclination; but the versatility of his talents rendered the choice somewhat difficult. During his youth his taste for the beauties of nature and love for botany had been developed on the banks of Loch Lomond, while his rambles among the mountain scenery of his native land called forth an attention to mineralogy and geology. Chemistry was a favourite subject when he was confined by ill health to his father's dwelling. The boundless field of natural philosophy was opened to him by the popular work of 'SGravesande, translated from his 'Physices Mathematica;' and, like many other valetudinarians, he read eagerly works on surgery and medicine. He was found on one occasion conveying into his room for dissection the head of a child who had died of some unknown disease.

But among the occupations of his father was included that of supplying ships with various kinds of nautical apparatus and instruments. In assisting him his son appears to have acquired some useful rudiments of practical mechanics, as well as good habits of commercial diligence. He soon learned also to construct with his own hands several of the articles vended by his father, thus gaining familiarity in working with the different kinds of metal, wood, and other materials. From the aptitude which he displayed in this kind of work, and in accordance with his own deliberate and earnest choice, it was decided that he should proceed to qualify himself for following the trade of a mathematical-instrument maker.

With this object in view, Watt came to Glasgow in June 1754, being then eighteen years of age, and remained under the roof and care of his maternal relations, the Muirheids, till the month of May in the following year; but from the details of his early life given by Mr. Muirhead, his most recent and authentic biographer, it is clear that the statement formerly made that he passed an early apprenticeship at Glasgow, is in all respects erroneous, and that the alleged contemporaneous incidents are at least apocryphal. During his stay, he enjoyed the advantage of being introduced to the notice and acquaintance of several of the most learned professors in the University, through the instrumentality of his mother's kinsman, Professor George Muirhead. He never attended however any course of lectures delivered within the walls, or by the teachers of the college, though he at once gained the favourable notice of Dr. Dick, who was joint professor of Natural Philosophy with his father, and who strongly recommended his proceeding to London to acquire better instruction in the art which he designed to practise than could at that time be gained in Scotland, at the same time furnishing him with a valuable personal introduction to the celebrated telescope-maker, James Short. Accordingly, on the 7th of June 1755, he set out for the great metropolis, in charge of Mr. Marr, the captain of an East Indiaman, about to join his ship, who had married Watt's cousin-german. Through Mr. Marr, he was employed "in cutting letters and figures, &c," in the shop of a watchmaker named Neale, who wished to have some of his work to show, and by the first week of July we find him, through the exertions of Mr. Short, at work on the brass part of Hadley's quadrants, with Mr. John Morgan, a mathematical-instrument maker in Finch-lane, Cornhill. An agreement was soon concluded, with the approbation of his father, by which Mr. Morgan was to give him a year's instruction, for which he was in return to pay twenty guineas and also to give his labour for that period. His application was severe and intense, and his progress rapid and steady, and when June again came round, he announced to his father, with some reasonable pride, that he could now make "a brass sector with a French joint, which is reckoned as nice a piece of framing work as is in the trade." At the close of his engagement he found himself compelled by ill-health to seek his native air, and at the end of August 1756, he took leave of London and of Mr. Morgan; first however making an investment of about twenty guineas in half a hundred additional tools, with "absolute necessary" materials for "a great many more that he knew he must make himself," together with a copy of "Bion's Construction and Use of Mathematical Instruments," as translated by Edward Stone. The following October furnished an opportunity for the employment of his little stock in trade, as well as of his newly-acquired skill, by the arrival from Jamaica of a valuable collection of astronomical instruments formed by Mr. Alexander Macfarlane, and bequeathed by him to the University. Dr. Dick having requested him to help to unpack them, they were found to have suffered by the sea air, upon which, by a University minute, Watt as being "well skilled in what relates to the cleaning and preserving of them," was desired to put them in order, receiving in payment five pounds, which, "in all probability," says Mr. Muirhead, "was the first money he had earned on his own account, since the termination of his apprenticeship." The "Macfarlane Observatory" was afterwards erected for the reception and use of the instruments.

Shortly afterwards Watt endeavoured to establish himself in business in Glasgow, but, owing to his not being a burgess, he met with opposition from the corporation of arts and trades, who considered him an intruder upon their privileges, and refused to allow him to set up even the humblest workshop. From this difficulty he was extricated by the interposition of the authorities of the university, which was not under city jurisdiction. The university offered him an asylum within their precincts, where they permitted him to establish a shop; and they also honoured him with the title of their mathematical-instrument maker. These circumstances happened in about the year 1757, when Watt had scarcely attained his twenty-first year; and it appears that he was especially indebted, for the friendship shown by the authorities of the university, to the kind offices of Adam Smith, author of the 'Wealth of Nations,' Dr. Black, Robert Simson, the eminent mathematician, and also of Dr. Dick. The first branch of his business which became profitable was the manufacture and sale of Hadley's quadrants. As he proceeded in other departments, Watt displayed much ingenuity and manual dexterity; and his superior intelligence led those who had first known him only as an expert and amiable artificer, to form habits of intimacy and friendship with him, so that his workshop became a favourite resort for the most eminent scientific men in Glasgow. His intimate friend, Professor Robison [Robison, John], then a student ardently pursuing his investigations in mathematical and mechanical philosophy, in a manuscript unpublished when used by Arago, but printed in Mr. Muirhead's recent collection, expresses the surprise which he felt when, on being introduced to Watt, whom he expected to find merely an intelligent workman, he found a philosopher, as young as himself, yet willing and able to instruct him, or any of the students who might fall into difficulties. He needed but prompting to take up and conquer any subject; and Robison states that he learnt the German language in order to peruse Leupold's 'Theatrum Machinarum,' because the solution of a problem on which he was engaged seemed to require it; and that similar reasons led him subsequently to study Italian. Without neglecting his business in the daytime, Watt devoted his nights to various and often profound studies; and the mere difficulty of a subject, provided it was worthy of pursuit, seems to have recommended it to his indefatigable character. In illustration of this characteristic of his mind, it is related that he undertook and accomplished the building of an organ, although he is said to have been so totally insensible to the charms of music that he could not distinguish one note from another. His instrument was no less remarkable for its harmony than for several important improvements in its mechanical details; and he is stated to have conquered certain difficulties respecting the theory of temperament in music, a matter then very little understood, and of which he could have gained no knowledge except through the profound but very obscure work published on the subject by Dr. Robert Smith of Cambridge. He also constructed other musical instruments, of several distinct kinds.

The earliest occasion on which the attention of Watt was seriously directed to the properties of steam appears to have been about 1759, when his friend Robison suggested to him the possibility of propelling wheel-carriages by the agency of steam, and Watt commenced a model of a contrivance for the purpose, but various difficulties intervened, and both Watts and Robison having other matters which required their immediate attention, the scheme was abandoned. He states however, that about 1761 or 1762 he tried some experiments on the force of steam in the apparatus known as Papin's digester; and constructed and worked a small model, consisting of an inverted syringe, the bottom of the rod of which was loaded with a weight; alternately admitting the steam below the piston and letting it off into the

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atmosphere. Thus he practically demonstrated the power of steam used as in modern high-pressure engines, but he soon abandoned these experiments, and appears to have entertained a prejudice against the use of high-pressure steam throughout his subsequent career. He however described this engine in his specification of 1769, and again in that of 1784, together with a mode of applying it to the moving of wheel-carriages. The event to which the commencement of his invaluable discoveries may be most distinctly assigned, took place in the winter of 1763-4, when Professor John Anderson, who occupied the chair of natural philosophy in the University of Glasgow, requested him to examine and repair a small model of Newcomen's steam-engine, which could never be made to work satisfactorily. His sagacity led him to discover and remove the defects of this model, which was subsequently used in the class-room: and by this circumstance he was led to detect the imperfections of the machine itself, and to investigate those properties of steam upon which its action depended. About this time he left the college and took up his abode in the town previous to his marriage with his cousin, Miss Miller, in the summer of 1764.

The effective working of Newcomen's machine depended upon two apparently irreconcileable conditions: first, that when the cylinder was full of steam, a degree of coldness should be produced within it that should occasion the sudden condensation of the steam, and thereby produce a partial vacuum beneath the piston, which should cause the atmospheric pressure on the upper surface to force it down with sufficient rapidity to give motion to machinery for working a pump; and, secondly, that immediately after the completion of one stroke the temperature of the cylinder should be again raised to such a degree as to enable it to become refilled with steam preparatory to another stroke. A considerable quantity of steam was lost between each stroke in effecting the second object; and when it was accomplished, as the cylinder was too hot to allow the immediate condensation of the steam just admitted, time was lost in cooling it again. Watt calculated that the amount of heat lost from this radical defect of the old, or, as it is usually called, the "atmospheric" steam-engine, was three times as much as was applied to the efficient action of the machine.

Such was the best, perhaps it is not too much to say the only efficient steam-engine used before the time of Watt; and notwithstanding its wasteful expenditure of fuel, it was extensively used for the purpose of draining mines. It was thus applied in the collieries in the north of England, in the tin- and copper-mines of Cornwall, and in the lead-mines of Cumberland. Shortly after the middle of the 18th century it was applied to the purpose of raising water to turn water-wheels, and it was used also for the working of blast-furnaces for smelting iron-ore, and in a few cases for raising water for the supply of towns; but its use was necessarily limited by the enormous cost of working, as well by its defective and clumsy construction. Watt perceived that it was desirable, in order to the efficient use of the steam, that the cylinder should always be kept as hot as the vapour which entered it, to provide for which he had recourse to the beautifully simple expedient of condensing the steam in a separate vessel, which might always be kept cool, and between which and the cylinder a communication might be opened whenever the piston was required to descend. This arrangement being perfected, he next devised means for deriving the fullest possible advantage from it, by maintaining a uniform and high temperature in the cylinder; an object which he accomplished by enclosing its upper end with a cap or cover, through which the piston-rod could slide freely up and down by means of the air-tight aperture called a stuffing-box, and by employing the elastic force of steam, instead of the pressure of the atmosphere, to depress the piston whenever a partial vacuum was formed beneath it by condensation. The uniform warmth of the cylinder was further promoted by surrounding it with a 'jacket,' or outer casing, and filling the intervening space between its inner and outer walls with steam. The invention was in its main feature completed as early as 1765; and in the course of his early experiments Watt was much struck by the great heat communicated to the injection-water by which the condensation was effected by a very small quantity of steam, a circumstance which led him by further trials to the discovery that water converted into steam would heat about six times its own weight of water at 47° or 48° to 212°. Being struck with, and not understanding the reason of, this remarkable fact, as he himself states in the notes to Robison's 'Mechanical Philosophy,' Watt mentioned it to his friend Dr. Black, who then explained to him his doctrine of latent heat, which he had taught some time previously, although Watt states that he had either not heard of it, or not attended to it when he thus, to use his own words, "stumbled upon one of the material facts by which that beautiful theory is supported." In order to correct an erroneous statement which may have obtained wider circulation than its refutation, we insert a further quotation from the above notes, where Watt observes—"Dr. Robison qualifies me as the pupil and intimate friend of Dr. Black, and goes the length of supposing me to have professed to owe my improvements upon the steam-engine to the instruction and information I had received from him, which certainly was a misapprehension. He is also mistaken in his assertion that I had attended two courses of the Doctor's lectures. Unfortunately for me, the necessary avocations of my business prevented me from attending his or any other lectures at college."

The marriage of Watt released him from the difficulty which had compelled him to establish himself in the precincts of the college, his wife being the daughter of a freeman. Being thus rendered a freeman himself, he opened a shop in the Salt-market, when his increasing business led him to require the labours of an assistant. The success of the first experiments induced Watt to determine upon the construction of a larger model than could be conveniently and privately constructed at his usual place of business, and therefore he set up this machine, with the assistance of his ingenious apprentice, John Gardiner, in one of the rooms of a pottery or 'delft-work,' which he had assisted in establishing near Glasgow, and in which he held a share. An accident terminated his experiments with this engine, which had a cylinder of nine inches diameter, and which, as far as it was worked, proved satisfactorily the practical importance of his improvements; and as neither his leisure nor his means enabled him to proceed, the project was for a time laid aside.

In addition to his employment as a mathematical-instrument maker, Watt devoted much time to the practice of land-surveying, and this led to the employment of his superior talents in the more important departments of civil engineering. Such engagements appear to have occupied much of his attention between the year 1765, when the leading features of his invention were perfected, and 1768, when he found in Dr. John Roebuck, to whom he had become known as a surveyor, an individual capable of appreciating the value of his improvements, and sufficiently enterprising to support him in further experiments. Dr. Roebuck, who is perhaps best known as the founder of the Carron iron-works and the vitriol-works at Prestonpans, was at this time engaged in an extensive colliery undertaking at Kinnell, a few miles from Carron; and in an outbuilding connected with his residence Watt commenced, in the winter of 1768, a third model, on a much larger scale than either of the preceding. This engine had a cylinder of block tin, eighteen inches in diameter; and in its construction many difficulties had to be overcome, arising partly from inexperience as to the proportions of the several parts, but mainly from the imperfect workmanship unavoidable during the infancy of the art of machine-making. One great difficulty consisted in the steam-tight packing of the piston, which could not be effected, as in the old engines, by covering it with a body of water. At length, after eight months' labour, Watt and Roebuck had the satisfaction of seeing the machine in successful operation. The saving of fuel was enormous; the saving effected in the supply of water for condensation was little less important, and the result of the experiment fully satisfied Roebuck, who obtained a share in the patent by which Watt secured his inventions. This patent had been applied for in 1768, before the engagement with Roebuck, and it was obtained on the 5th of January 1769. The objects embraced in this were as follow:—Excluding atmosphere from cylinder—keeping cylinder as hot as the steam—condensation produced in separate vessels—air extracted from condenser by pumps—pistons pressed by the steam—a steam-wheel (or rotary engine)—partial condensation of steam—using oil and wax, instead of water.

In the summer of that year however the mining speculations of Roebuck involved him in such embarrassments that he was compelled to abandon the experiments with Watt's engine, and Watt himself was therefore obliged to return to his former avocations as an engineer and surveyor (he having relinquished the business of instrument-making in 1768), and to such engagements he chiefly devoted himself until the close of the year 1773. Among the surveys and engineering works in which Watt was engaged before he finally devoted himself to the carrying out of his improvements on the steam-engine was a projected canal between the Forth and the Clyde, by what was called the Lomond passage, in which he was engaged in 1767, when Smeaton was engaged on similar surveys upon a rival line. He also planned and superintended the execution of a canal for conveying the produce of the Monkland collieries to Glasgow. He was engaged upon the Crinan canal, which was subsequently completed by Rennie; and the deepening of the river Clyde, improving the navigation of the Forth and Devon, and the Water of Leven; a canal from Machribanish Bay to Campbeltown; another from the Grand Canal to the harbour of Borrowstownness; improvements in the harbours of Ayr, Port Glasgow and Greenock; and the building of bridges at Hamilton and Rutherglen, are among the engineering works and projects with which he was connected. Business of this description crowded upon him, and it is stated in the 'Encyclopædia Britannica' that his reports are remarkable for their perspicuity and accuracy. In his surveys he used an improved micrometer, and also a machine for drawing in perspective, both of which he had himself invented. It was while engaged on the greatest engineering work undertaken by him, the surveying and estimating a line of canal between Fort William and Inverness, since executed by Telford on a larger scale than was then proposed, under the name of the Caledonian Canal, that Watt, in the latter part of the year 1773, received intelligence of the death of his first wife; and he soon afterwards determined to follow the advice of his friend Dr. William Small, of Birmingham, to accept an invitation from Matthew Boulton, the founder of Soho, to settle in England.

Boulton, to whom Dr. Roebuck transferred his share in the property of Watt's invention, was a man eminently qualified to bring it into profitable operation; his energetic and business-like habits

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supplying what was wanting in the character of Watt to cope with and eventually to conquer those moral obstacles which, far more than any mechanical difficulties, rendered the introduction of the improved steam-engine an arduous undertaking. He also possessed in his works at Soho mechanical facilities of a superior order, as well as a large capital to establish the manufacture of steam-engines. Watt's connection with Boulton commenced early in 1774, and they remained in partnership until 1800, when Watt retired from business; but their friendship continued undiminished until Boulton's death, after which Watt expressed, in his notes upon Robison's account of the steam-engine, his high esteem for his former partner, in the passage quoted under BOULTON, vol. i. col. 859. By the latter end of 1774, Watt completed at Soho, with all the facilities afforded by the expert artisans under Boulton's command, his fourth model engine, which was exhibited to a deputation from the Cornish miners, and to other persons competent to judge of its performances, which were deemed highly satisfactory. Perfect however as was the action of the improved machine, the patentees knew that much remained to be done to bring it into extensive operation; that costly machinery must be constructed to assist in the fabrication of the new engines; and that a protracted struggle with ignorance and prejudice was to be anticipated before any remunerative return could be expected. As five years out of the term of fourteen years for which the patent was granted had already elapsed, it did not appear probable that the remainder of the term would suffice for the reimbursement of past and prospective expenses; while there was no doubt that the preliminary difficulties once fairly conquered, an active competition in the construction of the improved engines would immediately follow the termination of the exclusive privilege held by Watt and his partner. They therefore immediately applied to parliament for an extension of the term of their patent; and, although the application was met by a violent opposition, in which Edmund Burke took part, "not," as observed by Muirhead, "from any hostility to Mr. Watt or his patent, but simply from a sense of duty in defending what he conceived, or what were represented to him to be, the claims of a constituent," and which occasioned great expense and anxiety to the patentees, it was ultimately successful, an act being passed in 1775 (15 Geo. III., c. 61), "vesting in James Watt, engineer, his executors, administrators, and assigns, the sole use and property of certain steam-engines, commonly called fire-engines, of his invention, described in the said act, throughout his majesty's dominions," for a period of twenty-five years from the passing of the act. Being thus secured a return for their outlay, the patentees prepared for the manufacture of steam-engines upon the most extensive scale, and with a degree of accuracy never before applied in the production of large machinery. In order fully to comprehend the difficulties conquered by Watt, it must be remembered that his machine required much more accurate workmanship than those which it was to supersede, and that, as stated by Mr. Boulton, the son of his partner, at the meeting held at Freemasons' Hall in 1824, for erecting a monument to Watt, "at the period of the construction of the first steam-engine upon his principles at Soho, the intelligent and judicious Smeaton, who had been invited to satisfy himself of the superior performance of the engine by his own experiments upon it, and had been convinced of its great superiority over Newcomen's, doubted the practicability of getting the different parts executed with the requisite precision; and augured, from the extreme difficulty of attaining this desideratum, that this powerful machine, in its improved form, would never be generally introduced." Stuart states that when the engine tried at Kinneil was made, there were but one or two artists who could give the requisite truth of workmanship to air-pump cylinders of two inches diameter; while Watt required similar accuracy in cylinders of many thousand times their capacity, and in the large pistons, piston-rods, and other working parts of his machine.

The opposition raised to an extension of the patent had the effect of exciting the public attention, and the commercial tact of Boulton greatly facilitated the introduction of the machine to general use. Pursuing throughout an enlightened and liberal policy, the patentees invited the public to an inspection of the engine, freely explained the principles of its action, and promoted a series of experiments under the inspection of practical and scientific mechanics whose professional character and position in society placed their testimony beyond suspicion. Similar experiments were made, before the same persons, on an engine of Newcomen's construction, of the best make and in perfect order; and the results as to quantity of coal consumed, and amount of work done in a given time, were contrasted. Thus the immense saving effected was rendered manifest to the parties to whom the use of the machine was recommended, and the remuneration of the patentees was made proportional to that saving. Without attempting to realise their profit as manufacturers of the engines, Messrs. Boulton and Watt claimed only, by way of rent, the value of one-third part of the coals saved by using their improved machine instead of the old fire-engine. After paying this very moderate claim, it cost little more than half the money previously paid to perform a given amount of work, to say nothing of the great saving of room, water, and repairs. Not only were the engines supplied at certain fixed prices, according to size, at such a rate as would have been charged by any neutral manufacturer, but where persons were either unable or unwilling to throw aside the expensive apparatus which they might have already in operation, the patentees took the old engines in part payment for the new, often at rates far beyond their real value; while in other cases they erected machinery worth thousands of pounds on condition of being paid when they produced the estimated advantage. In some instances parts of the old machinery were brought into use, as, for instance, by placing a smaller working-cylinder within the old one, and using it as the outer case or jacket; when, although the new cylinder was seldom more than half the size of the old one, the power of the machine was so augmented as to present a striking illustration of the value of the patented improvements. Still further to facilitate the adoption of the new machinery by rendering the terms upon which its use was allowed as clear as well as liberal as possible, the patentees laid down a standard of horse-power by which to calculate the power of their machines; and in so doing their honourable spirit was rendered strikingly manifest, since, instead of taking a low standard of horse-power, which would have increased the apparent value of their engines, they estimated the power of a horse as equal to raising 33,000 lbs. one foot high in a day; while Smeaton had valued the force of a strong English horse as low as 22,000 lbs.; and they moreover calculated their machinery so as to perform work equal to raising 44,000 lbs. a foot high for every nominal horse-power; so that, in fact, what they called a five-horse-power engine would perform as much as ten horses according to Smeaton's estimate. Even these liberal terms and modes of computing the power of their machines might have proved objectionable if saddled with the necessity for frequent inspection on the part of the patentees or their agents; and therefore, at once to avoid all vexatious interferences for the purpose of ascertaining the amount of work really done, and to afford to all parties a satisfactory check upon every species of fraud by which the engines might be represented as doing more or less than they really did perform, Watt contrived an apparatus for counting and registering the strokes of the great lever or beam of the engine, and thereby affording unerring and indisputable data for computing the duty performed. This apparatus, or 'counter,' was locked up in a box with two keys, one of which was kept by the proprietor of the engine, and the other by the patentees, who employed a confidential agent to open and examine the apparatus, in the presence of the proprietors, every three months.

Of the spirited manner in which Boulton conducted the mercantile department of the great adventure some idea may be formed from the fact, that upwards of 47,000*l.* was spent before the patentees began to receive any return; but at length their remuneration began to pour in, and in no scanty stream. In Cornwall and other mining districts, especially where coal was not abundant, the new engines speedily replaced the old; and although in many cases the patentees agreed to receive a fixed sum, lower than the amount that would have been payable to them under the usual agreement, in lieu of the stipulated rent, they soon realised a very large annual revenue. In one instance, at the Chacewater mine, in Cornwall, where three very large engines were employed, the proprietors agreed to pay 800*l.* per annum for each engine as a compromise for the patentee's share of the saving of fuel.

The chief application of the old atmospheric engine, and also of Watt's first improvement upon it, was for the purpose of pumping water from mines, a purpose for which the circumstance of its power being applied only during the downward stroke of the piston was of little consequence. As however the extension of manufacturing operations called for the introduction of some powerful and manageable prime-mover, more uniform in its action and less dependent upon local circumstances than either wind or water, various attempts were made to apply the steam-engine to this purpose, for which, in most cases, it was necessary to convert its alternating rectilinear motion into a continuous circular arc. Prior to the time of Watt, the principal means adopted for accomplishing this object, which however was very seldom attempted, was to employ the engine in pumping water into an elevated reservoir, in its descent from which it might turn a water-wheel. A large atmospheric engine was erected for this purpose, in 1752, at Champion's copper and brass works near Bristol; and such engines were subsequently introduced at several other places, among which was the Soho works. Watt was fully aware of the importance of some more convenient method of obtaining rotatory motion from the steam-engine: and of the numerous plans which had either been tried by others or were suggested by his own fertile imagination, he appears to have considered none equal to the common crank, the efficiency of which was shown by its use in the lathe, the knife-grinder's wheel, and other machines in common use long before its application to the steam-engine was thought of. A difficulty however presented itself in the application of the crank to the single-acting engine, or that which exerted power in the down-stroke only, because it would have been necessary to use a very heavily-loaded fly-wheel to keep up and equalise the motion imparted by the separate impulses of the piston, to avoid which Watt once proposed to employ two engines, working distinct cranks on the same axle. Watt however was not the man to publish his inventions until he had brought them to a considerable state of perfection; and consequently in this, as in some other cases, parties who were anxiously watching to obtain, by the most unscrupulous means, a share in the advantages of his ingenuity, were enabled to steal a march upon him. While his attention was directed to other important points, patents were ob-

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tained, in or about the years 1779 and 1780, by persons named Wasbrough and Pickard, for obtaining rotatory motion from a steam-engine, the plan proposed by Pickard being the simple crank and fly-wheel. Since it appears probable that the idea was obtained through a workman employed by Watt, it is likely that this patent might have been overturned; but as Watt did not think fit to contest it, he used, during the continuance of Pickard's patent, his own beautiful contrivance known as the sun-and-planet wheel. It has however been stated, in the 'Encyclopædia Britannica,' that Watt did actually use the crank, in defiance of Pickard's patent, whenever it suited his purpose, and that he was never molested for so doing. Few points in the history of machinery are more curious than the rivalry which existed on this subject, and the complicated contrivances proposed for doing that which is so simply and efficiently done by the crank; and many well-informed persons, among whom was Smeaton, doubted the possibility of obtaining a perfect circular motion, like that produced by the efflux of water in turning a water-wheel, from the reciprocating lever of a steam-engine. Perhaps no improvement could be named of equal importance in rendering the steam-engine available as a prime-mover of machinery, as that by which the action of the steam was enabled, by a new arrangement of valves, to impel the piston upwards as well as downwards, thereby doing away with the necessity for balance-weights or any similar contrivance; an arrangement which Watt described and explained by a drawing during his application to parliament for an extension of his patent, although he did not actually patent it until 1782, prior to which time he is said to have privately constructed one or more engines on this, which is known as the double-acting principle. The adoption of this construction involved several other important changes in the machine, among which was the exquisitely beautiful arrangement called the parallel motion, from the working of which Watt himself stated that he derived all the pleasure of novelty which he could have experienced in examining the invention of another. Our space however will not admit of any detail of the improvements introduced under the successive patents of 1781, 1782, 1784, and 1785, admirable as many of them are. Even at the present time, notwithstanding all the light thrown upon the subject by succeeding engineers, we are perhaps not in a position fully to realise the advantages of one of his beautiful inventions, that of working steam expansively, or cutting off the access of steam when the piston has performed but a part of its stroke, and leaving it to be impelled through the remainder of its course by the expansive force of the steam already admitted. He is said to have tried this mode of working at Soho as early as 1776, although it was not made public till two years after that time. Suffice it to say, in concluding this brief sketch of the series of improvements by which Watt raised the steam-engine to its present state of efficiency, that, as expressed by Lord Jeffrey in the eulogium originally published in the 'Scotsman' newspaper a few days after his death, as to all that is admirable in the structure of the machine, or vast in its utility, Watt should rather be described as its inventor than as its improver. "It was by his inventions," observes the writer alluded to, "that its action was so regulated as to make it capable of being applied to the finest and most delicate manufactures, and its power so increased as to set weight and solidity at defiance. By his admirable contrivances it has become a thing stupendous alike for its force and its flexibility, for the prodigious power which it can exert, and the ease and precision and ductility with which it can be varied, distributed, and applied. The trunk of an elephant that can pick up a pin or rend an oak is as nothing to it. It can engrave a seal, and crush masses of obdurate metal like wax before it,—draw out, without breaking, a thread as fine as gossamer; and lift a ship of war like a bauble in the air. It can embroider muslin and forge anchors, cut steel into ribands, and impel loaded vessels against the fury of the winds and waves." Nor, while we admire the ingenuity and power of the stupendous machine, should we forget that its contrivance involved very much beyond the range of a mere practical mechanic, however great. With the generosity of a kindred spirit, the late Sir Humphry Davy observed, at a meeting for erecting the Watt monument, that Watt "was equally distinguished as a natural philosopher and a chemist," and that "his inventions demonstrate his profound knowledge of those sciences, and that peculiar characteristic of genius, the union of them for practical application;" and showed that, in the prosecution of his great object, Watt "had to investigate the cause of the cold produced by evaporation, of the heat occasioned by the condensation of steam—to determine the source of the air appearing when water was acted upon by an exhausting power; the ratio of the volume of steam to its generating water, and the law by which the elasticity of steam increased with the temperature: labour, time, numerous and difficult experiments, were required for the ultimate result; and when his principle was obtained, the application of it to produce the movement of machinery demanded a new species of intellectual and experimental labour. He engaged in this with all the ardour that success inspires, and was obliged to bring all the mechanical powers into play, and all the resources of his own fertile mind into exertion; he had to convert rectilineal into rotatory motion, and to invent parallel motion. After years of intense labour, he obtained what he wished for; and at last, by the regulating centrifugal force of the governor, placed the machine entirely under the power of the mechanic, and gave perfection to a series of combinations unrivalled for the genius and sagacity displayed in their invention, and for the new power they have given to civilised man."

It is painful to turn from the record of the meeting at which Davy thus joined with others among the most eminent men of his time in doing honour to the memory of the great engineer, to the narration of the disgraceful measures by which, not many years before, it was attempted to deprive him of his well-earned emoluments. Even among the Cornish miners, who were deriving the greatest advantages from his machinery, and would in many cases have been compelled to abandon their works but for its giant aid, there were men who grudged to pay him the stipulated third part of their savings, and who took advantage of the pretences afforded by piratical infringers of his patent, to declare their engagements at an end. Thus compelled to call in the law in defence of their rights, Messrs. Boulton and Watt became involved in a most tedious, annoying, and vexatious series of processes, during which they were generously and powerfully assisted, according to Arago, by Colonel (afterwards General) Roy, Mylne, the engineer of Blackfriars Bridge, Herschel, Deluc, Ramsden, Robison, Murdoch, Rennie, Cumming, the author of a celebrated treatise on watch and clock-work, More, secretary of the Society of Arts, and Southern, all of whom gave evidence in their favour. Defeated on the ground of want of originality, the opponents of Watt organised a fresh attack upon the patent, upon the pretence that the written specification given by Watt in 1769 was imperfect. In order to comprehend at once the injustice and the plausibility of this plea, it should be considered that the specification was necessarily written with only the experience derived from the erection of the rude model at Kinneil, and also that Watt never pretended to be the inventor of the steam-engine, but simply of certain improvements upon it, which improvements were of so clear and distinct a character as to be unaffected by any change in the forms, proportions, or positions of the various members of which a complete steam-engine is composed. It was thus as unnecessary as it was impossible that the specification of 1769 should contain a complete description of the machine as made by Boulton and Watt twenty years afterwards. The principal distinguishing features of the engines of Watt were the separate condenser and the closed cylinder; and these being retained in all his machines, gave him a virtual monopoly in various subsequent improvements which were rather additions to than modifications of his original design, but which were too intimately connected with the essential features of his engines to be separated from them. Yet, as observed by Stuart, "After a series of experiments, in which he had been engaged for twenty years, to develope his ideas, the splendid result of his genius and perseverance—the perfect machine—was raised up in judgment against him, to prove that between the years 1790 and 1800 the engines which were sent from Soho were more perfect than could be fabricated from the description he gave of the one he erected in 1769!" At length, after a series of trials extending from 1792 to 1799, a unanimous and clear decision was given, fully vindicating and establishing the rights of the patentees. On this last occasion Mr. Rous, who acted as counsel for the patentees, delivered a speech which was afterwards published in the form of a pamphlet, and in which he at once keenly satirised and overthrew the argument insisted on by the opposite party, that Watt had invented nothing but ideas; asking whether it could be seriously contended that his invention, which during the space of nearly thirty years had been admired in all Europe as the greatest practical advance ever made in the arts, was a mere abstract discovery in science; and observing that were those who thus pleaded to approach the untangible substance as they were pleased to call it, with the same ignorance of its nature as they thus affected, they would be crushed before it like flies, leaving no trace of their existence.

In 1794 the sons of Messrs. Boulton and Watt were admitted to the partnership, and on the expiration of the extended term of his patent in 1800, Watt resigned his share of the business to his two sons, and retired into private life; a step to which he was probably determined in some degree by the harassing nature of the contests in which he had been so long engaged. Down to that period the introduction of the steam-engine into other than mining districts had been comparatively slow; and it is stated that at the expiration of the patent the aggregate power of the engines employed in London was not more than 650 nominal horse-powers, in Manchester about 450 horse-powers, and in Leeds about 300 horse-powers. Within the next five years the number of engines used in the metropolis was doubled, and more machines were supplied from the Soho works than during any equal period before the expiration of the patent.

As there were several scientific men residing about Birmingham who were on terms of intimacy with Watt and his partner, an association was formed under the title of the 'Lunar Society,' the members of which, including Priestley, Darwin, Edgeworth, Keir, and Galton, met monthly on the night of the full moon for the purpose of social converse. At one of these meetings, according to Arago, a suggestion was thrown out which led Watt to the invention of the useful little machine known as the Copying Press, for which he obtained a patent, the specification of which was published some years afterwards in the first volume of the 'Repertory of Arts.' It is however stated in the 'Encyclopædia Britannica' that he was induced to contrive it by the

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necessity of his preserving copies of his drawings and letters, which often contained important calculations, and the desire of avoiding that labour himself which he did not like to entrust to an amanuensis. Among his other useful inventions was a method of heating rooms by steam, which he introduced in his own house in the winter of 1784-85; and he also communicated to Brewster an account of a 'Steam-Drying Machine,' contrived by him in 1781 for Mr. Macgrigor, of which a description is given under the above title in the 'Edinburgh Encyclopædia.' Towards the latter end of 1786, on a visit to Paris, undertaken at the instance of the French government for the purpose of suggesting improvements on the Machine de Marly, by which the town, palace, and waterworks of Versailles were supplied with water from the Seine, Watt became acquainted with Berthollet, whose method of bleaching with chlorine he brought to this country, and introduced, with certain improvements of his own, in the bleach-works of his friend Mr. Macgrigor, near Glasgow, whose daughter he had married in 1775, not long after his removal to Birmingham. He offered to Berthollet a share in the undertaking, which, from the great superiority of the new over the old process, bid fair to be highly profitable, but this the French chemist declined. Another circumstance indicative of the universality of Watt's talents is his connection with the establishment of the Pneumatic Institution at Clifton, where the medical properties of the gases then recently discovered were made available on an extensive scale, mainly under the direction of Dr. Beddoes. The illness of Watt's daughter, and delicacy of his younger son, Gregory, led him particularly to devote his attention to this subject, and he designed and constructed the apparatus required for procuring and administering the gases, and wrote the second part of a pamphlet, of which the first part was by Beddoes, entitled 'Considerations on the Medicinal Use of Factitious Airs, and on the manner of obtaining them in large quantities.' This was published at Bristol in 1795; and about the same time appeared two or three editions of a 'Description of a Pneumatic Apparatus, with directions for procuring the Factitious Airs,' by Watt.

Since the original publication of this article in the 'Penny Cyclopædia,' great prominence in scientific literature and in the history of chemistry has been given to the respective claims of Watt, Cavendish, and Lavoisier, as discoverers of the composition of water, by several considerable publications; one relating exclusively to that subject, while it forms the most important part of another, and is discussed at some length in a third. The first of these works is entitled 'Correspondence of the late James Watt on his Discovery of the Theory of the Composition of Water. With a Letter from his Son. Edited, with Introductory Remarks and an Appendix, by James Patrick Muirhead, Esq., F.R.S.E.,' Lond. and Edin., 1846. Pp. cxxvii., 264. The editor of this work, it is remarked by the author of that we shall next advert to, "is the most zealous of Watt's defenders, and the most unhesitating of Cavendish's assailants," with regard to their relative claims as to the discovery of the composition of water.

In the life of Cavendish by Dr. George Wilson of Edinburgh, issued by the Cavendish Society in 1851, and noticed in a former article. [CAVENDISH, HENRY], the third chapter, occupying 103 closely-printed pages, is devoted to the "Controversy between Cavendish, Watt, and Lavoisier, concerning the discovery" in question; and, subsequently, 181 pages are allotted to "a critical inquiry into the claims of all the alleged authors" of that discovery. It must here be remarked that everything that had already been said on the subject was before Dr. Wilson, and that the strenuous advocates of Watt, as well as of Cavendish, had placed in his hands all the materials they possessed in support of their claims, or communicated to him their matured sentiments. He states that the late Lord Jeffrey's article in the 'Edinburgh Review' for 1848, is by much the ablest defence of Watt that has appeared, while he considers the Rev. W. Vernon Harcourt (in his Address to the British Association at Birmingham in 1839) as the ablest of Cavendish's defenders. The third chapter of the work terminates with the following summary of the results at which he has himself arrived: ". . . the conclusion regarding intellectual merit to which I have come is, that Watt did not signify by phlogiston, hydrogen, and did not assert in the equivalent terms of his own day that water consists of hydrogen and oxygen; and further, that the conclusion to which he came, such as it was, was arrived at later in time than Cavendish's just conclusion, and was drawn from a repetition of his experiments. For Cavendish I claim that he was the first who observed and inferred that water consists of hydrogen and oxygen; and to Lavoisier I assign the merit of having simplified and perfected Cavendish's conclusion, and of having been the first to prove the composition of water by analysis. I acknowledge Watt to have been an independent and original theorist on the composition of water, and to have largely contributed to the dissemination of the true theory of its nature."

To this final conclusion of Dr. Wilson, Mr. Muirhead, in another work, the title of which is subjoined to this article, published three years afterwards, and in which he makes some additions to the statements of his previous separate publication, opposes only the following remarks: Dr. Wilson has "the fairness to admit that the date of Cavendish drawing his inference as to the elements of water cannot with certainty or precision be fixed at an earlier period than the summer of 1783 (Mr. Watt having, we may remind the reader, made his known in April of that year); that he himself believes that Cavendish's views on the subject 'altered and expanded from 1781 onwards to 1784' (when they were first published); and that, at all events, there can be no doubt that Mr. Watt's theory increased the faith of Cavendish and Lavoisier in their own views, and won the approval of the great majority of their scientific contemporaries," &c., &c. Professor James D. Forbes, of Edinburgh, who appears to be the only writer that has entered upon the subject since the publication of both Mr. Muirhead's works and also of Dr. Wilson's, thus expresses his opinion, in his Dissertation on the Progress of Mathematical and Physical Science: "Watt, in after life, may be said to have tacitly relinquished to Cavendish the honour which, in the first irritation of the conflict of their claims, he showed no disposition to do; it is therefore reasonable to infer that, on reflection, he saw good reasons for doing so. By this I mean that he suffered judgment to be passed in favour of Cavendish's claim in the writings of many of his eminent contemporaries, without attempting publicly to correct the all but universal impression which they made. In one instance he almost homologated this adverse judgment. In the article on Steam, written by Robison, and revised by Watt in his last years and after Cavendish's death, this passage appears: 'This is fully evinced by the great discovery of Mr. Cavendish of the composition of water;' from which it must be concluded, first, that Robison, the intimate friend of Watt and the almost chivalrous defender of his fame, believed Cavendish to be the true discoverer; secondly, that Watt, in commenting on this article in 1814, permitted the fact to be thus transmitted to posterity. For, in his numerous animadversions on other parts of the same papers, he gives free expression to the sensitiveness which he felt lest Dr. Black should derive any credit to which he was not entitled in connection with the steam-engine; but he suffers the passage just quoted to pass without remark. Such being the case, and waiving all purely chemical discussion, I am of opinion that Watt's friends should have left the matter as he was content to leave it."

A new translation has appeared of Arago's 'Éloge,' with notes by the translator, in the 'Biographies of Distinguished Scientific Men,' by him, translated by Admiral Smyth, the Rev. B. Powell, and Mr. R. Grant. As this, we believe, is the most recent publication relative to Watt (1857), it is right to say that it adds nothing to the Water question, and that the translator appears not to have been aware of Dr. Wilson's labours.

The reader will now be enabled either to form a provisional but not unsound opinion on this interesting topic, or to make himself acquainted with its minute history, and the arguments adduced on all sides, by perusing the works referred to; and in this respect the present article may be regarded as forming a pendant to those on CAVENDISH and LAVOISIER, ANTOINE-LAURENT, in preceding volumes.

After retiring from business, Watt was with difficulty drawn into any undertaking, although on several occasions his advice was sought respecting engineering works. In 1809 the fertility of his inventive powers was shown by a beautiful solution of a difficult problem laid before him by a water-company at Glasgow, who, after establishing their works upon one side of the river Clyde, discovered that water of a very superior quality might be procured from a kind of natural filter on the other side, if they could overcome the difficulty of laying a main from their pumps across the bed of the river. Watt contrived for this purpose a flexible iron pipe, the pieces of which were connected by a kind of ball-and-socket joint, of which he took the idea from the tail of a lobster. The main was constructed from his designs in the following year, with the most complete success; and it forms a tube about a thousand feet long and two feet in diameter, capable of bending and applying itself to the irregular bed of the river. In another case, late in life, Watt was prevailed upon, by the solicitation of the Lords Commissioners of the Admiralty, to attend a deputation from the Navy Board, and to give, with Captain Huddart and Mr. Jessop, an opinion upon works then being carried on in Sheerness dockyard, and upon other projected works designed by Messrs. Rennie and Whidby; and on this occasion he received the thanks of the Admiralty for his services. In 1813 or 1814 he yielded to the wishes of his friends, of Brewster especially, by revising the articles 'Steam' and 'Steam-Engine,' contributed by Robison to the 'Encyclopædia Britannica,' and enriching them with valuable notes, which were published with the collected edition of Robison's articles, which appeared under the title of 'A System of Mechanical Philosophy.' The last project to which Watt devoted his attention, and which he appears to have very nearly perfected when he died, was a machine for copying sculpture, with which he had proceeded so far as to execute several specimens, which he presented to his friends as the early attempts of a young artist entering his eighty-third year. Having suffered so much, in other cases, from communicating his ideas to others, he kept the construction of this machine strictly secret; but when he had proceeded sufficiently with his design to contemplate obtaining a patent, he found that another person in his neighbourhood, who appears to have been entirely unacquainted with Watt's project, was engaged upon a similar plan. A proposal was subsequently made for obtaining a joint patent, but Watt was unwilling, at so advanced a period of life, to embark in such an undertaking.

About the year 1790 Watt had purchased an estate called Heath-

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field, near Soho, where he resided to the end of his life; and he had also a property on the banks of the Wye, in Wales. His health improved in his latter years, and his intellectual faculties remained unimpaired to the last. It is related that, when upwards of seventy, he imagined them to be on the decline, and accordingly determined to put them to the test by undertaking some new study. Having selected the Anglo-Saxon language for this experiment, he mastered it with a facility which proved that there was little ground for his fears. At length however, in the spring of 1819, alarming symptoms began to appear, and on the 25th of August in that year he died, in his eighty-third year,—his last illness having been one, observes his son, rather of debility than of pain. Respecting the members of his family, Arago states that the invariable mildness and cheerful disposition of his first wife rescued him from the depressing lassitude and nervousness from which he had suffered so severely; and that, without her cheering influence, he might never have published his inventions to the world. She died in childbed, September 24, 1773, leaving her surviving children James, the son frequently referred to in this article, and noticed more fully below, and a daughter, who married Mr. Miller of Glasgow. By his second wife, who died in 1832, he had two children, neither of whom survived him. One of these, Gregory Watt, also noticed in a separate article, distinguished himself by his geological investigations, but died in 1804, at the early age of twenty-seven. As might be expected, this bereavement affected Watt very keenly; but Muirhead states that his remarkable activity of mind was not impaired, nor was his interest in the pleasures of literature and society destroyed, by this melancholy event; and that neither his conversation nor his correspondence betrayed any approach to the remarkable silence which Arago states to have been observed in the latter years of Watt.

Of the private character of the great engineer a most pleasing account is given by Lord Jeffrey, who, after stating that, independently of his great attainments in mechanics, he was an extraordinary, and, in many respects, a wonderful man, observes, "Perhaps no individual in his age possessed so much and such varied and exact information, —he had read so much, or remembered what he had read so accurately and well. He had infinite quickness of apprehension, a prodigious memory, and a certain rectifying and methodising power of understanding, which extracted something precious out of all that was presented to it. His stores of miscellaneous knowledge were immense, —and yet less astonishing than the command he had at all times over them. It seemed as if every subject that was casually started in conversation with him, had been that which he had been last occupied in studying and exhausting, such was the copiousness, the precision, and the admirable clearness of the information which he poured out upon it without effort or hesitation." In social conversation he allowed his mind, like a great cyclopædia, to be opened upon whatever subject might best suit the taste of his associates; and he made everything so plain, clear, and intelligible, that, it is remarked, scarcely any one could be conscious of any deficiency in their own capacity in his presence. With all this flow of information, his conversation, we are further informed, "had no resemblance to lecturing or solemn discoursing, but, on the contrary, was full of colloquial spirit and pleasantry." Of a generous and affectionate disposition, he was considerate of the feelings of all around him, and gave the most liberal assistance and encouragement to all young persons who showed indications of talent, or who applied to him for patronage or advice. As his death approached, he was perfectly conscious of his situation, and calm in the contemplation of it, expressing his thankfulness for the length of days with which he had been blessed, for exemption from most of the infirmities of age, and for the calm and cheerful evening of life which he had been permitted to enjoy after the honourable labours of the day had been concluded.

In acknowledgment of his invaluable services to his country, it was intimated to Watt a few years before his death, by a friendly message from Sir Joseph Banks, that, to use the words of Muirhead, "the highest honour usually conferred in England on men of literature and science was open to him, if he expressed a wish to that effect;" but while he felt flattered by the intimation, he determined, after advising with his son, to decline it. He became a member of the Royal Society of Edinburgh in 1784, of that of London in the following year, of the Batavian Society in 1787, and in 1808 a correspondent of the French Institute; and in 1814 the 'Académie des Sciences' of the Institute conferred upon him the highest honour it can bestow, by electing him one of its eight foreign associates. In 1806, by a spontaneous vote, the University of Glasgow conferred upon him the honorary degree of LL.D. In 1824 a subscription was entered into for erecting a statue to his memory in Westminster Abbey, and a public meeting, of which the late Charles Hampden Turner, Esq. F.R.S., the attached and zealous friend of Watt and his family, was chairman, was held at the Freemasons' Tavern to do honour to the man who had taught us to wield, as it was then observed, the mightiest instrument ever entrusted to the hands of men, and whose inventions were characterised by Davy as among the great means which had enabled Britain to display power and resources, during a long war, so infinitely above what might have been expected from the numerical strength of her population. A large sum was immediately raised, and Chantrey was engaged to furnish the statue, which is one of the finest of his works, and which calls to mind the remark of Watt's friend, Mr. Richard Sharp, who said that he never looked at his countenance without fancying that he beheld the personification of abstract thought. To this an appropriate inscription by Lord Brougham was added. Another statue by Chantrey adorns an elegant chapel erected by his son, at the parish church of Handsworth, near Birmingham, in the chancel of which he was interred. Other statues have been erected in St. George's Square, Glasgow; in the University of Glasgow, where the memory of Watt is also preserved by an annual prize which he founded for the best essay upon some subject connected with science or the arts; in a public library at Greenock, which is enriched with a collection of scientific works presented by Watt during his life, and to which his son contributed liberally; and in the open space in front of the Infirmary at Manchester a bronze copy of Chantrey's seated statue of Watt has been placed on a pedestal so as to correspond with a similar statue of John Dalton.

In 1834 M. Arago read to the French Académie des Sciences the 'Historical Éloge' to which allusion has been repeatedly made in this article, and which reflects much honour on the liberal feeling of the author. It has been more than once translated into English; but the translation we have chiefly referred to is that of Watt's relative, James Patrick Muirhead, Esq., M.A., published in 4to, in 1839, to which some valuable notes are added; the new translation (1857) has already been mentioned. Of other authorities referred to for the purpose of this memoir, the notices of Watt in the 'Encyclopædia Britannica;' Brewster's 'Edinburgh Encyclopædia;' and the 'Public Characters of 1802-3,' together with the printed 'Proceedings' of the public meeting above referred to, are among the principal.

The following is a bibliographical notice of Mr. Muirhead's third and most important work on the subject of this article, which, we believe, is also the most recent separate publication relating to him or his achievements:—'The Origin and Progress of the Mechanical Inventions of James Watt, illustrated by his Correspondence with his Friends and the specifications of his patents. By James Patrick Muirhead, Esq., M.A. In three volumes,' 8vo, London, 1854. Vol i.: Introductory memoir and extracts from correspondence, pp. xviii., cclxxxiii., and 104; with a portrait of Watt, from Sir F. Chantrey's bust, and 31 woodcuts in fac-simile of Watt's drawings of his inventions in the construction of instruments, machinery, and apparatus. Vol. ii.: Extracts from correspondence, pp. xxxiv. and 374; with an engraving of Pidgeon's medal of Matthew Boulton, and 27 fac-simile woodcuts. Vol. iii.: Letters patent, specifications of patents, and appendix of documents relating to Savery and Papin, and to the legal proceedings in which Boulton and Watt had to engage for the protection of their patents, pp. xiv. and 292; with an engraving of the reverse of the medal of Boulton, 34 plates of machinery, and 2 woodcuts. Mr. Muirhead's Life of Watt, 1858, merely repeats his previous statements.

Professor James D. Forbes, in his 'Dissertation on the Progress of Mathematical and Physical Science,' principally from 1775 to 1850, published in November 1856, in the eighth edition of the 'Encyclopædia Britannica,' devotes a section of his fourth chapter to Watt, under the following heads: — "Condition of practical mechanics previous to the time of Watt.—His genius for the application of science to practice.—His successive improvements on the steam-engine. —Steam navigation." Mr. Forbes's remarks on the Composition-of-Water question, already cited, will be found in section 2 of the sixth chapter.

James Watt, the eldest son of the preceding, was born on 5th of February 1769, and died, unmarried, at his seat, Aston Hall in Warwickshire, near Birmingham, on the 2nd of June 1848. His succession to the manufactory and fortune of his father has already been stated or indicated in the preceding article.

Mr. Watt had early directed his son's attention to natural philosophy and chemistry, and he had also applied himself to the practical study of mineralogy. It is scarcely known, and has not been recorded in any previous biographical work, that he was for a short time, when in his twentieth year only, one of the secretaries of the Literary and Philosophical Society of Manchester, then just founded, one of the earliest, and perhaps still the most distinguished of the provincial scientific associations. To the 'Memoirs' of this society he communicated two papers in 1789, one on the mine (at Anglezark, near Chorley, in Lancashire) "in which the aerated [carbonate of] barytes is found," and the other "on the effects produced by different combinations of the Terra Ponderosa [barytes] given to animals." Though he was not, as has been said, the actual discoverer of the carbonate of barytes at Anglezark, he was the first to describe, in the paper here alluded to, the circumstance under which it occurred, and to make known the fact that the specimens examined and the supplies of the mineral from which was prepared the muriate, which had been recently introduced into medical use by Dr. Adair Crawford, F.R.S., had been obtained from that locality. His also were some of the earliest experiments on the poisonous effects of the combinations of barytes.

A remarkable episode now occurred in the life of the young philosopher—for such, at this period, we may call him. Mr. Watt had directed his son's attention to the study of science on the Continent; and—accompanied, as it would appear, by his friend Thomas Cooper, one of the vice-presidents of the Manchester Society, and who afterwards became professor of chemistry in Columbia College, in America —he proceeded to Paris. But here, carried away by the enthusiasm

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then prevalent in what was termed the cause of liberty, he sympathised with the Girondists and Jacobins, and even took some open and avowed part in their earlier tumultuous agitations, in company with Cooper, and subsequently with Wordsworth the poet also. Southey has recorded, from the information of James Watt himself, that so highly was he at first regarded by the French leaders, that he was the means of preventing a duel between Danton and Robespierre. A more public exhibition of zeal in the cause he had espoused, in which Cooper also took part, was afterwards denounced by Burke in the House of Commons. The licence and excesses of the revolutionary parties however opened the eyes of the young enthusiast to the real nature of the principles he was supporting, and he then endeavoured to mitigate as far as possible the violence which he foresaw he must in future deplore. This became eventually the cause of his quitting Paris and abandoning his French associates and their objects; for Robespierre, at the club of the Jacobins, insinuating that Cooper and his compatriot were emissaries of Pitt, the British prime minister, James Watt indignantly silenced his formidable antagonist from the tribune in a brief but impassioned harangue, delivered in excellent French, carrying with him the feelings of the rest of the audience. On returning home he learned that his life was no longer safe for a day, instantly left Paris, succeeded with difficulty in making his way to the south, and did not rest until he arrived in Italy.

Not long afterwards he returned to England, and in 1794, as already intimated, began to be actively engaged as a partner in the management and direction of the steam-engine manufactory at Soho, which necessarily withdrew him from political and also from scientific pursuits, strictly so called, and what he effected in the latter has almost escaped notice.

Mr. James Watt took a part in the progress of steam-navigation, especially as regarded the requisite adaptations in the construction of the engines, not unworthy of his name and of the reputation of the firm of which he became the leading partner. Mr. Henry Bell of Glasgow, who had in 1811 taken the enterprising step of himself trying, in Scotland, at his own risk and under his sole direction, an experiment similar to that which, in the hands of Fulton (whom he had aided), had succeeded so well in America, built several steam-vessels propelled by engines of his own construction. Among these was the Caledonia, of 102 tons and 32 horse-power, which was launched in 1815, but from defects in her engines had been little used. In April 1817 she was purchased by Mr. James Watt, who had her machinery taken out and replaced by two new engines of Soho manufacture, of 14 horse-power each. In October he went over in her to Holland, and ascended the Rhine as far as Coblenz; having thus been the first to leave the British shores and cross the channel by so novel and, as it was then esteemed, so hazardous a mode of transit. On her homeward voyage she entered the Scheldt and visited Antwerp, and was then laid up for part of the winter in the harbour of Rotterdam for repairs and alterations. "After her return to the Thames in the spring of 1818," it is stated by Mr. Muirhead, to whose Memoir we are indebted for these particulars of the history of steam-navigation in this country, "Mr. James Watt made no fewer than thirty-one series of experiments with her on the river (the whole number of those experiments amounting to 250), which resulted in the adoption of many most material improvements in the construction and adaptation of marine engines, and in an immense though gradual extension of that branch of the manufacture at Soho." The marine engines manufactured there down to the year 1854, "were in number 319, of 17,438 *nominal* or 52,314 *real* horse-power."

Some further particulars of Mr. James Watt may be gleaned from the two later publications of Mr. Muirhead. He wrote, in 1823, the memoir of his father in Macvey Napier's Supplement to the 'Encyclopædia Britannica' (subsequently transferred, in substance, to the seventh edition of that work); and in 1846 he addressed a letter to Mr. Muirhead on his father's claims as to the composition of water, which is prefixed to the 'Correspondence' of the latter on that subject. The publication of his father's specifications of patents and documents relating to them was originally designed and to a considerable extent prepared by him; but, from the infirmities of age, confided prior to his decease to Mr. Muirhead, by whom it has been accomplished in the work already cited and described.

Gregory Watt, son of James Watt by his second wife, Anne, daughter of Mr. Macgrigor of Glasgow, was born in 1777. The moral and intellectual culture which a child of singular natural powers would receive from such parents may readily be conceived, and an early, though by no means a premature development of them was the result; the promise of boyhood became that of youth, to be realised in manhood. In 1794, when only seventeen years of age, he became a partner in the house of Boulton and Watt, at the same time with his elder brother and Mr. Robinson Boulton. But this did not interfere with the progress of his education, a portion of which he received at Glasgow, quitting that University however in the year 1797, enriched beyond his age with both science and literature, and still devoted to the acquisition of knowledge, but in a declining state of health. He was now recommended by his physician to reside for some time in the West of England, and he accordingly proceeded, in the winter of that year, to Penzance, where he became a lodger in the house of Mrs. Davy, a widow, the mother of Humphry, afterwards Sir Humphry Davy. The history of the friendship which eventually united these gifted men is remarkable. Davy, according to Dr. Paris, sought to ingratiate himself with his mother's lodger, by addressing him familiarly on subjects of metaphysics and poetry, but Watt coldly repelled his advances. "It was by mere accident," says Dr. Paris, "that an allusion was first made to chemistry, when Davy flippantly observed, that he would undertake to demolish the French theory in half an hour; he had touched the chord,—the interest of Mr. Watt was excited,—he conversed with Davy upon his chemical pursuits, he was at once astonished and delighted at his sagacity—the barrier of ice was removed," and an intimacy of the warmest and most disinterested nature grew up between them, which continued to the very moment of Mr. Watt's premature dissolution. The initiation of this friendship with Gregory Watt was one of the circumstances which favoured the rapid advance of Davy in chemical philosophy. In familiar intercourse with the family of the latter, they met daily; they explored the objects worthy of notice in the adjacent country, visited the most remarkable mines, and collected specimens of rocks and minerals. Mr. Watt continued to reside at Penzance through the spring season of 1798. It was through his new friend that Davy transmitted to Dr. Beddoes an account of his experimental researches on heat and light, the impression made by which on the mind of the latter was one of the train of circumstances resulting in the appointment of Davy as chemical superintendent of the Pneumatic Institution at Bristol, itself an important step to his further advancement. This circumstance perhaps led to the error in the article, Beddoes, Thomas (vol. i. col. 610) of stating that Davy was recommended to Beddoes for the superintendence of the Pneumatic Institution by Gregory Watt, whereas the recommendation was really made by Davies Gilbert. The early delicacy of Gregory Watt's health, and that of his sister, who predeceased him, and the nature of their disease, consumption, had led their father to devote much attention to the medical properties of the gases, and induced him to assist Dr. Beddoes in the foundation of the Pneumatic Institution, by producing the requisite apparatus for the evolution and respiration of the gases.

In the year 1800, Mr. Watt finally retired from business, resigning his shares in the manufactory at Soho to his two sons, under whom and their young partner it continued to prosper. But as Mr. Muirhead has stated, Gregory, by the kindness of his elder brother James, was relieved from the details of business, for which he had little inclination, and "enabled to devote his attention to those higher pursuits of science and literature in which he found delight," while still retaining his share in the profits of the steam-engine manufactory. Gregory Watt, from the summer of 1801 to the autumn of the following year travelled or resided on the Continent, whence he returned much delighted with his tour, but still in bad health.

The literary recreations however, and especially the philosophical researches, which he had commenced at a very early age, and which, it would appear, had never been altogether intermitted, were now resumed with vigour; and in April 1804, he addressed to the Right Hon. Charles Greville, V.P.R.S., the celebrated experimental paper,—at once the foundation, the establishment, and unhappily the sole record of his scientific greatness—entitled 'Observations on Basalt, and on the Transition from the vitreous to the stony Texture, which occurs in the gradual Refrigeration of melted Basalt; with some geological Remarks;' read before the Royal Society on the 10th of May, exactly a month after the day of its date, and published in the 'Philosophical Transactions' for 1804, part ii., of which it occupies twenty-six pages. The author states, that having been induced to repeat the experiments of Sir James Hall, on the regulated cooling of melted Basalt, it had afterwards occurred to him that something might be learned, by exposing to the action of heat, a much larger mass of basaltic matter than had ever at one time been subjected to experiment. The researches and inductions detailed in this paper, it has been remarked, constitute the foundation of nearly all that has hitherto been made known on the subjects to which it relates. The elucidation it affords of the geological history and mode of formation of the spheroidal and columnar rocks has not yet been superseded, or become the common property of science. Of it and of its author, his early friend, Davy, in a lecture on the phenomena and causes of volcanos, delivered at the Royal Institution, in a course on Geology, in 1811, thus expresses himself: "Mr. Gregory Watt fused some [seven] hundred-weight of basalt; and suffering it to cool in a mass, examined the results by breaking it into pieces. The largest crystals were found in the interior, where the congelation must have been comparatively slow. His paper on this subject . . . . abounds in acute observations and sagacious inferences. It was the first and only production of a mind full of talent and enthusiasm for scientific pursuits—of a mind which promised much for the philosophy of this subject; but death cut off the bloom and promise of this hope for the scientific world, at the moment when it was brightest. No person attached to truth can read this paper without a feeling of regret; and I hope I may be excused for the strong expression of this regret—for whilst I admired him as a philosopher, I loved him as a man. He was the earliest and one of the dearest of my scientific friends."

It is just to the memory of Mr. Gregory Watt, and may be important to future inquirers into the process of formation of the igneous rocks, to notice here a conclusion founded upon his results in the investigation,

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to which in fact they are opposed, but to which it must in fairness be admitted his own inferences have led. He did not himself recognise the full force of the experimental facts he had obtained, with respect to the reproduction of the stony texture by the gradual cooling of the melted basalt, and subsequent geologists in general have committed the cardinal error of interpreting them as proving that the stony substance which the fused matter thus became, was identical with the original rock; an error which has involved the chemico-geological history of the trap-rocks and the lavas in an obscurity hitherto impenetrable; and which has also introduced an unreal difficulty in the consideration of Mr. Poulett Scrope's discovery of the true nature of the fluidity of those lavas which are in fact aggregate rocks. Sir H. Davy, it is true, in the lecture cited above, and referring apparently to the results of Sir James Hall as well as those of Gregory Watt, had said, that "in the specimens of re-produced crystalline basalt" that he had seen, "the crystals were only of one species; whereas, in the original, they were of two distinct kinds," which was equivalent to the assertion that the original rock had not been re-produced. But this valuable observation was confined to his audience at the time, and remained unpublished for thirty years. Mr. Brayley, in a discussion at a meeting, in 1856, of the Geological Society of London, not then knowing what Davy had said, asserted the same fact from his own observation, adding the correlative fact, not before pointed out, that the stony substance produced in Mr. Watt's experiments, and in the recent manufacturing operations of Messrs. Chance upon the same rock (the basalt of Rowley), on a large scale, was in reality nothing more than the crystalline form of the glass that would have resulted had the same fluid mass been rapidly cooled, was essentially a homogeneous chemical combination or mineral species (analogous to the stony condition of the vitreous lavas), and not an aggregate rock. Mr. Scrope however had affirmed, in a paper read at a previous meeting of the same year, that in the product of Messrs. Chance's process, the true crystalline aspect of the basaltic rock was not restored. It should always be remembered in the discussion of this subject, that while Mr. Watt regarded his experiments as affording a synthetical demonstration that basalt may be formed by fire, he expressly discriminates between the regenerated stone which was their ultimate result, and the original rock, stating that in it the arrangement of the molecules was much more perfect than in the latter, evidently implying, as his context shows, its more homogeneous crystalline character.

Mr. Gregory Watt, after a lingering illness, died at the age of twenty-seven, on the 16th of October 1804, six months only after the production of his essay.

WATT, JAMES HENRY, one of the most distinguished living line-engravers, was born in London about the close of the 18th century. He received his professional education in the workshop of Mr. Charles Heath, but he had from his earliest years been fond of art, and he owes the better part of his skill to his own devoted study and steady perseverance. The first of Mr. Watt's larger productions we believe, was the well-known engraving of Stothard's 'Procession of the Flitch of Bacon,' a work, the firmness and facility of line, clearness, the precision and brilliancy of which, at once secured him a high position in his profession. Among his principal works of a later date, perhaps the best known is his admirable rendering of Landseer's 'Highland Drover's Departure,' as a whole undoubtedly the finest line-engraving yet executed from any of Landseer's pictures. He has besides engraved 'Horses at the Fountain,' and 'A Court-Yard,' after Landseer; 'May Day in the reign of Elizabeth,' after Leslie—a rich and singularly happy translation of that painter's peculiar manner; 'Christ blessing little Children,' and 'La Sveglarina,' after Eastlake; and 'Susannah and the Elders,' from Caracci's picture in the National Gallery. He has also executed a few portraits and book plates. [*See* SUPPLEMENT.]

WATT, ROBERT, M.D., is the author of a well-known work, entitled 'Bibliotheca Britannica, or a General Index to British and Foreign Literature,' Glasgow, 4 vols. 4to, 1819-1820; Edinburgh, 1821-1824. The account given of him in that work (sent to the press after his death) is that he was born in Ayrshire in 1774, that he died at Glasgow March 12th, 1819, that he was president of the Faculty of Physicians and Surgeons of Glasgow, and lecturer on the theory and practice of medicine, and that he had published the following works during his lifetime:—'Cases of Diabetes, Consumption, &c.,' Paisley, 8vo, 1808; 'Catalogue of Medical Books,' Glasgow, 8vo, 1812; 'Treatise on the History, Nature, and Treatment of Chincough,' Glasgow, 8vo, 1813; 'Rules of Life, with Reflections on the Manners and Dispositions of Mankind,' Edinb., 12mo, 1813 (anonymous); besides a few papers in the 'Transactions' of the Medico-Chirurgical and one or two other societies.

The 'Bibliotheca Britannica' is in two parts: the first containing an alphabetical arrangement of authors, with the published works of each in chronological order: the second, a similar arrangement of subjects, with an enumeration of the books treating of them, and references to the entry of each work under the author's name in the first part. The compilation, prepared amid the calls of a professional life and without access to any extensive library, and carried through the press without having the advantage of the author's revision, is no doubt chargeable with many positive errors, as well as with important deficiencies; but it is notwithstanding both a remarkable performance for an individual and an aid of very considerable utility in many literary investigations. It cannot be relied upon as an authority, but it is serviceable as a guide or indicator.

WATTEAU, ANTOINE, a celebrated French painter, was born at Valenciennes in 1684. He went to Paris in 1702, with a scene-painter, with whom he had placed himself, and for some time was occupied in that branch of painting. But after some time his master left Paris, and Watteau was obliged to seek another employer: he for a short time found occupation as a copyist, and painted pictures by the dozen. From this employment however he was rescued by Claude Gillot, a painter of some ability, who having perceived the peculiar genius of Watteau, took him into his house and employed him to assist him in his works. Gillot painted landscapes with grotesque figures, fauns, satyrs, &c., and confirmed Watteau in the same style; but the pupil soon surpassed the master in his own style, and this was so evident even to Gillot himself, that he forsook painting and took to engraving. Watteau now acquired reputation rapidly: he was appointed peintre de fêtes galantes du Roi, and was elected a member of the French Academy of Painting. In 1718 he came to England, where he remained a year; but he painted only two pictures during his stay, for Dr. Meade, whom he came to consult, says Walpole. He returned to Paris in a very weak state of health, and died at Nogent-sur-Marne, near Paris, July 18, 1721.

Watteau's colouring was rich, and his design, though peculiar, was correct; Rubens was his model for colouring. His pictures are chiefly theatrical scenes, or fêtes champêtres, and were remarkably popular in his time: nearly all the French engravers of his period were occupied with the works of Watteau. The prints after his works amount to 563, making three large folio volumes. Few painters in so short a life have done so much as Watteau. As regards the particular style of his works, Watteau is generally allowed to have had an injurious effect upon the taste of the French artists of his time; his pictures generally represent balls, masquerades, garden parties, marches, and encampments, and his style prevailed in France for some time after his death. His principal imitators were Peter and Lancret. His style is not ill described by Walpole, who says, "The genius of Watteau resembled that of his countryman D'Urfè; the one drew and the other wrote of imaginary nymphs and swains, and described a kind of impossible pastoral or rural life led by those opposites of rural simplicity, people of fashion and rank. Watteau's shepherdesses, nay, his very sheep are coquet; yet he avoided the glare and clinquant of his countrymen; and though he fell short of the dignified grace of the Italians, there is an easy air in his figures, and that more familiar species of the graceful which we call genteel. His nymphs are as much below the forbidden majesty of goddesses, as they are above the hoyden awkwardness of country girls. In his halts and marches of armies, the careless slouch of his soldiers still retain the air of a nation that aspires to be agreeable as well as victorious."

WATTS, ALARIC ALEXANDER, was born in London on March 16, 1799, and was educated at the grammar-school called Wye College, in Kent, of which one of his brothers was master. He was subsequently removed to another school at Ashford, and then acted as teacher in the school of his brother at Putney. He next became the literary assistant of G. Crabbe, the author of the 'Technological Dictionary,' and afterwards tutor in a private family at Manchester. In 1822 he published a small volume of poems—containing several pieces of genuine poetical merit—which was favourably received by the public and of which five editions have been published. In this little volume he also displayed that taste for the fine arts which has distinguished many of his subsequent publications, as it was embellished with engravings by Heath after designs by Stothard. In the latter part of the same year he became editor of the 'Leeds Intelligencer' newspaper, in which he strenuously advocated an amelioration of the factory system. His recommendations however were not popular among the manufacturers, and, after editing the paper for three years, he removed to Manchester, where he edited the 'Manchester Courier.' While at Leeds a proposal had been made to him to take the editorship of an annual, in which literature and the fine arts were both to be prominent objects. He agreed, and 'The Literary Souvenir, a Cabinet of Poetry and Romance,' was commenced. It was continued from 1825 to 1835, and at first was highly popular, as it deserved to be from the style of literature and of art he introduced into it. The contributors to the literature were himself, Campbell, Wordsworth, Southey, Coleridge, Montgomery, and others; among the artists who furnished the designs were Turner, Leslie, Stothard, Roberts, Lawrence, Collins, Danby, and Martin, and among the engravers were Heath, Finden, Goodall, Watt, and Pye. But the public favour declined, and after 1836 it ceased to appear. In 1825 he left the 'Manchester Courier,' and in 1828 published the 'Poetical Album, or Register of Modern Fugitive Poetry.' It was intended to be an annual, but only lived for two years. In 1827 he was engaged on the 'Standard' London evening newspaper, and in 1833 he started the 'United Service Gazette.' In 1843 disputes with his partners led to a Chancery suit, and to the paper being sold: it is still continued as a valuable class paper. From 1841 to 1847 he was again engaged on the 'Standard,' but since then has ceased to have any connection with the newspaper press. In 1851 he published an edition of his select poetical writings under the title of 'Lyrics of the Heart, with other Poems,' some of them being by his wife, illustrated by

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forty highly finished engravings. Except some occasional short poems, this is his last publication. In 1853 a pension of 100*l.* a year was conferred on him by the Queen.

*MRS. ZILLAH WATTS, the wife of the preceding, and sister of J. H. Wiffen, the translator of Tasso, is also distinguished for her literary talents. From 1829 to 1836 she edited 'The New Year's Gift and Juvenile Souvenir,' which partook of the character of that edited by her husband. In 1839 she published 'The Juvenile Poetical Library.' In 1845 she furnished the letter-press to Finden's 'Tableaux of National Character, Beauty, and Costume;' in 1849, that to 'Hogarth's Tableaux, a series of original graphic Scenes, with Illustrations in Poetry and Prose;' and in 1856, 'The Birth Day Council, or How to be Useful.'

WATTS, ISAAC, the eldest of nine children, was born at Southampton July 17, 1674. His father, who kept a boarding-school in that town, was a man of strong devotional feeling and a rigid nonconformist. He was imprisoned on account of his religion, and during his confinement his wife sat on a stone at the prison door, with little Isaac, then an infant, at her breast. The child showed a taste for books at a very early age, and imbibed under parents whose faith had been strengthened by persecution that turn of mind which prompted the determination to become a dissenting minister.

Isaac Watts entered on the study of the learned languages in the free grammar-school of his native town in his fourth year. The little money he received in presents he spent upon books; his leisure hours he spent in reading instead of joining the other boys at play. When only seven or eight years old he composed some devotional pieces to please his mother. His gentle yet vivacious disposition obtained him friends, who offered to support him at one of the universities; but having been bred a nonconformist, he determined to remain one. He was therefore sent, in his sixteenth year, to an academy in London, kept by Mr. Thomas Rowe, at that time minister of the Independent meeting-house in Haberdasher's Hall.

During the three years that he remained with Mr. Rowe, Watts pursued his studies with intemperate ardour, allowing himself no time for exercise, and curtailing the period allotted to sleep. He thus irremediably injured his constitution. He used to mark all the books he read, to abridge some of them, and annotate others, which were interleaved for the purpose. Dr. Johnson says of his classical acquirements—"Some Latin essays, supposed to have been written as exercises at his academy, show a degree of knowledge, both philosophical and theological, such as very few attain by a much longer course of study;" and "In his youth he appears to have paid attention to Latin poetry: his verses to his brother, in the glyconick measure, written when he was seventeen, are remarkably easy and elegant." He also made some proficiency in the study of Hebrew, of logic, and scholastic divinity. His acquirements in mathematical and physical science appear to have been inconsiderable. Before leaving the academy he joined in communion with the congregation of Mr. Rowe, who was accustomed to say that he never had occasion to reprove Watts, and who often held him up as a pattern to his other pupils. Watts returned to his father's house in 1694, and spent the next two years of his life in private study. The greater part of his hymns, and probably most of his juvenile compositions, were composed during this time.

In 1696 he was invited by Sir John Hartopp to reside in his family at Stoke Newington as tutor to his son; he remained there till the beginning of 1702. Lady Hartopp was the daughter of Fleetwood by his first marriage. Sir John, as might be inferred from his forming such a connection, was a zealous nonconformist: when fiscal persecution was at its height, the fine upon Stoke Newington, of which he paid the greater part, amounted to six or seven thousand pounds. In this family the religious and political opinions which Watts had imbibed from his parents and schoolmaster were strengthened. The first outline of the work afterwards published under the title of 'Logic' was prepared during this period for the use of his pupil. Isaac Watts preached his first sermon on the day on which he completed his twenty-fourth year—the 17th of July 1698. In that year he was chosen assistant to Dr. Chauncy, pastor of the Independent church then meeting in Mark-lane, but he continued to reside and discharge the duties of teacher in Sir John Hartopp's family till 1702. In that year he was persuaded reluctantly to succeed Dr. Chauncy in the pastoral office. Soon after his entrance upon this charge he was seized with a dangerous illness, which, after a long confinement and a slow recovery, left him with a constitution so evidently impaired that the congregation thought an assistant necessary, and accordingly, in July 1703, appointed Mr. Samuel Price. Watts's health returned gradually, and he performed his duty till 1712, when he was seized by a fever so violent and of such continuance that he never perfectly recovered.

This illness excited the lively sympathy of all his friends. The foremost in kind offices was Sir Thomas Abney, who invited him to try the effect of change of air at his house at Theobalds. Watts accepted his invitation, and went there intending to stay only a single week, but he remained six-and-thirty years—till his death. "In a few years," says Dr. Gibbons, Watts's earliest biographer, "Sir Thomas Abney died; but his amiable consort survives, who shows the Doctor the same respect and friendship as before; and most happily for him, and great numbers besides (for as her riches were great, her generosity and munificence were in full proportion), her thread of life was drawn out to a great age, even beyond that of the Doctor. And thus this excellent man, through her kindness and that of her daughter, Mrs. Elizabeth Abney, who in a like degree honoured and esteemed him, enjoyed all the benefits and felicities he experienced at his first entrance into this family till his days were numbered and finished, and like a shock of corn in his season, he ascended into the regions of perfect and immortal life and joy."

The tenor of the remainder of Watts's life was uniform. Sir Thomas Abney had been bred up in dissenting principles; King William knighted him; and he served the office of Lord Mayor of London in 1700. His first wife was a daughter of Caryl, the first pastor of the Mark-lane congregation; his second, a daughter of Mr. Gunston, an honoured friend of Watts. The house of the Abneys at Theobalds adjoined the site of Burleigh's residence. Of the splendid gardens of that palace there remained little more than a long moss-grown walk, overshadowed by two rows of elms, and within a few yards of the entrance of the walk there stood, in Sir Thomas Abney's garden, a summer-house, which, fifty years after Watts's death, was shown as the place in which he had composed many of his works. Watts's usefulness among his flock was in nowise diminished by his residence at Theobalds. There was a carriage at his command when his health permitted him to officiate in London. When he was incapable of public labour, he refused to receive his salary; and at all times a third part of his income was devoted to charitable uses. The seasons when indisposition incapacitated him from public duty were spent in literary composition.

The most important of Watts's publications are:—1, 'Logic; or, the Right Use of Reason in the Inquiry after Truth: with a variety of Rules to guard against Error in the affairs of Religion and Human Life, as well as in the Sciences,' published in 1725. This treatise, which appears to have been used in Dr. Johnson's time as a text-book at Oxford, was written originally to assist the studies of Watts's pupil, Sir John Hartopp, and was revised, augmented, and published at the request of Mr. Eames. Dr. Johnson remarked of this work—"If he owes part of it to Le Clerc, it must be considered that no man who undertakes merely to methodise or illustrate a system, pretends to be its author." 2, 'The Knowledge of the Heavens and Earth made easy; or, the First Principles of Astronomy and Geography explained by the use of globes and maps, with a solution of the common problems by a plain scale and compasses as well as by the globe: written several years since, for the use of learners;' published in 1726. This is the work of an intelligent amateur; it has of course been long superseded. 3, 'The Improvement of the Mind,' an expansion of some passages in Locke's 'Conduct of the Human Understanding.' 4, A number of works for children and young persons, viz.:—'The Art of Reading and Writing English;' 'Prayers composed for the Use and Instruction of Children:' 'Divine Songs attempted in easy language for the Use of Children,' &c. It was from motives of gratitude to Sir Thomas and Lady Abney that he first engaged in this humbler class of compositions. No compositions of the kind have obtained such extensive use as his hymns and songs for children. 5, 'An Essay towards the Encouragement of Charity Schools, particularly those which are supported by the Protestant Dissenters for teaching the Children of the Poor to read and work: together with some Apology for those Schools which instruct them to write a plain hand, and fit them for Service or for the meaner Trades and Professions of Life: to which is prefixed an Address to the Supporters of those Schools;' published in 1728. The occasion of this publication was a sermon which Watts had been desired to preach in the November of the preceding year, in support of the dissenters' schools. It vindicates the extension of education to the poor; and the establishment of dissenting schools on the ground of the proselytising character communicated to general schools by the High Church party. 6, 'A Sermon preached at Berry Street, on the occasion of the Death of our late gracious Sovereign George I., and the Peaceful Succession of his present Majesty George II.;' published in 1727. This is chiefly valuable as an exposition of the religious and political views of the dissenters at that period. The theological works of Watts are too numerous to admit of being recapitulated here. His 'Three Dissertations relating to the Christian Doctrine of the Trinity,' and 'Nine Sermons preached in the years 1718-19,' published in 1812, with a preface by Dr. Pye Smith, may be taken as fair specimens. The 'Horæ Lyricæ' of Watts, from which an estimate of his poetical talents may be formed, was republished in 1837, with a memoir by Dr. Southey. A poet he can scarcely be called, yet his verse is generally smooth, some times nervous; and the matter is always judicious, sometimes touching, sometimes approaching to eloquence.

Watts is a classic of the people. His hymns for children have exercised an influence on the minds of the young far beyond the limits of the dissenting body. His 'Logic' was once a text-book in various places of education. He was in his day one of the most zealous advocates of the principles which placed the house of Hanover on the throne; in his pamphlet in defence of the dissenting charity-schools he was the efficient precursor of those friends of popular instruction who gave, at a later time, their countenance and support to Joseph Lancaster; and his theological writings are prized by almost the whole religious public of Great Britain. Wherever the English language is spoken Isaac Watts will be found to have exercised no slender

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influence in the formation of public opinion. His writings have contributed much to keep alive the spirit of freedom, toleration, and piety. "It was therefore with great propriety," the opinion is entitled to the greater weight as coming from the high-church Tory, Dr. Johnson, "that, in 1728, he received from Edinburgh and Aberdeen an unsolicited diploma, by which he became a doctor of divinity. Academical honours would have more value if they were always bestowed with equal judgment."

The conduct of some very near relatives embittered his latter days, and for a while he seemed, being at the time in a state of extreme weakness, stupified by it to such a degree as hardly to take notice of anything about him. The worst part of this behaviour was kept from him. "Lady Abney," says a correspondent of Doddridge, "keeps him in peaceful ignorance, and his enemies at a becoming distance; so that in the midst of this cruel persecution he lives comfortably, and when a friend asks him how he does, answers, 'Waiting God's leave to die.'" In this patient and peaceful state of mind, on the 25th of November 1748, and in the seventy-fifth year of his age, he departed. He was buried in Bunhill Fields. Mr. Samuel Chandler delivered a funeral oration at his interment; Lady Abney and Sir John Hartopp erected a handsome tomb over his grave; and the number of funeral sermons preached and published on the occasion, bespeak the deep sense of his merits entertained by the dissenters. The texts of some are strikingly appropriate: that of the Rev. David Jennings was "By it, being dead, he yet speaketh;" that of the Rev. Caleb Ashworth, "Know ye not that there is a prince and a great man fallen this day in Israel."

(*Memoir of Isaac Watts, D.D.*, by Robert Southey; *Life of Watts*, by Dr. Samuel Johnson; *Sermon on the Death of the late Rev. Isaac Watts, D.D.*, by David Jennings; *Memoirs of the Rev. Isaac Watts, D.D.*, by Thomas Gibbons.)

WEAVER, THOMAS, F.R.S., an eminent geologist, was one of the band of scientific men, who, with the late Professor Jameson, the late Leopold von Buch, and Alexander Humboldt, learned the rudiments of mineralogy and geology under the tuition of Werner at Freiberg, where he commenced his studies in 1790. He was long a distinguished and active member of the Geological Society of London, particularly in its earlier days; and was elected a Fellow of the Royal Society on the 9th of March 1826. From 1795 to 1798, and again in 1801, he was concerned, with the gentlemen mentioned below, in the exploration, on account of the government, of the deposits of gold which had been discovered at Croghan Kinshella, in the county of Wicklow, in Ireland. An account of the discovery was given by John Lloyd, Esq., F.R.S., and a mineralogical account of the gold itself by Abraham Mills, Esq., both referring to Mr. Weaver, were published in the 'Philosophical Transactions' for 1796. A particular history of the proceedings of himself and his colleagues, in reference to the gold workings, was given by Mr. Weaver in his Memoir on the 'Geological Relation of the East of Ireland,' inserted in the 'Transactions of the Geological Society,' first series, vol. v. He afterwards communicated a paper on the Gold-workings to the 'Philosophical Magazine' for July 1835 (Series 3, vol. vii., p. 1,) giving some extracts from the Memoir, with new matter. In the 'Philosophical Transactions' for 1825, is a paper by Mr. Weaver, On the Fossil Elk of Ireland, in which he infers that that animal lived and flourished in the countries in which its remains are now found at a period of time which, in the history of the earth, may be considered as modern. In the Second Series of the 'Trans. Geol. Soc.,' vol. i., is an elaborate memoir by him, entitled 'Geological Observations on Part of Gloucestershire and Somersetshire,' and in vol. v., another, 'On the Geological Relations of the South of Ireland.' He communicated other papers, all on geological subjects, to the 'Annals of Philosophy,' Old and New Series, and subsequently to the 'Philosophical Magazine,' in which (Series 3, vol. ix.,) appears a paper on the 'Carboniferous Series of the United States of North America,' a portion of the results of the geological and mining researches in Mexico and the United States in which he was engaged from 1831 to 1834. He died at his residence in Stafford-place, Pimlico, London, on the 2nd of July 1855, having retired from the field of science some years before.

WEBBE, SAMUEL, an eminent composer of that part-music which we may justly claim as national, was born in the year 1740. His father, who held an office under the British government at Minorca, dying suddenly, and leaving his property in such a state that his family never profited by it, his widow was unable to give her son a liberal education, and at the age of eleven he was apprenticed to a cabinet-maker. On the completion of his term however he abandoned a pursuit so little to his taste, and commenced the study of the Latin language. But his mother dying shortly after, he was reduced to the necessity of following the example of J. J. Rousseau, and copied music as a means of subsistence, though knowing but very little of the art. This led to an acquaintance with a German, named Barbandt, organist of the Bavarian chapel, who initiated him in the principles of music. His unwearied industry and patience enabled him not only to support himself by copying, but to acquire, in addition to the Latin, a knowledge of the French and Italian languages. He now began to give lessons in music, and soon after to compose, and was so successful in the latter attempt, that, at the age of twenty-six, he gained a gold prize-medal from the Catch-Club for the best canon. In 1768 he was rewarded by the same society, by a medal for his simple but beautiful glee, 'A generous friendship no cold medium knows,' which immediately established his reputation. From the year which first witnessed his success as a composer, to 1792, Mr. Webbe had twenty-seven medals awarded him by the same club, for glees, catches, canons, and odes. But it is worthy of remark, that four of his finest works, including that matchless production, 'When winds breathe soft,' failed in obtaining the golden honours bestowed on works of far inferior merit. And it must be confessed that some of his medals were given him for compositions now forgotten; among which too many were the reward of useless pieces of musical mechanism, called canons.

In 1784 Mr. Webbe was appointed to succeed Mr. Warren Horne, as secretary of the Catch-Club; and in 1787, on the establishment of the Glee-Club, he became a professional member and the librarian. It was for this society he wrote both words and music of his popular glee, 'Glorious Apollo.' But amidst his professional avocations he found time to acquire a considerable knowledge of Greek, and even of Hebrew, and to become conversant in many branches of polite literature. Mr. Webbe's glees, &c. amount to the large number of one hundred and seven. Besides these, he produced masses (being a Roman Catholic), anthems, single songs, &c., some of which are yet well known, particularly 'The Mansion of Peace,' and 'From glaring show.' He died in 1817, leaving a son (named after his father), a sound musician and an accomplished man, who inherited some of his parent's musical talent.

WEBER, CARL-MARIA VON, one of the most distinguished of the German school of music, left, among other interesting manuscripts, an autobiography, which has supplied us with much of the substance of the following memoir.

He was born in December 1786, at Eutin in Holstein. His education was liberal, and conducted with the utmost care; and as his father was a musical man, who had acquired a considerable reputation as a violinist, he, almost unconsciously, led his son in pursuit of music particularly, while he encouraged his study of the fine arts generally. His mind was also rendered contemplative by the retired manner in which his family lived, and by the few visitors at his father's house, who were chiefly middle-aged men of various professions and accomplishments. Precautions were taken to keep him from associating with wild playmates; and thus he was early taught to find company in his own thoughts—to live, as he says, in the little world of his own imagination, and to seek therein his occupation and his happiness. His time was principally divided between painting and music. Of the former he successfully cultivated several branches, working alternately in oil, in water-colours, and in crayons. He likewise acquired some degree of skill in the use of the etching-needle, but he did not follow up these employments with ardour, and they were silently suffered to be discontinued. Music got full possession of his mind before he was conscious of its influence, and at last entirely supplanted her sister art. His father frequently changed his place of residence, and this led to as frequent a change in his son's masters, who too often undid what had been done; an evil however which Weber, in after life, thought more than compensated by compelling him to become his own instructor, and to depend on his own energies. He analysed, compared, and reflected, and sought to deduce well-grounded principles, especially in music, from what he had heard, read, and thought. To Hauschkel, of Hildburghausen, he was indebted for his skill as a pianoforte player; and he mentions in warm terms of gratitude the advantages he derived from this master during the years 1796 and 1797.

His father, now observing the great and decided development of his son's musical talents, took him to Salzburg, and placed him under the tuition of Michael Haydn, brother of the illustrious composer, and himself a very learned musician; but though the pupil laboured with earnestness and industry, his progress was not equal to his expectations. The master was then at an advanced period of life—was grave, not to say severe, in his manner. There was in fact too awful a distance between old age and childhood. At Salzburg, in 1798, his father, as an encouragement, printed his first production, consisting of six *fughetti*, which was very favourably noticed in the German 'Musical Gazette' of that year. Shortly after this he went to Munich, where he received lessons in singing from Valesi, and in composition from the organist of the chapel-royal, M. Kalcher, to whose kind and luminous instructions, he says, he was indebted for much important knowledge, particularly with respect to the treatment of subjects in four parts, the laws of which, he adds, should be as familiar to the composer as those of syntax and metre to the poet; for it is such knowledge alone that will enable him to present his ideas to his hearers with perspicuity and effect.

He now applied to his study with unabated vigour, and found a preference for dramatic music growing rapidly on him. Under the eye of his master he composed an opera, 'Die Macht der Liebe und des Weins' (The Power of Love and Wine). He also wrote a grand mass, several sonatas and variations for the pianoforte, violin trios, songs, &c., all of which however he candidly tells us were "wisely committed to the flames."

About the same time the art of lithography was first discovered, and the restless activity of the youthful mind, which embraces with eagerness all that is novel, again diverted the young composer's

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attention from his legitimate pursuit, and excited in him a wish to rival the ingenious inventor of that art. He procured the necessary tools, and setting himself vigorously at work, at length almost fancied himself the original inventor: at least, he says, he felt sure that he had devised a more perfect system, and could construct more perfect machinery. Impressed with this belief, he urged his father to remove to Freiberg, where all the necessary materials could be more readily procured. The mania however quickly left him: the mechanical nature of his new occupation, the fatigue and annoyance attending it, and, above all, its tendency to cramp and deaden the more intellectual faculties, soon determined him to abandon it, and he returned with increased zest to his musical pursuits.

Weber now set to music Steinsberg's opera, 'Das Waldmädchen' (The Wood-girl), which was performed in 1800, and spread further than, at his maturer age, he thought desirable. It was, he says, a crude jejune work, though in some parts not altogether destitute of invention. The whole of the second act was composed in ten days, a youthful affectation of promptness which he honestly acknowledges, condemns, and deplores. Being called to Salzburg, he there, in 1801, composed 'Peter Schmoll.' In 1802 his father proceeded with him on a musical tour to Leipzig, Hamburg, and Holstein, in all which places he diligently collected and studied the theoretical writers of music. He then felt himself impelled towards that great resort of musical talent, Vienna. There, in addition to the society of other eminent masters, including the immortal Haydn, he became acquainted with the Abbé Vogler, who generously opened to him the treasures of his mind. By his advice he abandoned many favourite projects, suggested by the fervour of youthful inexperience, and dedicated nearly two years to the study of the great masters, analysing their compositions, and thus discovering their mode of carrying out their ideas and of employing their means. An invitation to fill the situation of music-director at Breslau offered him a new field for exertion and fresh opportunities of gaining a knowledge of effect. He there re-touched several of his earlier works, and composed the greater portion of the operas of 'Rübezahl,' which, strange to say, afterwards appeared as the composition of Professor Rode. In 1806 that true lover of the art, Prince Eugene of Würtemberg, invited Weber to his court at Carlsruhe, where he produced two symphonies, several concertos, &c.; but the evils of war obliged him to move, and proceed on a professional tour, under very unfavourable circumstances, though common enough at that turbulent period. This brought him to Stuttgardt, where he resided for some time in the house of Duke Louis of Würtemberg, and completed his opera of 'Sylvana,' or rather remodelled it on his former work, 'Das Waldmädchen,' producing during the same period several other compositions.

In 1810 Weber set out on another professional journey in Germany, which he traversed in various directions. At Frankfurt, Munich, Berlin, Vienna, and other places his operas were performed, and his concerts well attended. In Vienna he found his venerable friend, the Abbé Vogler, devoting the remnant of his life to the instruction of his pupils Meyerbeer and Gansbacher. At Darmstadt, in 1810, he composed 'Abon Hassan.' From 1813 to 1816 he directed the opera at Prague, after having completely re-organised that establishment. Then he lived for some time unoccupied. Subsequently he accepted an engagement to found a German opera at Dresden, and this appointment, which he held till his decease, absorbed, during the first two years, nearly the whole of his attention. In 1822 he brought out, at Berlin, his greatest work, 'Der Freischütz,' the text, or libretto, by his friend and countryman Kind. Not only the novelty and beauty of the music, but the deep thought it evinced, immediately excited an extraordinary sensation in the north of Germany; and a copy of the work having been sent to London and obtained by the editor of 'The Harmonicon,' an extract from it appeared, in January 1823, in the first number of that periodical. This gentleman lost no time in mentioning the opera in strong terms to the proprietor of the English Opera-House, who, fearing to incur the expense of getting it up, declined the attempt. From the same quarter it was then recommended to Drury Lane, and afterwards to Covent Garden, but with a similar result. However other specimens of the work, and among them the beautiful cavatina, appearing in the 'Harmonicon,' and public attention having thus been called to it, the opera was at length performed, July 23rd 1824, at the English Opera-House, and produced as great an effect in London as it had done in Berlin. In the following October it was given at Covent Garden theatre, and in November at Drury Lane, with the most brilliant success at both houses. On the 8th of December 'Der Freischütz,' under the title of 'Robin des Bois,' was brought out in Paris, at the Odéon, and though it did not make the same powerful impression on a French as on an English audience, its effect was sufficiently flattering to the composer, who nevertheless had great reason to complain of the surreptitious means by which his music had been procured, and of the imperfect manner in which it had been prepared.

In November 1823, Weber produced at Vienna his 'Euryanthe,' which was not at first received with the enthusiasm his 'Freischütz' had excited. It is perhaps too serious, and certainly not written in a popular manner; but the more it became known, the more it was admired, and the overture is one of the composer's happiest flights of genius.

In 1825 Weber received a visit at Dresden from Mr. C. Kemble, the lessee of Covent Garden theatre, for the purpose of inviting him to compose an opera for the English stage, and to superintend its production in London; an engagement which he willingly undertook. The terms were five hundred pounds. Mr. Planché provided the drama, which was entitled 'Oberon, or the Elf-King's Oath,' and founded on Wieland's celebrated poem. In 1826, on the 12th of April, it was brought out, and though at first some of its beauties were not discovered by those who were unaccustomed to music of so original and high an order, yet they were fully felt by competent judges. The author was greeted in the most cordial manner by the audience, and thoroughly satisfied with his public reception and the success of his work, which had twenty-seven representations, twenty-four of which were conducted by the composer. But it was now apparent that he was suffering under pulmonary disease. His journey to London in an unfavourable season, and his arrival in February, in the worst weather possible, aggravated his malady: nevertheless he bore up manfully against his sufferings. On the 26th of May he had a benefit concert at the Argyll Rooms, which was but badly attended. He was very ill at its commencement, and though he managed to conduct the concert to the end, at its conclusion he was so exhausted as to create considerable alarm in the by-standers. On Monday, the 5th of June, early in the morning, he was found in a lifeless state in his bed. His funeral was delayed a considerable time by the endeavour to obtain permission to deposit his remains in St. Paul's cathedral; but this could not be granted in a Protestant church, as his friends resolved to have a Requiem sung at his obsequies, he having always professed himself a member of the Church of Rome. At length the interment took place, on the 21st of June, in the Roman Catholic Chapel, Moorfields; and the followers, consisting chiefly of distinguished professors and amateurs, were so numerous as to fill sixteen mourning coaches.

Weber was a man who would have stood prominent in any station of life demanding the exertion of quick powerful intellect. His mind, naturally strong and active, was enlarged by education, and highly cultivated by extensive reading and the society of literary and scientific friends. His manners were calm and polite, and his conversation was remarkable not only for good sense, but for a degree of pleasant sententiousness which closely bordered on wit. His morals were irreproachable, and he well supported, on every occasion, the character of an honourable gentleman. He left a widow and two sons to deplore the untimely loss of an excellent husband and father.

*WEBER, WILHELM EDUARD, was the son of Michael Weber, a distinguished Protestant theologian, and was born at Wittenberg on December 24, 1804. He studied first at the Lower School at Halle, and then entered the university there, of which subsequently he became professor extraordinary of natural philosophy. In 1826, in conjunction with his elder brother, Ernst Heinrich, who was professor of anatomy and physiology in the University of Leipzig, he published 'Die Wellenlehre auf Experimente gegründet, oder die Wellen tropfbarer Flüssigkeiten mit Anwendung auf die Schall- und Lichtwellen' (The Wave Theory grounded on Experiments, or the liquid fluidity of Waves, with its application to Waves of Sound and Light). In 1827 he published 'Leges oscillationis oriundæ, si duo corpora diversa celeritate oscillantia ita conjunguntur, ut oscillare non possint nisi simul et synchronice.' In 1831 he was appointed professor of physics in the University of Göttingen, from which office he was displaced by Ernest, king of Hanover, on December 14, 1837, on account of his liberal political opinions. In 1836 he had written in conjunction with his younger brother Edward, now professor of medicine at Leipzig, 'Mechanik der menschlichen Gehwerkzeuge' (Mechanism of the Human Optical Organs). He then travelled about Germany, and visited England, till 1843, when he was recalled to his post. He had contributed many essays on acoustics and physics to various German scientific journals. The most important of these was one written in conjunction with Gauss 'On the Magnetism of the Earth,' which opened many original views on this subject, gave a new direction to the investigations, and was recognised by scientific men as a work of great merit. This was followed, in 1840, by the 'Resultate aus den Beobachtungen des magnetischen Vereins' (Results from the Observations of the Magnetic Society), and 'Der Atlas des Erdmagnetismus' (Atlas of the Magnetism of the Earth). One of his latest works is the 'Elektrodynamischen Massbestimmungen' (Electro-dynamic proportional Measures).

WEBSTER, DANIEL, was born January 18, 1782, in the township of Salisbury, New Hampshire, United States of America. His father, Ebenezer Webster, was descended from Thomas Webster, a Scotchman, who settled at Hampton, on the coast of New Hampshire, in 1636. Ebenezer Webster served as a common soldier against the French and Indians, but rose to the rank of captain before the war terminated. He received in 1763 the grant of an allotment of land in the township of Salisbury on the upper course of the river Merrimac, and there in 1764 built his log-cabin, when there was no other white man's habitation between it and the settlements at Montreal. He afterwards built a frame-house not far from his log-cabin, on the Elms Farm, and there Daniel Webster was born, and spent his childhood and much of his boyhood. His opportunities for early education were very scanty, working on the farm in summer, and trudging two or three miles through the snow to school in winter. In 1796 he was sent to an

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academy at Exeter, where he commenced his classical and literary studies. After remaining there a few months, which were well spent, he was placed by his father under the Rev. Samuel Wood, minister of the neighbouring town of Boscawen, with whom he remained from February till August 1797, when he entered Dartmouth College. He remained there four years, completing his college course in August 1801. He then returned to Salisbury, and immediately commenced his law-studies in the office of a neighbouring attorney; but not long afterwards, in order to assist his elder brother, Ezekiel Webster, to obtain a college education, he took charge of a school at Fryeburg, in the State of Maine; and while this duty occupied him by day, he spent his evenings in copying deeds for the registrar of the county. In September 1802 he returned to the attorney's office at Salisbury, and there remained eighteen months.

In July 1804, Daniel Webster removed to Boston, and entered the office of Mr. Gore, an eminent lawyer, afterwards governor of Massachusetts, with whom he remained eight months, studying chiefly the common law, and particularly special pleading. When about to commence practice he was offered the situation, which had become vacant, of clerk in the Court of Common Pleas for the county of Hillsborough, New Hampshire, a situation to which a large salary was attached. By the advice of Mr. Gore, and in opposition to the wish of his father, who was a judge in the court, he rejected the offer. "Once a clerk," said Mr. Gore, "and always a clerk, with no prospect of obtaining a higher position." Immediately afterwards, in the spring of 1805, he was admitted to the practice of the law in the Court of Common Pleas for Suffolk county, when, in order to be near his father, whose health was then infirm, he opened an office at Boscawen, not far from the paternal residence. His father died in 1806. In May 1807, he was admitted as an attorney and counsellor of the Superior Court of New Hampshire, and in September the same year, relinquishing his office to his brother Ezekiel, he removed to Portsmouth, which was the largest town of New Hampshire as well as the seat of foreign commerce. Ezekiel Webster continued in the successful practice of the law till 1829, when, while pleading a cause in the court at Concord, he suddenly fell down, and expired instantaneously.

Daniel Webster remained at Portsmouth nine years. His practice, mostly in the circuit courts, was very large, but by no means lucrative. In 1808 he married his first wife, by whom he had two sons and two daughters, of whom only one son, Fletcher Webster, survived him. He is a naval officer of the port of Boston. In May 1813 Daniel Webster took his seat in congress as a representative of the Federal party of New Hampshire. Placed by Mr. Clay, the speaker, on the committee of foreign affairs, he made his first speech in the house of representatives, June 10, 1813, in moving a series of resolutions on the Berlin and Milan decrees. In a great fire which occurred at Portsmouth in December 1813, his house, furniture, library, and manuscript collections, were all destroyed. In August 1814 he was again returned as a representative to congress. From March to December 1815 he was busily engaged in the practice of the law at Plymouth, whence, in August 1816, after the adjournment of congress, he removed to Boston, where the causes for trial were of higher importance and the practice was more lucrative.

Mr. Webster retired from congress in 1817. He had purchased an estate of about 2000 acres at Marshfield, about thirty miles from Boston, and his time during the next six years was partly occupied with law-business at Boston and partly with the cultivation of his estate. His favourite amusements were angling in the streams and fishing in his yacht. At the end of 1822 he was again elected for Boston, as he was also in 1824 and 1826. In 1827 his first wife died. In January 1828 he took his seat in the senate of the United States, having been elected by the legislature of Massachusetts. He was a candidate for the dignity of President in 1836, but received only the twelve votes of Massachusetts. In the spring of 1839 he visited Europe for the first and only time in his life, and made a hasty tour through England, Scotland, and France. When General Harrison became President in 1841 Mr. Webster was appointed secretary of state. In 1842 he negotiated with Lord Ashburton the Oregon boundary, and the treaty which settled that question between Great Britain and the United States was ratified August 20, 1842. In May 1843 he resigned his situation as minister, and retired to private life, but was again elected senator in 1845. He opposed the war with Mexico in 1846, as he had previously opposed the annexation of Texas. In 1848 he was again a candidate for the Presidency, but was unsuccessful. On the death of General Taylor in July 1850, he was appointed secretary of state by Mr. Fillmore, and he continued to perform the duties of that high office till his death, which occurred October 24, 1852, at his country residence, Marshfield.

Daniel Webster, as a statesman, an orator, and a lawyer, was one of the greatest men that the United States of America have produced. As a statesman his principles were founded on comprehensive views and a wide range of information, legal, constitutional, and historical, but during his later years he was suspected of shaping his course too generally with a view to the presidency. He was a decided Federalist. He expressed his belief that if ever the union of the States should be dissolved, the internal peace, the vigorous growth, the prosperity of the States, and the welfare of their inhabitants, would be blighted for ever; but that while the Union endures, all else of trial and calamity which may befal the nation may be remedied or borne. He was undoubtedly the greatest American orator of his day. His power of fixing the attention and producing an overwhelming effect on a deliberative assembly was unequalled. His style was generally argumentative and solid, never deficient of imagery where suitable, but never flowery. Both as a parliamentary orator and a pleader his speeches were distinguished by extraordinary clearness, compactness, and condensation of statement, sound logic, and, when he was excited, by intense earnestness or vehemence. 'The Works of Daniel Webster,' 6 vols. 8vo, Boston, 1851, consist of his speeches in congress, at the bar, and at public meetings, his diplomatic papers, a few letters, and a Biographical Memoir by Edward Everett.

WEBSTER, JOHN, like many of his great dramatic contemporaries, has left few authentic records of his career, beyond his works. We know not where he was born nor where he was educated. The earliest notice we find of him is in the papers of Henslowe, where he is mentioned as writing plays in conjunction with Dekker, Drayton, Middleton, Munday, Chettle, Heywood, and Wentworth Smith. The first work of his own which he published was 'The White Devil.' This was printed in 1612. In 1623 was published his other great play 'The Duchess of Malfi.' 'Appius and Virginia' was printed in 1654. These are the works upon which the fame of Webster is principally built: and certainly they exhibit him as one of the foremost of that great band of writers who rose up as the later contemporaries and the successors of Shakspere. His pathos is occasionally too laboured, and his command over pity and terror is carried far beyond the region of pleasurable emotion. But he is essentially a great dramatist, accomplishing his purpose with a terrible earnestness which few have equalled. He thus speaks of himself in the address to the reader prefixed to the 'White Devil:'—"To those who report I was a long time in finishing this tragedy, I confess I do not write with a goose-quill winged with two feathers; and if they will needs make it my fault, I must answer them with that of Euripides to Alcestides, a tragic writer: Alcestides objecting that Euripides had only, in three days, composed three verses, whereas himself had written three hundred; 'Thou tellest truth (quoth he), but here's the difference; thine shall only be read for three days, whereas mine shall continue three ages.'" The works of Webster were first collected and edited by Mr. Dyce, in 1830.

WEBSTER, NOAH, LL.D., was born at West Hartford, in Connecticut, U. S., on the 16th of October 1758, and was descended from John Webster, who, having being one of the original emigrants from Massachusetts by whom the colony of Connecticut was founded, was afterwards governor of the state in the year 1656. Noah Webster entered Yale College in 1774; in 1777 he was withdrawn for a time from his studies by joining the military service under the command of his father, who was captain in the Alarm List, during Burgoyne's expedition from Canada; but notwithstanding this interruption he took his degree with great distinction the following year. He was called to the bar in 1781; but, instead of following the profession of the law, he engaged in that of a teacher of youth, opening at Goshen, New York, a school, which he named 'The Farmers' Hall Academy.' His 'First part of a grammatical institute of the English Grammar,' published at Hartford in 1783, was the first of a number of elementary works produced by him, all of which were well received and were generally admitted to be much superior to any that his native country had previously possessed. He also however took a leading part in the discussion of the political questions of the time, both by his 'Sketches of American Policy,' published in 1784, and his other writings in support of the principles of federalism, and by the establishment in 1793 of a daily newspaper in New York. In 1798 he removed to Newhaven, where he spent the remainder of his life. His great work, and that which has chiefly made his name known in this country, his 'New and complete Dictionary of the English language,' was begun in 1807, and the first edition was published in 1828. This work, which has been since several times reprinted, is a performance of great labour and care, and was perhaps more precise in its explanations than any previous English dictionaries. Its etymological portion however is more ingenious and showy than really learned or profound. Dr. Webster, whose degree of LL.D., was bestowed upon him by the Faculty of Yale College in 1824, died at Newhaven, May 28, 1843.

*WEBSTER, THOMAS, R.A., was born in Pimlico, London, March 20, 1800. His father, who was in the household of George III., took him while yet a child to Windsor, and had him educated in St. George's Chapel, with a view to his becoming a chorister. This intention was however ultimately abandoned, and the youth was permitted to follow his own bent. In 1820 he entered the Royal Academy as a student, and in 1825, he carried off the first prize for painting. His first picture, exhibited at the Suffolk Street Gallery in 1825, 'Rebels shooting a Prisoner,' was decidedly successful. In 1828 his 'Gunpowder Plot' obtained a good place on the walls of the Royal Academy; and pictures in which children were the actors continued to appear in the exhibitions of the Academy, the British Institution, and the Society of British Artists.

In 1841 Mr. Webster was elected an associate of the Royal Academy, and the same year appeared his 'Frown,' and 'Smile,' which have been rendered so familiar by the Art Union Engravings, and his admirable 'Boy and many Friends.' His position was now secured.

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He had chosen for himself an original and cheerful bye-path in art, quite distinct from that of Wilkie—at this time well worn by a crowd of followers—and one that led as surely and not less quickly to English homes. Webster's chief object was to observe and delineate that most mirthful, wilful, and changeful of animals the English School-boy, and he has with hearty good-will and unflagging spirit pursued it to the present time—his other pictures being evidently only subsidiary to his main purpose, a mere variation of the theme, or a little temporary change of study. Since his election into the Academy (he became R.A. in 1846) his principal pictures have all been exhibited there. The following is a list of them:—'The Grandmother,' 'The Impenitent,' and 'Going to School,' in 1842: 'Sickness and Health,' a work of great beauty, in 1843; 'Portraits of Mr. and Mrs. Webster,' 'The Violet Seller,' and 'The Pedlar,' in 1844; 'The Dame's School,' in 1845; 'Please remember the Grotto,' and 'Goodnight,' in 1846; 'A Village Choir,' and 'Instruction,' in 1847; 'The internal economy of Dotheboys' Hall,' and 'A Rubber,' one of his best works, in 1848; 'A See-saw,' and 'A Slide,' his masterpiece, in 1849; 'A study from Nature,' 'A Cherry-seller,' 'A Peasant's Home,' and 'A Farm House Kitchen,' in 1850; 'A Chimney Corner,' and 'Attraction,' in 1851; 'A School Play-ground,' 'A. B. C.' and 'A Letter from the Colonies,' in 1852; 'A Dame's School,' in 1853; 'A Villager's Offering,' 'A Breakfast Party,' and 'Peasant Children,' in 1854; 'Spring,' and 'A Race,' in 1855; 'Hide and Seek,' in 1856; 'The Tempter,' &c., 1857.

Few English painters are so generally popular as Webster. His pictures are invariably a centre of attraction in the exhibition room, and in the picture gallery. The subjects are always such as appeal to the common feelings. Every one likes to watch school-boys in real life, and he selects the incidents which are looked at with most pleasure. He is a thoroughly genial observer. Every thing he does is marked by good feeling, kindness, and heartiness. There is a sense of enjoyment about his pictures which is irresistible. His humour is genuine, and unstrained, dashed sometimes with a touch of pathos,—sensibility to which is a never-failing accompaniment of true humour—and heightened occasionally by a bit of broad farce. In his representations of adult life he is scarcely less happy than among children, indeed in the briefest list of his masterworks it would be necessary to include the 'Village Choir,' a picture that Hogarth would have rejoiced in, and 'A Rubber at Whist,' one which Wilkie might have envied. Still it is as a painter of riotous school-boys, that he is most memorable, and his famous 'Slide' is not likely to be forgotten by any visitor to the Academy Exhibition of 1849, or to find in its way a rival among English pictures. Of Mr. Webster's technical merits we have little need to say anything. Unless they had been of a high order, the keenest humour and the happiest fancies, must have failed to raise him to his present position. He draws admirably; tells his stories in the clearest manner; always disposes his figures so as to produce a pleasing arrangement of lines, and light and shadow; and colours brightly and harmoniously: but he persists in painting thinly and with an ill-filled pencil, and so instead of presenting a rich, forcible, and riant appearance, consonant with their true character, his pictures at the first glance often have a cold and poor appearance. The Vernon collection contains two pictures by Mr. Webster, 'The Truant,' and 'A Dame's School;' and in the Sheepshanks' gallery the nation possesses six of his works, including the admirable 'Village Choir' and 'Sickness and Health.'

WEDEL, GEORG WOLFGANG, was born on the 12th of November 1645, at Golzen in Lusatia, where his father was a Protestant minister. His early studies were pursued at the college of his native place, from whence he was sent to Jena, where, after having taken his degree of Master of Arts, he graduated in medicine. He was distinguished whilst a student for his knowledge of languages and mathematics, as well as for his poetical powers. After taking his degree in medicine at Jena, he visited other universities for the sake of improvement, and then commenced the practice of his profession at Gotha. Here he remained till 1673, when he was invited to fill the chair of medicine at Jena. He occupied this chair for upwards of fifty years, and died on the 6th of September 1721. Few men have left behind them more works than Wedel, and among a nation of laborious writers he was one of the most laborious. He published several distinct works in various departments of medical science, and upwards of three hundred academical dissertations. All his works display great research as well as learning. He was not only a good classical scholar, having had it in contemplation at one time to publish an edition of the Greek Bible, but he was well versed in Oriental literature, especially the Arabic. In his medical opinions he was a disciple of Van Helmont and Sylvius, and he adopted without enquiry the absurd opinions of these writers on the action of medicines. Amid the immense mass of his writings there is much curious and interesting matter, but his mind was too much occupied with the opinions of others to have any of his own, so that his influence has been much less than many whose writings do not amount to a tithe of those which he produced. He had a large private practice, and was remarkable for his kindness to the poor and his punctuality in all public matters, so much so that all his biographers express surprise at the great amount of his labours. He was held in much esteem by the men of his day. He was a member of the Leopoldine Academy, under the name of Hercules,' and also a Fellow of the Royal Society of Berlin and many other learned societies. He was first physician to the Duke of Saxe Weimar, and also to the Elector of Mayence; and in 1694 he was created a count-palatine, and made an imperial counsellor. He was married for the third time in his sixty-third year, and had several children by this marriage. He died suddenly from disease of the heart, in the seventy-seventh year of his age. Although a voluminous writer, he was not in advance of his age in scientific acquirements. It is not therefore a matter of surprise that he was a believer in astrology, an art which he pursued with much zeal.

The following are some of Wedel's numerous works:—'Opiologia,' Jena, 4to, 1674; 'Exercitationes Pathologicæ,' Jena, 4to, 1665; 'De Medicamentorum Facultatibus cognoscendis et applicandis Libri Duo,' Jena, 4to, 1678. This work has been translated into English. 'De Medicamentorum Compositione extemporanea ad usum hodiernum accommodata,' Jena, 4to, 1678.

Wedel had several sons, who were distinguished men in the medical profession. ERNEST WEDEL was born in 1671, and died in 1709. He followed in the footsteps of his father. He published a work on the diseases of orators, 'De Morbis Concionatorum,' which went through two editions. JOHANN ADOLPH WEDEL was the successor of his father, and was born in 1695. He has also written a large number of works, the chief of them academical dissertations.

WEDGWOOD, JOSIAH, was born on the 12th of July 1730, at Burslem, in Staffordshire, where his father, Thomas Wedgwood, and some other members of his family, were engaged in the manufacture of pottery; a branch of industry then in so very imperfect a state that, independent of the supply of porcelain from China for the use of the higher classes, England imported large quantities of porcelain and various kinds of earthenware from France, Holland, and Germany, for domestic use. His education was very limited; and the low social position of the class from which he sprung is implied, rather than distinctly expressed, by the local historian, Simeon Shaw, who remarks that "scarcely any person in Burslem learned more than mere reading and writing until about 1750, when some individuals endowed the free-school for instructing youth to read the Bible, write a fair hand, and know the primary rules of arithmetic." The little opportunity that Wedgwood had for self-improvement is further indicated by the circumstance stated by Shaw, that at the age of eleven years Josiah worked in his elder brother's pottery as a *thrower*, his father being already dead. The small pox, which left an incurable lameness in his right leg, so as afterwards to require amputation, compelled him to relinquish the potter's wheel. After a time he left Burslem, and entered into partnership with a person named Harrison, at Stoke; and during this partnership, which was soon dissolved, his talent for the production of ornamental pottery is said to have first developed itself. He then became connected with a person named Wheildon, with whom he manufactured knife-handles in imitation of agate and tortoiseshell, melon table-plates, green pickle leaves, and similar articles. Wheildon however was deriving considerable profit from other departments of the pottery business, and was unwilling to embark in the new branches for which Wedgwood had so great a predilection. Wedgwood therefore returned to Burslem in 1759, and set up for himself, in a small thatched manufactory, where he continued to make such ornamental articles as are mentioned above. His business being prosperous, he soon took a second manufactory, where he made white stone-ware, and a third, at which was produced the improved cream-coloured ware by which he gained so much celebrity. Of the new cream-coloured ware, Wedgwood presented some articles to Queen Charlotte, who thereupon ordered a complete table service, and was so pleased with its execution as to appoint him her potter. Wedgwood opened a warehouse in the metropolis, at which the productions of his ingenuity might be freely inspected, and in his partner, Mr. Bentley, who managed the London business, he found a valuable coadjutor, whose extensive knowledge in many departments of literature and science, and acquaintance with many eminent patrons of art, greatly assisted him in the higher branches of his manufacture, and especially in obtaining the loan of specimens of sculpture, vases, cameos, intaglios, medallions, and seals, suitable for imitation by some of the processes he had introduced. Some persons intrusted to him valuable sets of oriental porcelain for the like purpose; and Sir William Hamilton lent specimens of ancient art from Herculaneum, of which Wedgwood's ingenious workmen produced the most accurate and beautiful copies. While Wedgwood was prosecuting these branches of his art, the Portland or Barberini Vase was offered for sale, and, considering that many persons to whom the original was unattainable might be willing to pay a handsome price for a good imitation of it he endeavoured to purchase it, and for some time continued to offer an advance upon each bidding of the Duchess of Portland, until at length, his motive being ascertained, he was offered the loan of the vase on condition of withdrawing his opposition, and consequently the duchess became the purchaser, at the price of eighteen hundred guineas. Shaw states that Wedgwood sold the fifty copies which he subsequently executed at fifty guineas each, but that his expenditure in producing them is said to have exceeded the amount of the sum thus obtained. According to Allan Cunningham's 'Lives of the most eminent British Painters, Sculptors, and Architects' (vol. iii., p. 286), Flaxman was one of the artists employed by Wedgwood in the preparation of models for the beautiful works of art which he was the first, in modern times, to execute in pottery. By numerous experi-

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ments upon various kinds of clay and colouring substances, he succeeded in producing the most delicate cameos, medallions, and miniature pieces of sculpture, in a substance so extremely hard, and so well adapted to resist all ordinary causes of destruction or injury, that they appear likely to exceed even the bronzes of antiquity in durability. Another important discovery made by him was that of painting on vases and similar articles, without the glossy appearance of ordinary painting on porcelain or earthenware; an art which was practised by the ancient Etruscans, but which appears to have been lost since the time of Pliny. The indestructibility of some of his wares rendered them extremely valuable for the formation of chemical vessels, particularly those exposed to the action of acids. The fame of his operations was such that his works at Burslem, and subsequently at Etruria, a village erected by him near Newcastle-under-Lyme, and to which he entirely removed in 1771, became a point of attraction to numerous visitors from all parts of Europe.

The result of Wedgwood's talent and energy not only obtained for him extensive patronage and an ample fortune, but were also of the highest importance to the commercial interests of the country. Almon observes that his new wares, his improved forms and chaste style of decoration, and the judgment displayed in all his productions, which were chiefly executed by artists of his own forming, turned the current in this branch of commerce, while the national taste was improved, and its reputation raised in foreign countries. In evidence before a committee of the House of Commons, in 1785, Wedgwood stated that from 15,000 to 20,000 persons were then employed in the district called the Potteries, and much greater numbers in digging coals for them, and in various and distant parts of England, and even Ireland, in raising and preparing flints and clay for the earthenware manufacture; 50,000 or 60,000 tons of those materials being annually conveyed to Staffordshire by coasting and inland navigation. The importance of the manufacture which he had so materially assisted in raising to this prosperous state is further illustrated by the statement that although many of the states of Europe had prohibited the admission of British earthenware, and others had loaded it with intolerable duties, five-sixths of the quantity made were exported. Wedgwood's success also led to the establishment of improved potteries in various parts of the continent of Europe, as well as in several places in Great Britain and Ireland.

In addition to the attention bestowed by Wedgwood upon the manufacture with which he has inseparably connected his name, he deserves remembrance for the public spirit displayed by him in the encouragement of various useful schemes. By his exertions and the engineering skill of Brindley a navigable communication between the eastern and western coast of the island was completed, by the formation of the Trent and Mersey Canal, for which he cut the first clod on the 17th of July 1766, and which was completed in 1770. By means of this undertaking water-communication was established between the pottery district of Staffordshire and the shores of Devonshire, Dorsetshire, and Kent, whence some of the materials of the manufacture are derived; while the greatest facilities were afforded for the exportation of the finished articles. Wedgwood also planned and carried into execution a turnpike-road, ten miles in length, through the Potteries. He was the founder and one of the principal leaders of the association called 'The General Chamber of the Manufacturers of Great Britain,' instituted in consequence of Mr. Pitt's propositions, in the year 1786, for adjusting the commercial intercourse between Great Britain and Ireland; an association by whose prompt and energetic interference most serious evils were averted from the manufacturing interests of this country, and whose proceedings upon the subsequent occasion of a commercial treaty with France, published in the Appendix to Almon's 'Anecdotes,' contain some curious information respecting British commerce and manufacturing industry.

Wedgwood was a fellow of both the Royal Society and the Society of Antiquaries, and contributed some papers to the 'Philosophical Transactions.' In private character he is said to have been exemplary, and to have made the most liberal use of the ample means which his successful and honourable career placed at his disposal. He died at Etruria, where he had erected a handsome mansion, as well as manufactories and residences for his workmen, on the 3rd of January 1795. (See 'Life of Wedgwood,' by Miss Meteyard, 2 vols. 8vo. 1865-66.)

WEENINX, JAN BAPTIST, called 'the Old,' a distinguished Dutch painter, was the son of Jan Weeninx, an architect of Amsterdam, where he was born in 1621, but he lost his father when very young. He was first apprenticed by his mother to a bookseller, but he so perseveringly neglected everything except drawing, that his mother placed him first with a painter of the name of Jan Micker, and then with Abraham Bloemaart at Utrecht, with whom he soon made great progress; he studied afterwards two years with Nicolas Mojert, and acquired his style of execution perfectly. At the age of eighteen Weeninx married the daughter of the landscape-painter Giles Hondekoeter, the grandfather of Melchior Hondekoeter. Four years after his marriage he went alone to Rome, intending to remain only a short time there; but his own inclination, and the many orders he received from the cardinal Pamfili and others, prolonged his stay there to four years, when he was compelled by the importunities of his wife and friends to return to Holland. He died at Utrecht in 1660, aged only thirty-nine. Weeninx excelled in almost every department of painting,—in history, portrait, animal, landscape, and marine painting. He painted in large and in small, and was remarkably rapid in his execution. In a single summer's day he painted three half-length portraits of the size of life, with accessories. Some of his small pictures are very highly finished, but his large works have more merit. He was one of the best painters of birds of the Dutch school. Houbraken mentions as an historical piece of great merit by Weeninx, the Prodigal Son, commonly called 'T Pissend Jongetje: it has been engraved in mezzotint by N. Verkolje. There is a clever etching of Weeninx in Houbraken's work, after a portrait by Bart. vander Helst.

WEENINX, JAN, called 'the Young,' was the son and pupil of Jan Baptist Weeninx, and painted in the same style and the same subjects as his father, whom however he excelled in hunting and sporting pieces, and also surpassed in colouring. He was born at Amsterdam in 1644, and after spending some years in the service of the elector John William of the Pfalz, he returned to his native place, and died there Sept. 20, 1719. He finished all his works with great care. Many of his works are in England. The National Gallery possesses a good example of his pencil, 'Dead Game and Dog,' No. 238.

WEIDLER, JOHANN FRIEDRICH, was born at Gross-Neuhausen in Thuringia, April 23, 1691, and died at Wittenberg, November 30, 1755. He succeeded Wolff in the chair of mathematics at the latter place in 1721. He wrote a large number of works, of some of which the bare mention will be sufficient: as, 'Institutiones Mathematicæ,' Wittenberg, 2 vols. 8vo, 1718, reprinted five times at least; 'De Characteribus Numerorum Vulgaribus,' Wittenberg, 4to, 1727 (this is by J. F. and George Immanuel Weidler); 'Tractatus de Machinis Hydraulicis,' Wittenberg, 4to, 1728 and 1733; 'Institutiones Geometriæ Subterraneæ,' Wittenberg, 1751 (2nd ed.); 'Institutiones Astronomiæ,' Wittenberg, 4to, 1754.

The memory of Weidler is now preserved by two useful works, the 'Historia Astronomiæ,' Wittenberg, 4to, 1741, and the 'Bibliographia Astronomica,' Wittenberg, 4to, 1755, of which the latter also contains supplements to the former. The history of astronomy was, at the time it was published, the most regular, most learned, and most accurate history of a single science which had ever been published; it is to this day a very convenient book of reference, and the more so as it rather should be called the annals of astronomers than the history of astronomy. The second work was taken entire by Lalande into his 'Bibliographie Astronomique,' by which work it is therefore supplanted, except for the supplements.

WEINBRENNER, FRIEDRICH, one of the most eminent German architects of his time, was born November 9th, 1766, at Carlsruhe, where his father was a carpenter and builder. Losing his father before his future destination was fixed, his studies were rather irregular, he being directed only by the advice of his brother, who was some years older than himself. Having obtained from him sufficient insight into matters of practical routine, Weinbrenner commenced his artistical 'Wanderjahre' in the spring of 1788, and set out for Zurich, where he remained a considerable time, in consequence of being engaged to superintend some timber constructions. He then went on, as soon as his engagements would permit, to Vienna, and after examining the architectural monuments of that capital, he proceeded to Dresden and Berlin, where he became acquainted with the brothers Genelli, architects of considerable repute, who urged him to visit Italy, and he accordingly set out for Rome in June 1792, in company with Carstens [CARSTENS, ASMUS JACOB], and another young artist named Cabot.

At Rome, Weinbrenner soon became conscious that, in order to prove a profitable one, the study he had imposed upon himself required system and perseverance, and also more historical and antiquarian knowledge than he then possessed. The time that was not occupied in examining and drawing buildings was devoted to literary research and books; yet not entirely, for the state of his finances compelled him to earn something to provide for his immediate wants, which he did by giving instruction in architecture. Many strangers of distinction then at Rome took lessons of him, and, among the rest, Prince Augustus of England (the late Duke of Sussex). Weinbrenner remained at Rome till 1797, with the exception of a considerable interval spent by him at Naples. On returning to Carlsruhe, he found a very promising opening for his talents. Besides being almost immediately appointed 'Bau-inspector,' he had early opportunities of displaying his professional ability in the erection of the new synagogue and one or two private mansions. Notwithstanding this favourable commencement, he gave up his appointment two years afterwards, and went to settle at Strasbourg, where his wife's relations (Margaretha Arnold, whom he had shortly before married) resided, and were many of them artists. The change however proved an imprudent one; Strasbourg became menaced by hostilities, and he found himself without other occupation or resource than teaching a few pupils. At this juncture he was invited by the Hanoverian government, through the recommendation of Prince Augustus, to inspect and improve the prisons of that country, but being invited to resume his former appointment at Carlsruhe, though the immediate emoluments were inconsiderable—not above a quarter of what he would have had at Hanover—he resolved to accept it, as there seemed to be upon the whole a fairer prospect of his signalising himself in his profession. Nor had he reason afterwards to repent of the choice he made, for from that period he was constantly employed on various improvements and embellishments in the capital

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of Baden and other parts of its territory. At Carlsruhe alone he erected many buildings, among others the Roman Catholic church, the Lutheran church, theatre, Ettlinger gate, Standeshaus, museum, mint, Hochberg palace; and at Baden the 'Conversations-haus' or assembly-rooms, baths, and 'Antiquitäten-halle,' or museum, &c., besides the Leopold summer palace, and various private houses and smaller buildings. Of churches, mansions, villas, &c. erected or designed by him in other places within the territory of Baden, the number is very considerable; and there are several by him in other parts of Germany—Leipzig, Strasbourg, Göttingen, and Düsseldorf. Being so numerous, his works display various degrees of merit according to the respective opportunities afforded him; but taken collectively they manifest a great improvement in style, with individuality of character, and fresh and clever combinations, instead of the mere routine of design. He applied himself to his art with higher views of it than were then entertained among his countrymen, and diffused a similar feeling for it through the next generation of the profession, having reared up to it a great number of those who now rank high among the living architects of Germany. Nor was his instruction confined to them exclusively, for he published a variety of treatises on different branches of architectural study, namely, two on the orders of architecture, 'Zeichnungslehre,' 1810; 'Optik,' 1811; 'Perspectivlehre,' 1817-24; 'Ueber Form und Schönheit,' 1819; 'Ueber Architektonische Verzierungen,' 1820, &c., besides a work on theatres, and a variety of papers on architectural and artistical topics in the 'Morgenblatt' and other literary journals. Though varied, his application to his professional pursuits and studies continued uninterrupted almost to the very last; for although his health had begun to be impaired some time before, he was taken off somewhat suddenly, March 1st, 1826, after enjoying the society of some friends on the preceding evening.

(Friedrich Weinbrenner, von Aloys Schreiber.)

WEISS, CHRISTIAN SAMUEL, was born at Leipzig, on February 26, 1780. After receiving a careful education in the classical schools and the University of Leipzig, he proceeded to the School of Mines at Freiberg, where he became one of Werner's most distinguished scholars. He then travelled, visiting the volcanic districts of the south of France, and in Paris attended the lectures of Haüy. On his return, he passed his examination, and in 1808 was made professor of physics in the University of Leipzig. In 1811 he removed to that of Berlin as professor of mineralogy, and he is also director of the mineral collection in that city, and a member of the Academy of Sciences. In 1813 he published an essay, 'Über die natürlichen Abtheilungen der Krystallisations systeme' (on the Natural Divisions of the system of Crystallisation), a system which met with general approbation, and contributed much to the present state of the science. In this, though he takes the form as the basis of his classification, he by no means rejects the results of chemical investigation. His mineral system is also a natural one, attending chiefly to the determination of species. Besides educating a number of excellent mineralogists, he wrote several essays in the publication of the Natural Philosophy Society at Berlin. [*See* SUPPLEMENT.]

WEISSE, CHRISTIAN FELIX, was born on the 8th of February (28th of January, Old Style), 1726, at Annaberg, in the present kingdom of Saxony. His father, Christian Heinrich Weisse, head master of the public grammar-school at Annaberg, and from 1727 director of the gymnasium at Altenburg, was a distinguished scholar, whose works, 'De Stylo Romano,' and 'Latium in Compendio,' were much esteemed in their time. Young Weisse lost his father at an early age. After having finished his preparatory studies in the gymnasium at Altenburg, he went to the university of Leipzig in 1745, where he studied the classical languages and antiquities under Ernesti. At Leipzig he became acquainted with Lessing, who directed his attention to the modern languages, especially to English, and encouraged him to cultivate his poetical talents. Weisse however did not respond to the expectations of Lessing. His favourite passion was the drama, which in Germany at that time was little better than a stiff imitation of the French school, and the French taste was so prevalent that Weisse was unable to contend against its influence, as we see from the many tedious tragedies which he wrote during the period from 1751, in which year he published his first dramatical essay, 'Die Matrone von Ephesus,' till 1767. In this year he published 'Die Befreiung von Theben' (The Delivery of Thebes), which was his first drama written in blank verse. He had previously used the Alexandrines, in which the German dramas were generally written, and when he abandoned this verse at the suggestion of Lessing, and adopted the blank verse of the English drama, or even prose, he fell into great extravagances, and showed that he was anything but a tragic writer. Of this his 'Romeo und Julie,' in which he fancied he could improve on Shakspere by strictly following the novel of Bandello, is a sufficient sample. In his 'Richard III.' he showed that he was thoroughly unable to conceive any great passion: for every passion he had one mould, such as the character of Nero, of Alexander, of Medea. 'Richard III.' however has two great merits: it was the last tragedy in the French taste which appeared on the German stage, and it occasioned Lessing to write his excellent observations on Aristotle's theory of the drama and on Shakspere.

The severe criticism of Lessing and the consciousness of his own weakness led Weisse to abandon tragedy, and to write comedies, vaudevilles, and operas, in which he had much more success. His best comedy, according to Lessing, is 'Amalia,' in five acts. His vaudevilles and operas were set to music by Wolff, Hiller, and other eminent composers, and his little arias became national songs. He supplied many of the theatres, and the splendour of the court of the kings of Poland and electors of Saxony at Dresden gave him opportunities for the exercise of his talents. The remunerations for his productions, and the high appointments which he received, as chief receiver of the taxes at Leipzig, an office which he held till his death, put him not only above want, but procured for him all the means of leading a comfortable life. In 1760 he became editor of the 'Bibliothek der Schönen Wissenschaften und freien Künste,' a periodical which was then much esteemed in Germany.

The appearance of Wieland, Göthe, Schiller, and so many other eminent men during the latter part of the 18th century, induced Weisse, who was unable to become their rival, to change his subject. He now wrote for children. Weisse and Basedow became the founders of a new system of education in Germany; and while Basedow's views principally concerned the intellectual education in schools, Weisse directed his literary activity towards domestic education. His 'A, B, C, und Lesebuch für kleine Kinder,' Leipzig, 8vo, 1772, ran through six editions, and was the best spelling-book hitherto published in Germany. He also published 'Kleine Lieder für Kinder,' and translated several little English works for children, as well as various articles of the 'Spectator' on the same subject. He also published 'Wochenblatt für Kinder,' which, in 1775, he changed into a quarterly journal called 'Der Kinder-Freund' (The Children's Friend). This celebrated work treats on the domestic education of children in a history of a family, from their birth to the time when they leave the paternal roof, the daughters to be married and the sons to follow some occupation. The life of this family, the earlier amusements of the children, their education, the various branches of their instruction, and their amusements, are described: a great number of tales are introduced, which they are supposed to tell to one another; and several little comedies, which the members of the family perform for the entertainment of their friends. From 1775 to 1782 the 'Kinder-Freund' went through five editions, among which two are in twenty-four volumes, and three in twelve. The 'Kinder-Freund' was continued in the 'Briefwechsel der Familie des Kinderfreundes,' Leipzig, 12 vols. 8vo, 1783-93, which gives the history of the family during the first years after the children had left their home. Berquin's celebrated 'L'Ami des Enfans' is an imitation of the 'Kinder-Freund,' and in many parts a translation. There is scarcely a European language into which some of Weisse's works for children have not been translated either entirely or in extracts or abridgments. Weisse's literary activity was immense, and lasted till his death, although by a fall from a ladder in his library, in 1792, he almost lost the use of his hand, and was obliged to dictate. He published many translations from the English, especially works for the use of children and young persons of both sexes, such as the works or part of the works of Richardson, Law, Moore (the Fables), James Fordyce, Brooke, Sterne, Franklin, some of the poems of Ossian, several odes of Dryden, Pope, Congreve, and many other works. The reputation of Weisse from the time that he began to write for children was very great. However in all his works on education there are indications that the author's system was rather artificial, and more adapted to the drilling of children than the formation of character. Of late he has often been severely criticised, but his contemporaries held him in high esteem.

Weisse died on the 16th of December 1804. His principal works are:—'Beiträge zum Deutschen Theater,' 5 vols. 8vo; 2, 'Trauerspiele,' Leipzig, 5 vols. 8vo, 1776-80. Several of his tragedies were published separately; 3, 'Lustspiele,' 3 vols., 2nd edit., 1783; 4, 'Komische Opern,' 3 vols., 1777. These operettes and vaudevilles, with the music of Hiller, are published separately, as the 'Dorfbarbier,' Leipzig, fol. 1771; 5, 'Kleine Lyrische Gedichte,' Leipzig, sm. 8vo, 1772: the songs for children are contained in the third volume; 6, 'Lieder für Kinder, mit Melodien in Musik gesetzt von J. A. Hiller;' 7, 'Schauspiele für Kinder,' Leipzig, 3 vols. 8vo, 1792, is a collection of the dramas for children contained in the 'Kinder-Freund;' 8, 'Lieder und Fabeln für Kinder und junge Leute,' edited by Frisch, Leipzig, 1807; 9, 'Bibliothek der Schönen Wissenschaften und freien Künste,' Leipzig, 12 vols. 8vo, each containing 2 parts, 1760-65. This work is important for the literary history and the biography of the scholars and writers of Germany who lived in the 18th century. A catalogue of the biographies and articles contained therein was published at Leipzig in 1767. Weisse, as already observed, was the editor of this work from 1760; his editorship began with the fifth volume. The number of his own contributions is very great; his criticism of Wieland's translation of Shakspere is remarkable. The work was continued under the title, 'Neue Bibliothek der Schönen Wissenschaften und freien Künste,' 72 vols., Leipzig, 1765-1806; the latter part of which was edited by Weisse and Dyk, who, after the death of Weisse, was the sole editor. The 'Bibliothek der redenden und bildenden Künste' is a continuation of the 'Neue Bibliothek,' &c.

A complete catalogue of Weisse's works and other literary productions is given by Jördens. In 1826 a school for poor children was founded by subscription at Annaberg, the birthplace of Weisse, which

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received the name of Weissens-Stiftung' (Weisse's Institute). Weisse was married to a sister of the celebrated philosopher Platner.

CHRISTIAN ERNST WEISSE, a son of Christian Felix, born 1766, became professor of feudal law, and afterwards of criminal law, at Leipzig. He died in 1832. He was a distinguished jurisconsult of the old historical school, but he was unable to keep pace with the ideas of the 19th century. His principal works are:—1, 'Geschichte der Kur-Sächsischen Staaten,' 4 vols. 8vo, Leipzig, 1802-6, the continuation of which is, 2, 'Neueste Geschichte des Königreichs Sachsen seit dem Prager Frieden bis auf unsere Zeiten,' 3 vols. 8vo, Leipzig, 1808-12. This is a good work, but written in a very dry style, and often overcharged with details, which however make it very useful for those who are investigating some parts of the history of Saxony. 3, 'Museum für Sächsische Geschichte, Literatur, und Staats-Kunde,' 3 vols. 8vo, Leipzig, 1794-96: the continuation of this work is, 4, 'Neues Museum für Sächsische Geschichte,' &c., 4 vols. 8vo, Freiberg, 1800-4, an excellent collection of documents and other materials for the history of Saxony. 5, 'Lehrbuch des Sächsischen Staatsrechts,' 2 vols. 8vo, Leipzig, 1824-27: this compendium is still considered the best work on the constitution and the public law of Saxony, and continues a standard work even since the constitutional changes of 1831.

CHRISTIAN HERMANN WEISSE, a son of Christian Ernst Weisse, born in 1801, and professor of philosophy at Leipzig, obtained a distinguished rank among German philosophers by the publication of his work 'System der Aesthetik als Wissenschaft von der Idee der Schönheit,' 2 vols. 8vo, Leipzig, 1830.

*WELCKER, FRIEDRICH GOTTLIEB, a celebrated classical archæologist, was born on November 4, 1784, at Grünberg, in the Grand Duchy of Hesse. After receiving an academical education at Giessen, he visited Rome in 1806, where a residence of two years, and an acquaintanceship with the archæologist Zoega, fixed his future pursuits. While in Rome he wrote an essay 'Über die Hermaphroditen der alten Kunst,' which was printed in the Heidelberg 'Studien.' In 1809, after his return to Germany, he was created professor extraordinary of archæology and Greek literature in the University of Giessen, and in 1811 contributed materially to Zoega's 'Basreliefen Rome.' In 1816 he removed to Göttingen as professor of the university there, and in 1819 he was created professor of philology and head librarian in the newly instituted university of Bonn to the advancement of which he has earnestly and successfully contributed. In 1826 however, and again in 1832 his political writings brought him into suspicion, and he was tried for sedition and in both cases was acquitted. Besides his political essays his writings have been very numerous. Among them we may mention 'Zoega's Leben, Sammlung seiner Briefe und Beurtheilung seiner Werke' (The Life of Zoega, with a collection of his Letters, and a Criticism on his Works), 1810; the 'Komödien of Aristophanes,' 1810-11, a translation remarkable for its closeness of the Frogs and the Clouds, which has unfortunately been carried no farther. 'Fragmentis Alcmanis lyrici,' 1815; 'Hipponactis et Ananii iambographorum fragmentum,' 1817; 'Philostratorum imagines et Callistrati statuæ,' 1825, in conjunction with Jacobi, and 'Theognidis reliquiæ,' 1826, all of which were favourably received by the learned world; 'Über eine Kretische Colonie in Theben, die Göttin Europa und Kadmos' (On a Cretan colony in Thebes, the Goddess Europa and Cadmus), 1824; 'Die Aeschyleische Trilogie Prometheus und die Kabirenweihe zu Lemnos' (The Promethean Trilogy of Æschylus and the Consecration of the Cabiri at Lemnos), 1824. An attempted contradiction to his theory by G. Hermann gave occasion to 'Nachtrag nebst einer Abhandlung über das Satyrspiel' (A Supplement, together with a dissertation on the Satyric Drama), 1826; 'Der epische Cyclus, oder die Homerischen Dichter' (The epic Cyclus, or the Homeric Poets), 1834; 'Die griechischen Tragödie mit Rücksicht auf den epischen Cyclus' (The Greek Tragedy in relation to the epic Cyclus), 1839. 'Kleine Schriften zur griechischen Literaturgeschichte' (Minor Writings on Grecian Literary History), 1844-45; and 'Alte Denkmäler' in 5 vols., 1849-51. From 1834 in conjunction with Näke, and since 1842 with Ritschl, he has conducted the 'Rheinische Museum für Philologie,' to which he has contributed richly, partly from the treasures of the art-museum at Bonn, which through his efforts has been greatly increased, and the collection therein made of great importance. This collection he has described in the 'Neuester Zuwachs des akademischen kunstmuseums in Bonn.'

*KARL THEODOR WELCKER, his brother, was born at Wilden in Upper Hesse, on March 29, 1790, and has throughout his life led an active political life. His political writings have been numerous and effective, but having taken a liberal course he has been subjected to several legal trials, in all of which he has been acquitted. Although sufficiently energetic he has ever kept within the bounds of the law, and as his integrity and patriotism have been generally acknowledged, his liberal opinions did not prevent him from attaining the rank of a counsellor of state of Baden. He took an active part in the National Assembly in 1848, but withdrew from it, and from political affairs generally, in 1849. In 1850, however, he was again elected a member of the Baden Lower Chamber.

WELDON, JOHN, one of our most eminent composers of cathedral music, was born at Chichester, and studied his art under the famous Henry Purcell. At an early age he became organist of New College, Oxford; in 1701 was appointed gentleman-extraordinary of the chapel-royal; in 1708 succeeded Dr. Blow as organist thereof; and seven years after, when a second composer was added to the court establishment, he was chosen to fill that situation which then was an active and responsible one. He was a remarkable pluralist, for, while holding all these offices, he was also organist of St. Bride's; and George I., having presented the parish of St. Martin-in-the-Fields with an organ, Mr. Weldon, perhaps in compliment to the king, says Sir John Hawkins, was elected organist. "The reason that moved the king to this act of munificence was (the same historian conjectures) a singular one. The parish had chosen his majesty their churchwarden, and he executed the office for two months; but at the end thereof he grew tired of it, as well he might, and presented the parish with that noble instrument which is now in the church." ('Hist.,' v. 60.)

Weldon's compositions were chiefly for the church; but he assisted in setting Congreve's masque, 'The Judgment of Paris,' to music, in which is the air 'Let ambition fire thy mind,' a lovely melody, and still fresh. This was introduced by Arne in 'Love in a Village,' and is yet known to all as 'Hope, thou nurse of young desire.' Some of his songs are to be found in the 'Mercurius Musicus,' and in other collections now become rare. Among the number is 'From grave lessons and restraint,' a very popular air, and as such remembered in Hawkins's time, who has given it in his fifth volume.

The fame of this composer is mainly built on his anthems 'In Thee, O Lord,' and 'Hear my crying,' of which Hawkins justly observes, "It is difficult to say whether the melody or the harmony of each be its greatest excellence." Dr. Burney speaks slightingly of Weldon's powers; and it is probable that on this subject he was either prejudiced, or imperfectly acquainted with the works he criticised. Weldon died in 1736, and was succeeded in the chapel-royal by Dr. Boyce.

WELLESLEY, RICHARD COLLEY, MARQUIS WELLESLEY, was the eldest child of Garrett, first Earl of Mornington, and of Anne, Countess of Mornington, who was daughter of Arthur, first Viscount Dungannon. He was born in Grafton-street, Dublin, on the 20th of June 1760. The Earl of Mornington died in 1781, before his son came of age; the countess survived till 1831.

The Earl of Mornington, a man of considerable general abilities, and who is well remembered as a musical composer, paid great attention to the education of his family. The future Marquis Wellesley was sent at an early age to Eton College, whither he was in due time followed by his brothers—the future Lord Maryborough, Arthur Wellesley, afterwards Duke of Wellington, Lord Cowley, and the Rev. Gerard Wellesley. All the brothers occupied a respectable place among their schoolmates, but the eldest surpassed them, and even stood high for classical attainments among the great body of his contemporaries, both at Eton and the university.

The first act of the young Lord Mornington, on attaining his majority, was to assume the numerous pecuniary obligations of his father, and place his estate under the management of his mother. Encouraged by the reputation he had acquired with his teachers and schoolfellows, he selected political pursuits as the means of starting him in a career that might re-establish the shattered fortunes of the family. With this view he took his seat in the Irish House of Lords as soon as he had come of age, and continued a member of that body till the Union. This proved however too narrow a theatre for his abilities or his ambition. He kept up the English connections which he had formed during the time of his education, and having been returned a member of the British House of Commons by the borough of Beeralston, became a frequent visitor in London.

The first opportunity he had of attracting substantial notice occurred during the regency debates of 1789. The British Houses of Parliament, on the illness of George III., proposed that the Prince of Wales should assume the office of regent subject to certain conditions or restrictions. The Irish Legislature proposed that his powers should be unrestricted. The Earl of Mornington strenuously supported restrictions in the Irish House of Lords, maintaining that the full powers of the crown should not be assumed by any one during what might prove but a temporary indisposition of the king. These views, which coincided exactly with those of George III., induced the king, whose attention, after his recovery, had been called to the minorities in the Irish Houses of Parliament, to take an interest in the young statesman who found the toils of one legislative body too little for his activity. At the next general election the Earl of Mornington was returned for the borough of Windsor, sworn in a member of the Irish privy council, and elected one of the knights of St. Patrick.

He was soon after appointed one of the lords of the treasury, and in 1793 he was sworn in a member of the British privy council. He continued to make such steady progress in the favour of the king and the confidence of the minister, that he was nominated to succeed Lord Cornwallis in the government of British India. He was raised at this time to the British peerage by the title of Baron Mornington. The marquisate which he subsequently received was merely an Irish title. As a British peer he was never raised to a higher rank than that of baron.

Lord Mornington was appointed Governor-general of India on the 4th of October 1797; he reached the Ganges in May 1798, after touching at the Cape of Good Hope and the Isle of France by the way, having some time before been preceded by his brother, Colonel Arthur

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Wellesley, who was to commence his brilliant career under his auspices. He retained the supreme command in India till August 1805, when he embarked to return to Europe.

The governor-generalship of the Earl of Mornington, or, to use the title by which he is best known, and which was conferred upon him in December 1799, of the Marquis Wellesley, was an eventful one. The moment of his assuming the command appeared to be a critical time. Bonaparte had accomplished the conquest of Egypt, and was supposed to contemplate a blow at our Indian dominions. Tippoo Saib retained a resentful recollection of his losses, and was encouraged by French emissaries to attempt the recovery of the district of Coimbatore and the hill forts, which he had been obliged to surrender. The first step of the governor-general under these circumstances was to force the Nizam to disband his French troops; the next was to open negociations with Tippoo, in order to detach him from the French alliance. Failing in this, and having detected Tippoo's negociations with France, he prepared for war. Great exertions were made by the Indian government to organise the Native and improve the British troops. With his characteristic promptitude of decision, the governor-general resolved to strike home at once. Warlike operations commenced with the victory of Mallavelly, which displayed the high condition of the Anglo-Indian army. Following up this impression, General (afterwards Lord) Harris was ordered to invest Seringapatam, which, after a siege of a month, was taken by assault, and the Sultan slain. His territories were partitioned. The capital with the districts on the coast, including the fort of Mangalore, was retained for the East India Company; compensation was made to some native allies; and the remainder of Tippoo's territories, with the nominal sovereignty over the whole, was restored to the representative of the ancient Hindoo sovereigns, then a child five years of age. So complete was the effect of these victories and the subsequent arrangements in impressing the minds of the natives with a sense of the strength and resolute character of the Anglo-Indian government, that General Wellesley (in one of the despatches published by Colonel Gurwood) writes to his brother, that he "only waits to know what countries they are which the governor-general wishes to take possession of."

The next efforts of Lord Wellesley were directed to the extension of the commercial intercourse of India, and to the commencement of those important financial reforms which eventually raised the revenue of the Company from seven millions to upwards of fifteen millions annually, with advantage to commerce and without injustice to the inhabitants. His projected extension of the commerce of India was in part thwarted by the monopolist spirit which at that time prevailed among the directors of the East India Company. Nowise cooled in his zeal by this disappointment, he set himself to complete the internal organisation of the British empire in Asia, and to establish it on a broader basis. With this view he undertook a vice-regal progress through the northern provinces, visiting the native princes with a pomp equal to their own, redressing grievances, checking enemies, and conciliating friends.

In 1801 he was again involved in warlike operations. He in that year despatched a considerable force up the Red Sea to assist in wresting Egypt from the power of France. He next turned the British arms against the Mahrattas, and, after a severe struggle, conquered the whole country between the Jumna and the Ganges, and compelled Scindiah and the Rajah of Berar to make peace. Sir Arthur Wellesley's victory of Assaye and the crowning battle of Lasswaree terminated a war directed with an energy and fertility of resources that gave good and true augury of the future career of the commanding officer on a more important and conspicuous field. Without undervaluing the political wisdom of the Marquis Wellesley, it may safely be said that had he not possessed so able a general as his brother, the result of the war might have been less favourable; and that, had it been less favourable, his policy would have been judged of very differently from what it has been.

After six or seven years of service in India, the Marquis Wellesley became desirous of returning to England. Such however was the estimation in which his services were held at home, that some years elapsed before he procured his recal. Even a change of ministry failed to obtain the release he solicited. At last he was allowed, in 1805, to resign the government of India, and he embarked for Europe in the month of August. He was received with every demonstration of respect and approbation by the government and the East India Company. Complaints were indeed heard that his administration had been unwarrantably expensive, and that he had been guilty of oppression towards the native powers, especially the Nabob of Oude. Articles of impeachment were presented against him (without effect) in the House of Commons by Mr. Paull. But the judgment of the public then (and the time which has since elapsed, with all its gradual disclosures, has only confirmed that judgment) was, that without adopting all the exaggerated eulogies of the panegyrists of the Marquis Wellesley, his policy was, in the circumstances of our Eastern empire, the wisest and most just that could have been adopted. His government marks the commencement of a better era of English rule in India.

The Marquis Wellesley on his return from India again took part in the proceedings of parliament. He had no great sympathy with the opposition; that could scarcely be expected from one who might almost be regarded as the personal friend of the king. But he was far from being a strenuous supporter of Mr. Perceval's government, or even, at a subsequent period, of Lord Liverpool's. The Pitt party had been disorganised by the death of Pitt at the time that Lord Wellesley returned from India, and it was not again consolidated until Lord Liverpool was placed at the head of affairs. Besides, the Marquis's position as governor of a distinct empire, and his protracted absence from England, had impressed him with a feeling of personal consequence which ill qualified him to perform a subordinate part under any of the sectional leaders of the predominant party, and had to a great extent emancipated his mind from the mere party conventionalities of this country. He in so far concurred with the general policy of administration that he was a zealous advocate of the war against Bonaparte, but his mind was much too liberal to sympathise with narrow-minded and oppressive views in home politics; although, bred under Mr. Pitt and matured in India, he cared little for the constitutional views which were then popular.

In 1807 Lord Wellesley evaded the urgency of the king, who wished him to become a secretary of state in the Duke of Portland's cabinet. In 1808 he rendered ministers efficient service by his vindication of the expedition to Copenhagen. He was soon afterwards appointed embassador to Spain. A short residence in Spain convinced him that, if Bonaparte were to be driven out of the Peninsula, it must be by Britain ceasing to play the part of a mere auxiliary, and taking the lead in the war. On the death of the Duke of Portland he was recalled, and was with difficulty persuaded by the king to accept the appointment of secretary of state for foreign affairs with Mr. Perceval. He held this office from December 1809, till January 1812, when he resigned on account of the difference of opinion existing between him and his colleagues on different points, especially respecting the Roman Catholic claims and the inefficient conduct of the war.

After the assassination of Mr. Perceval, in May 1812, Lord Wellesley undertook, at the request of the Prince Regent, to form a coalition government. The distinction between the parties of that day was still too strongly marked to admit of their being fused together, and their leaders were too wise or too honest for a coalition. In three days Lord Wellesley saw that the undertaking was hopeless, and resigned his charge. On the 8th of June, Lord Liverpool announced in parliament that he was at the head of the government. On the 1st of July Lord Wellesley brought forward a motion favourable to Roman Catholic claims in the House of Peers, similar to that which Mr. Canning had carried a few days earlier in the House of Commons. It was lost by only one vote, and that vote a proxy. He continued for ten years from this time to offer a modified opposition to government. During the Peninsular war he had repeated occasions to attack ministers for their inadequate support of his brother. In 1815 he condemned in unqualified terms the disregard to commercial interests that marked the treaties by which the peace of Europe was consolidated.

In December 1821, he accepted the appointment of lord-lieutenant of Ireland, an office which he continued to hold till March 1828. The nomination of the Marquis Wellesley, a well-known advocate of the Roman Catholic claims, to this high office, raised on the one hand the expectations of the professors of that religion, and excited on the other great discontent among the Protestant ascendancy party. His arrival was the signal for an outburst of the fiercest party spirit. The Orangemen of Dublin insulted the lord-lieutenant in the theatre, and the southern counties became the scene of insurrectionary movements. The viceroy commenced his administration with an attempt to adopt a conciliatory policy, but the times did not admit of its being followed up. It was deemed necessary to have recourse to an Insurrection Act and other coercive measures. Yet the personal character of the Marquis Wellesley continued to command respect; his impartiality and kindly disposition escaped imputation. The Earl of Liverpool's retirement from public life had no effect upon the position of Lord Wellesley, for both Mr. Canning and Lord Goderich were favourable to the Roman Catholic claims. But when the Duke of Wellington came to assume the reins of government, the first declaration which he made upon the subject left the lord-lieutenant of Ireland no alternative but to resign.

On the formation of the Grey ministry the Marquis Wellesley accepted office under it. In 1831 he was appointed lord-steward. In September 1833 he resigned that office, and was once more appointed lord-lieutenant of Ireland. On Sir Robert Peel's brief accession to office (1834-35), the Marquis Wellesley resigned, though urged by his brother to remain. He accepted the office of lord-chamberlain on the formation of the second Melbourne ministry, in April 1835, but resigned it in the course of the same year, and never afterwards filled any public employment. He died at his residence, Kingston-house, Brompton, on the morning of Monday, the 26th of September 1842, in the 83rd year of his age.

The Marquis Wellesley was twice married. His first wife, Hyacinthe Gabrielle Roland, he married on the 1st of November 1794. They had had several children who died young, but none after marriage. They separated soon, and were not again reconciled. The first Lady Wellesley died in 1816. On the 29th of October 1825, at the advanced age of 65, the Marquis Wellesley again married. His second wife was an American lady, daughter of Mr. Richard Caton (granddaughter of the eminent revolutionary patriot Carroll of Carrollston), and widow

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of Mr. Robert Patterson. By this lady, who survived him, he had no children.

Lord Wellesley was a man of superior powers and of enlarged views. His administration in India was brilliant and productive of lasting good; though part of the credit must be attributed to the high cast of official talent developed in the East India Company's service under the judicious arrangements of that body, and part to the efficient assistance he derived from his brother and the other generals in the field. The marquis was an elegant scholar, of a disposition too delicate to stand the ruder shocks of party warfare. His prosperous career of civil service was more flattering to his ambition than productive of emolument. His father's debts were paid by him voluntarily, but he was unable to preserve the family estates. In 1837 the directors of the East India Company passed a resolution to the effect that they had reason to believe the Marquis Wellesley was involved in pecuniary difficulties, and that therefore they deemed it their duty to offer him some further acknowledgment of his distinguished services. The resolution proceeded to state that, on the fall of Seringapatam, the sum of 100,000*l.* was set apart for the Marquis Wellesley—a grant which on his suggestion was abandoned to the army. It was afterwards determined to vote him an annuity of 5000*l.*, which had ever since been paid; but the Court of Proprietors believed that the Marquis derived very little advantage from the grant, and under these circumstances it was resolved that the sum of 20,000*l.* be placed in the hands of trustees for his use and benefit. This grant his lordship accepted.

Some Latin poems by the marquis were published early in life. In 1805 a thin quarto was published in London, purporting to be a history, by the marquis, "of all the events and transactions which have taken place in India during his administration." It is a mere translation from a French version of some of his intercepted despatches, published at Paris. In 1836 Mr. Montgomery Martin published, in five volumes, 8vo, at the expense of the East India Company, 'Despatches, Minutes, and Correspondence of the Marquis Wellesley, during his administration in India;' and in 1838, the same gentleman republished, in a thin 8vo volume, from Parliamentary papers, 'Despatches and Correspondence of the Marquis Wellesley, during his Mission to Spain.' His lordship also published a number of occasional pamphlets:—'Substance of a Speech in the House of Commons on the Address in 1794;' 'Notes relative to the Peace concluded with the Mahrattas;' 'Letters to the Government of Fort George, relative to the new form of government established there;' 'Letters to the Directors of the East India Company on the India Trade;' &c.

WELLINGTON, DUKE OF. Arthur Wellesley was born, as commonly stated, on the 1st of May 1769, at Dangan Castle, in the county of Meath, Ireland; but in the registry of St. Peter's Church, Dublin, it is recorded that "Arthur, son of the Right Honourable Earl and Countess of Mornington," was there christened by "Isaac Mann, archdeacon, on the 30th of April 1769." It is probable therefore that he was born in March, at Mornington House, Dublin, the town residence of his parents. After the battle of Waterloo he kept his birthday on the 18th of June, the anniversary of that important victory. He was the third son of the first Earl of Mornington. [MORNINGTON, EARL OF.] The family name was originally Wesley, derived from Garret Wesley, of Dangan Castle, and so continued till 1797, when the name was altered to Wellesley by the first Marquis Wellesley. Arthur Wellesley was educated at Eton College, whence he was transferred to private tuition at Brighton, and afterwards to the military academy at Angers in France.

On the 7th of March 1787, the Hon. Arthur Wellesley received his first commission as an ensign in the 73rd regiment of foot. He was gazetted under the name of Wesley, and the young officer is so designated in contemporary descriptions of his early services. In December 1787 he was promoted to the rank of lieutenant in the 76th foot, from which, in the following month, he exchanged into the 41st, and on the 25th of June 1788 was appointed to the 12th Light Dragoons. On the 30th of June 1791 he became captain in the 58th Foot, and on the 31st of October 1792, obtained in exchange a troop in the 18th Light Dragoons. Captain Wellesley was gazetted as major in the 33rd Foot, April 30, 1793, and in the following September obtained by purchase the rank of lieutenant colonel of that regiment. Before he commenced his career of active service he was attached as aide-de-camp to the staff of the Earl of Westmoreland, then lord-lieutenant of Ireland, and in 1790, having just come of age, he was returned as a member to the Irish parliament for the family borough of Trim, in the county of Meath.

Lieutenant-Colonel Wellesley, in command of the 33rd regiment, sailed from Cork for Flanders, on his first active service, in May 1794, and landed at Ostend to join the British army under the Duke of York, then in the Netherlands. The advance of the French army under Pichegru obliged the British, after several engagements, to retire into Holland, and take up a position on the right bank of the Waal. In January 1795 the retreat was continued by the town of Deventer, through Guelderland and Overyssel, to the river Ems, and thence to Bremen, where the army was re-embarked for England in the spring. During this arduous retreat through a frozen and cheerless country, in the middle of a winter remarkably severe, Lieutenant-Colonel Wellesley commanded a brigade in the rear-guard, and his able dispositions in checking or assaulting the enemy are specially noticed in contemporary accounts of the events.

In the autumn of 1795 the 33rd regiment embarked for the West Indies; but the ships, after being tossed at sea for six weeks, were obliged to put back into Portsmouth, and the 33rd regiment was landed again, and in April 1796 was embarked for India. Colonel Wellesley (for he had been promoted to the rank of Colonel in May of that year) was detained at home through illness, but he joined his regiment at the Cape of Good Hope, and proceeded with it to Calcutta, where he arrived in February 1797, and was placed on the Bengal establishment.

In May 1798, the Earl of Mornington, Colonel Wellesley's elder brother, arrived at Calcutta, having been appointed governor-general of India on the 4th of October 1797. One of the first objects that required his attention was the equivocal attitude of Tippoo Saib, sultan of Mysore, towards the English. In the month of June a proclamation of the French governor of the Isle of France announced the arrival of two ambassadors from Tippoo, to propose an alliance offensive and defensive for the purpose of expelling the English from India, in consequence of which a number of Frenchmen volunteered to join the sultan, and were taken to Mangalore in a French ship of war. These movements of Tippoo were connected with the French expedition to Egypt. The Earl of Mornington wrote several conciliatory letters to Tippoo, to induce him to settle any pending controversy between him and the East India Company by means of negociation, but at the same time he did not neglect to prepare for offensive operations, and in November an army was assembled at Vellore, under the command of General Harris, ready to enter the territory of Mysore at the first notice. Colonel Wellesley, with his regiment, formed part of this force. The army was joined by a large contingent from the Nizam of the Deccan, an ally of the English; and as the court of Hyderabad expressed a wish that the brother of the governor-general should be appointed to the command of the contingent, General Harris ordered the 33rd regiment to be attached to the Nizam's force, the general command of which was given to Colonel Wellesley. As Tippoo declined to enter into negociations, and was evidently trying to gain time, the allied British and native army was ordered to advance into Mysore, which they entered early in March 1799. On the 27th an engagement took place, in which the left wing of the allies, under Colonel Wellesley, routed a body of Tippoo's choice infantry. The army then advanced to Seringapatam, Tippoo's capital, and Colonel Wellesley was employed to dislodge the enemy from some strong posts in front of the town, which he executed in gallant style, and without loss. The siege of Seringapatam followed, and on the 4th of May the place was stormed by a party under General Baird. After the storming was over, and the confusion began to subside, General Baird desired to be relieved, and Colonel Wellesley was ordered to take the command of the place. By his exertions and firmness he succeeded in stopping the plunder within the town. Tippoo Saib was slain.

In July 1799 Colonel Wellesley was appointed governor of Seringapatam, then the capital of Mysore. During several years that he held almost vice-regal command in Mysore he was fully occupied in organising the civil and military administration of the country, and in the execution of this task he improved his natural talents for business, military and civil, and displayed that quickness of perception and decision of character which have characterised him throughout the whole course of his military career. From the beginning also he paid particular attention to the wants of his soldiers, to the regularity of the supply of provisions, to the management of the hospitals, and to all the particulars of the Commissariat and Quartermaster-General's departments, which constitute half the business of an army, and, to use his own words, if neglected, "misfortune and disgrace will be the result." In the mean time also, by his justice and humanity, and the strict discipline that he maintained among the troops, he acquired the confidence and respect of the native population of Seringapatam.

Whilst thus employed in Mysore he was obliged to take the field against one of those bold adventurers, once common in India, named Dhoondia Waugh, who had got together 5000 horsemen, partly from Tippoo's disbanded cavalry, and partly from other predatory bands, and who styled himself 'King of the Two Worlds.' Colonel Wellesley, after a harassing chase of two months, came up with him on the 10th of September 1800, immediately attacked him, and put his army to the rout by a single charge, in resisting which Dhoondia himself was slain. In December of the same year Colonel Wellesley was appointed by the governor-general in council to command a body of about 5000 troops assembled at Trincomalee, in the island of Ceylon, for foreign service, and he accordingly proceeded from Mysore to Trincomalee. The expedition was said to be intended either for Batavia or the Isle of France. Meantime dispatches from England arrived, directing 3000 men to be sent to the Red Sea to act against the French in Upper Egypt, whilst an expedition from Europe, under Sir Ralph Abercrombie, was attacking Lower Egypt. The governor of Madras sent Colonel Wellesley a copy of the despatches from home, and as he knew that his brother, the governor-general, when he ordered the assembling of the force at Trincomalee, had some expectation of its being required for Egypt, Colonel Wellesley, upon his own responsibility, moved at once the whole force to Bombay, where it could be

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supplied with provisions and other necessaries previous to sailing to the Red Sea, and where he would be ready to receive final orders from the governor-general. He sailed from Trincomalee about the middle of February 1801, and arrived at Bombay about the middle of March. The governor-general had appointed General Baird to command the Egyptian expedition, leaving to his brother the choice of going under him as second in command, or retaining his own command in Mysore. When Lord Mornington learnt that Colonel Wellesley was at Bombay with the whole Trincomalee force, he could not disapprove of this movement, as he had himself intended to send to the Red Sea a larger body of men than that mentioned in the home despatches, but still he thought it ought not to be set up as a precedent, and he required an official explanation of the grounds and motives which had induced his brother thus to act upon his own judgment, without waiting for orders. Colonel Wellesley stated his motives at full length, in a letter, dated Bombay, March 23, 1801. ('Dispatches,' vol. i.) He intended to have proceeded to the Red Sea, and to have served under General Baird; but on the 25th of March he was seized with fever, and soon afterwards returned to his government in Mysore. Before leaving Bombay he transmitted to General Baird a memorandum which he had written concerning the operations in the Red Sea, evincing the research and reflection which he had bestowed on his anticipated command.

Colonel Wellesley made a second stay in Mysore of nearly two years. He was raised to the rank of Major-General in April 1802, and in February 1803 he was appointed to command a force intended to march into the Mahratta territory.

Civil war raged between the Mahratta chiefs Holkar and Scindia. The Peishwa, the nominal head of the Mahratta confederation, was looked upon as an instrument in the hands of the strongest. Dowlut Rao Scindia, who ruled over Malwa and Candeish, had an army of regular infantry and artillery, which had been formed by his father, with the assistance of M. de Boigne, a native of Savoy, and was now under the direction of a French officer of the name of Perron. Scindia exercised paramount influence over the Peishwa at Poonah. Holkar, another ambitious chieftain, who had long been at variance with Scindia, suddenly crossed the Nerbudda and marched with a large cavalry force on Poonah, which he entered after defeating the combined army of Scindia and the Peishwa. The Peishwa escaped to the coast, and put himself under British protection, whilst Holkar placed one of his relations on the seat of power at Poonah.

The Madras army, under Lieutenant-General Stuart, was ordered to advance into the Mahratta territory for the purpose of reinstating the Peishwa, and Major General Wellesley was appointed to command a select corps in advance, with which he marched rapidly upon Poonah. Having received information on the road that Holkar's people intended to burn the town on his approach, he moved on with the cavalry, and, performing a march of 60 miles in 30 hours, reached Poonah on the 20th of April, and thus saved the town. Holkar's people retired without fighting, and in the following month the Peishwa re-entered his capital. Scindia however and the Raja of Berar, another powerful Mahratta chief, were together in the field making hostile demonstrations against the English and their ally the Nizam, and they were understood to be in correspondence with Holkar, who was to join the league. Seeing this state of affairs, which was yet more dangerous at a moment when by the peace of Amiens the French had just recovered their Indian possessions, the governor-general appointed General Wellesley to the chief command of all the British and allied troops serving in the territories of the Peishwa and the Nizam, with full power to direct all the political affairs of the British government in the same district. ('Dispatches,' Fort William, 26th and 27th of June, vol. ii.) The force at his command consisted of about 10,000 troops of all arms, Europeans and natives, including the 19th Dragoons and the 74th Foot. After some fruitless negociations with Scindia, General Wellesley marched from Poonah to the north, and took by escalade the town of Ahmednuggur, which was garrisoned by Scindia's troops. On the 24th of August he crossed the river Godavery, and entered Aurungabad on the 29th. The enemy manifested an intention to cross the river to the eastward and steal a march upon Hyderabad, but were prevented by General Wellesley marching along the left bank of the river, and placing himself between them and that city. On the 12th of September the British general was encamped 20 miles north of the Godavery. Colonel Stevenson, with the Nizam's auxiliary force, was at some distance from him. Scindia, who had a large mass of irregular cavalry, avoided a general engagement, being afraid of British discipline, and only thought of carrying on a predatory warfare.

About the middle of September, General Wellesley learnt that Scindia had been reinforced by 16 battalions of infantry commanded by French officers, and a large train of artillery, and that the whole of his force was assembled near the banks of the small river Kaitna. On the 21st of September General Wellesley had a conference with Colonel Stevenson, in which a general plan of attack on the enemy was concerted. The General and the Colonel advanced by two parallel routes round the hills, so as to fall at the same time upon the enemy. General Wellesley on the 23rd received a report that Scindia and the Rajah of Berar had moved off in the morning with their cavalry, and that the infantry were about to follow, but were still in camp at the distance of about six miles. General Wellesley determined to march upon the infantry, and engage it at once. He sent a messenger to Colonel Stevenson, then about eight miles on his left, to inform him of his intention, and directing his advance. He moved forward with the 19th Light Dragoons and three regiments of native cavalry to reconnoitre. The infantry, consisting of two British and five native battalions, followed. After a march of about four miles he saw from an elevated plain not only the infantry, but the whole Mahratta force, consisting of nearly 50,000 men, encamped on the north side of the river Kaitna; the right, consisting of cavalry, was about Bokerdon, and extended to their corps of infantry, which was encamped near the village of Assaye, with 90 pieces of artillery. General Wellesley determined on attacking the infantry on its left and rear. He moved his little army to a ford beyond the enemy's left, and, leaving the Mysore and other irregular cavalry to watch that of the enemy, he crossed the river with his regular horse and infantry, and having ascended the bank, which was steep, formed his men in three lines, two of infantry and the third of cavalry. This was effected under a brisk cannonade from the enemy's guns. Scindia at the same time made a corresponding movement in his line, by giving a new front to his infantry, which was made to rest its right upon the river Kaitna, and its left upon the village of Assaye and the Juah stream. His numerous and well-served cannon did fearful execution among the British advancing lines. General Wellesley, seeing this, gave orders to abandon the artillery, and for the infantry to charge with the bayonet. The charge proved irresistible on the right and centre of the enemy; the British took possession of the guns, and the enemy's infantry gave way. But the British right suffered a very severe loss from the guns at the village of Assaye, and the enemy's cavalry, seeing the gaps thus made in the ranks, charged the 74th regiment, when Colonel Maxwell, with the 19th Dragoons, rode to its rescue, and drove back the assailants with great loss. The native infantry in the British service proceeding too far in the pursuit, many of the enemy's artillerymen, who had thrown themselves down among the carriages of their guns, as if they were dead, turned their pieces against the advancing infantry, and at the same time several of Scindia's battalions formed themselves again, thus placing the sepoys between two fires. Colonel Maxwell charged and dispersed those battalions, but he lost his life. The 78th British regiment, which was on the left of the line, remained firm with unbroken ranks in the midst of the confusion, and contributed greatly to check the enemy. General Wellesley led the regiment in person against the village of Assaye, where the enemy made the stoutest resistance, but at last gave way. It was near dark when the firing ceased. The enemy retired in great disorder, leaving behind the whole of his artillery, ammunition, and stores. Colonel Stevenson arrived on the field after the battle, and undertook the pursuit. The loss of the united army, British and native, in this splendid victory consisted of 22 officers and 386 men killed, and 57 officers and 1526 men wounded, in all nearly one-third of the force engaged, exclusive of the irregular cavalry. The enemy left more than 1200 dead and a great number of wounded on the field of battle. General Wellesley had two horses killed under him, and his orderly's head was torn away by a cannon-ball as he rode beside him.

While General Wellesley was defeating the Mahrattas in the south, General Lake gained a complete victory at Allyghur, in the plains of Hindustan, over another part of their force under M. Perron, which had occupied Delhi. The Mahratta power was now broken, and after several marches and countermarches, and desultory negociations, Scindia asked and obtained a truce at the beginning of November; but the Raja of Berar still kept the field, and General Wellesley, coming up with him in the plains of Argaum, found Scindia's cavalry, together with the Raja's forces, drawn up in battle array. The battle of Argaum was fought November 29, 1803. The British line advanced in the best order. The 74th and 78th regiments were attacked by a large body of Persian mercenaries in the service of the Raja of Berar, which was entirely destroyed. Scindia's cavalry charged one of the Company's regiments, and was repulsed, when the whole Mahratta line retired in disorder, leaving 38 pieces of cannon and all their ammunition in the hands of the British. The British cavalry pursued the enemy for several miles, taking many elephants, camels, and much baggage. Colonel Stevenson soon after took by storm the strong fort of Gawilghur, and this exploit concluded the campaign. The Raja of Berar now sued for peace, and General Wellesley drew up the conditions of the treaty, by which the Raja ceded to the Company the province of Cuttack with the district of Balasore, and dismissed his European officers. Scindia was glad to follow the example, and on the 30th of December he signed a treaty of peace, by which he ceded to the Company all the country between the Jumna and the Ganges, besides numerous forts. In February 1804, General Wellesley crossed the Godavery to put down the independent freebooting parties which were carrying devastation through the West Deccan. Following them rapidly from hill to hill, he gradually dispersed them, and took their guns, ammunition, and baggage. Peace was thus restored to the peninsula of India.

In March 1804, General Wellesley paid a visit to Bombay, where he was received with marked honour and loud acclamations, and an address of the British inhabitants of Bombay was presented to him, as a commander "equally great in the cabinet as in the field." The

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British inhabitants of Calcutta voted him a sword of the value of 1000*l*., and the officers of the army of the Deccan presented him with a service of plate of the value of 2000 guineas, with the inscription, "Battle of Assaye, September 23, 1803."

On the 24th of June 1804, General Wellesley broke up the army in the Deccan, in pursuance of orders from the governor-general, and the following month he returned to Seringapatam, where he received from the native inhabitants an affecting address, in which they "implored the God of all castes and all nations to hear their constant prayer, whenever greater affairs might call him away from them, to bestow on him health, glory, and happiness." ('Dispatches,' vol. iii., p. 420.) It may be here observed that during the whole of his career in India, as afterwards in the Spanish peninsula, General Wellesley, ever firm and just, showed himself always inclined to humanity and mercy whenever they could be exercised without detriment to justice or to the safety of others; and of this humane disposition his 'Dispatches' contain numerous instances.

In July 1804, General Wellesley was called to Calcutta to assist in military deliberations. Several important memoranda on the political and military affairs of India, which are given in the third volume of the 'Dispatches,' were written by him about this period. In November of the same year he left Calcutta for Madras, whence he returned to Seringapatam. In February 1805 he again repaired to Madras, and obtained leave to return to England. About the same time his appointment by the king to be a Knight Companion of the Order of the Bath was known in India, and published in the general orders; and in the following March the thanks of both Houses of Parliament to Major-General Wellesley, for his services, were likewise published in the general orders in India. On the 10th of March 1805 Sir Arthur Wellesley sailed from Madras for England.

General Sir Arthur Wellesley landed in England in September 1805. In November of the same year he was sent to Hanover in command of a brigade in the expedition under Lord Cathcart, which was intended to make a diversion whilst the French army was engaged on the banks of the Danube against Austria and Russia. The tergiversation of the Prussian cabinet, and the disastrous battle of Austerlitz (December 1805), disconcerted the plans of the allies, and the English returned from Hanover to England in February 1806, without having seen any active service. Sir Arthur Wellesley was now appointed to the command of a brigade of infantry stationed at Hastings. In January 1806, when the news was received of the death of the Marquis of Cornwallis he was appointed Colonel of the 33rd regiment. On the 10th of April 1806, he married Lady Catherine Pakenham, third daughter of the Earl of Longford. In that year he was elected member for the borough of Rye, and from his seat in the House of Commons he defended the administration of his brother the Marquis of Wellesley in India. In April 1807 Sir Arthur Wellesley was appointed secretary for Ireland, the Duke of Richmond being lord-lieutenant of Ireland, and in that capacity was sworn a member of his Majesty's Privy Council. In August of the same year he was appointed to a command in the expedition sent to Copenhagen, under Lord Cathcart and Admiral Gambier. On the 29th of August General Wellesley's division attacked the Danish troops at Kioge, carried their entrenchments, and entered the town of Kioge, where they took a large military store and nearly 1200 prisoners. This was the only action of any importance which took place by land. The bombardment of Copenhagen having induced the Crown Prince of Denmark to listen to terms, General Wellesley was appointed by Lord Cathcart, together with Lieutenant-Colonel Murray and Sir Home Popham, captain of the fleet, to draw up the articles of the capitulation, which were agreed to by the Danish government on the 7th of September, and by which the Danish fleet and naval stores were delivered to the British government till the general peace. General Wellesley returned to England with the expedition, and resumed his duties as secretary for Ireland. In the following February (1808) he received in his place in the House of Commons, the thanks of that House for his important share in the success of the Copenhagen expedition, by which Napoleon was deprived of the assistance of the Danish fleet, upon which he had reckoned in his plans against England.

In the spring of 1808 a military force was assembled at Cork, intended, it was believed, to act against the Spanish colonies of South America, Spain being, through French influence, at war with England. But the invasion of Portugal and Spain by Napoleon, occurring about the same time, gave a new destination to the English expedition. The people of Spain declared against the invaders, and sent to England to ask for assistance. Juntas, or local governments, were formed, and peace was proclaimed between Spain and England. The main strength of the Spanish patriots appeared to be in the north, in the mountainous provinces of Asturias and Galicia, which were as yet untouched by the French, and the deputies who came to England from those provinces requested the employment of an English auxiliary force to effect a diversion by landing on some point of the coast of Portugal. Sir Arthur Wellesley, who had been promoted to the rank of Lieutenant-General, April 25, 1808, was appointed in the following June to the command of the force intended for the Peninsula, consisting of about 9000 infantry and a regiment of light dragoons, with the promise of an additional force of 10,000 men to follow in a short time. These formed altogether a respectable military force, but the importance of the occasion warranted exertions even greater than these, for the Spanish peninsula had now become the field on which the great question was to be decided whether France was to govern Europe, and dictate to all other states, Great Britain included.

Sir Arthur Wellesley landed at Coruña July 20, 1808. The junta of Galicia asked for nothing but arms and money. They declined the assistance of a British auxiliary force, but they advised General Wellesley to land in Portugal, to rescue that kingdom from the French grasp, and thus to open a ready communication between the north and south of Spain. This was in accordance with Sir Arthur Wellesley's own views, and the general instructions that he had from home. He accordingly sailed on to Oporto, which town had already risen against the French; and there he found the warlike bishop, who was at the head of the insurrection, and had gathered together about 3000 men indifferently armed and equipped. He also learned that 5000 Portuguese regular troops were stationed at Coimbra, on the Mondego. Having made arrangements with the bishop for the supply of mules and horses, General Wellesley sailed to the south as far as the Tagus to get fresh information as to the strength and position of the French troops near Lisbon. On the 30th of July, he anchored in Mondego Bay, which he fixed upon for the landing of the expedition. The landing took place on the 1st of August, near the small town of Figueira, on the south bank of the Mondego. The number of troops landed was about 9000. On the 5th Major-General Spencer joined him from Cadiz with about 4000 more.

The French force in Portugal at the time, under Junot, consisted of 16,000 or 18,000 men, from which deducting the garrisons of Almeida, Elvas, Peniche, Setubal, and other places, there remained about 14,000 men for the defence of Lisbon. Their communications were cut off from their countrymen in Spain, for, since the surrender of General Dupont, the Spanish patriots were masters of Andalucia and Estremadura, and in Old Castile the French troops under Bessières had not advanced westward further than Benavente, being observed by the Spanish army of Galicia. About the same time the French abandoned Madrid and retired to the Ebro. A clear stage therefore was left for the contest in Portugal between Wellesley and Junot, whose respective disposable forces were nearly equal, the French however having the advantage of a considerable body of cavalry.

On the 9th of August the English began their march southward. The advanced guard entered the town of Leiria on the 10th, where it found the Portuguese force of 5000 men under General Freire, who, having appropriated to the wants of his men the stores which, by an agreement between the junta of Oporto and Sir Arthur Wellesley, were intended for the English, further demanded that his corps should henceforth be furnished with provisions by the English commissariat, a preposterous request, with which General Wellesley declined to comply. Freire then refused to advance with the English, but remained behind at Leiria, and was with difficulty prevailed upon to allow about 1600 of his men to join Sir Arthur. On the 14th the English entered Alcobaça, and on the 15th Caldas, following the road to Torres Vedras, which runs parallel to the sea-coast. It was near Roliça, about ten miles beyond Caldas, that the first engagement took place. But before relating the operations of the campaign, it will be convenient to describe the position of the French in Portugal.

When the Spaniards had risen against the invaders, the spirit of resistance spread to Portugal, the natives of which country had equal motives for being dissatisfied with the French rule. The French had with their army several Spanish regiments, which were scattered about the country in the several garisons. The Spanish troops which were at Oporto, forming the principal part of that garrison, hearing of the news from Spain, revolted against the French commander, seized him, together with the few French soldiers that he had with him, and set off with their prisoners for Spain, leaving the Portuguese at liberty to act as they pleased. A junta was then formed, with the bishop at their head, in the name of the Prince Regent of Portugal, and the whole of the provinces north of the Douro rose against the French. The insurrection spread southward into Beira. In the south the people of Algarve rose, and those of Alemtejo followed their example, being supported by a body of Spanish troops. The town of Evora became the centre of the insurrection in that quarter. The French General Loison, who had been sent to repress the insurgents in the north, was quickly recalled by Junot, and sent into Alemtejo. He entered Evora after a desperate resistance on the part of the inhabitants, and the town was given up to indiscriminate massacre. General Margeron executed like vengeance at Leiria, sparing neither age nor sex. Similar scenes took place at Guarda in the north, and at Beja and Villaviçosa in the south. In these butcheries however the French were also losing their own men daily, for the peasantry were always hovering about their line of march, ready to cut off stragglers and intercept the communications. "The whole kingdom," observed Sir Arthur Wellesley in one of his first dispatches after landing in Mondego Bay, "with the exception of the neighbourhood of Lisbon, is in a state of insurrection against the French. Their means of resistance are however less powerful than those of the Spaniards. The Portuguese troops have been completely dispersed, their officers have gone off to Brazil, and their arsenals are pillaged or in the power of the enemy. Their revolt, under the circumstances in which it has taken place, is still more extraordinary than that of the Spanish nation. They have in the

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northern part of the kingdom about 10,000 men in arms, of which number 5000 are to march with me towards Lisbon, the remainder are employed in a distant blockade of Almeida, and in the protection of Oporto, which is now the seat of the government. The insurrection is general throughout Alemtejo and Algarve to the southward, and in Entre Douro e Minho, Tras-os-Montes, and Beira, to the northward; but for want of arms the people can do nothing against the enemy."

The French commander-in-chief, Junot, on the news of the landing of the English, determined to abandon the provinces, except the fortresses of Elvas and Almeida, and to collect his force in the neighbourhood of Lisbon. He sent a division of about 5000 men, under De Laborde, towards Leiria, to keep the English in check; and he ordered Loison, who had returned from his expedition into Alemtejo, and had crossed the Tagus at Abrantes, to join De Laborde at Leiria. But the rapid advance of the English obliged De Laborde to fall back before he could be joined by Loison, and now De Laborde determined to make a stand alone in the favourable position of Roliça, hoping every moment to see Loison appear on his right.

General Wellesley, having driven the enemy's pickets from Obidas, marched on the 17th of August to attack De Laborde. He formed his army into three columns: the right, consisting of Portuguese, was ordered to make a demonstration on the enemy's left; the left to ascend the hills on the enemy's right, and thus watch the approach of Loison; and the centre, which was the column of attack, to march along the valley to the front of De Laborde's position. The French, after a gallant defence, were obliged to retire, which they did in good order, being protected by their cavalry. They withdrew to Torres Vedras, where they were joined by Loison's corps. The loss of the French in the engagement at Roliça was supposed to be above 600 killed and wounded, besides three pieces of cannon; that of the British was 480. It must be observed here, once for all, that the losses of the French throughout the war were never accurately known, as they published no returns, whilst the British official returns of killed, wounded, and prisoners, made by the respective officers in command of regiments after a battle, were always published in the 'Gazette.'

On the 18th of August General Wellesley advanced to Lourinha, keeping along the coast-road leading to Mafra. On the 19th he moved to Vimiero, where he was joined the next day by Generals Anstruther and Ackland, with two brigades just arrived off the coast from England, and which raised his force to about 17,000 British, besides 1600 Portuguese. At the same time however General Wellesley was superseded in the chief command by Lieutenant-General Sir Harry Burrard, who arrived from England. The government at home had determined, in consequence of the propitious appearance of affairs in the Peninsula, to have there an army of 30,000 British troops, and with that view they ordered the corps of Lieutenant-General Sir John Moore, which had just returned from a fruitless expedition to the Baltic, to proceed to Portugal; and they gave the chief command of the army to Lieutenant-General Sir Hew Dalrymple, governor of Gibraltar, with Sir Harry Burrard under him as second in command; and Lieutenant-Generals Sir John Moore, Sir Arthur Wellesley, the Hon. John Hope, Lord Paget, and Mackenzie Fraser, to command respectively divisions of the army.

Sir Harry Burrard arrived in a frigate in Maceira Bay, near Vimiero, on the evening of the 20th, and General Wellesley immediately went on board, and reported to him the situation of the army, and his own intended plan of operations, which was to march along the coast-road to Mafra, and thus turn the strong position which De Laborde and Loison had taken at Torres Vedras. By this means he would oblige the French either to give battle or retreat to Lisbon under great disadvantages. Sir Harry Burrard however decided not to advance any farther till the arrival of the reinforcements under Sir John Moore. But the enemy in the meantime was bringing the question to a speedy issue.

Junot, having joined De Laborde and Loison at Torres Vedras with all his force, estimated at about 14,000 men, of whom 1600 were cavalry, attacked the English in the position of Vimiero early in the morning of the 21st of August. The principal attack was made upon the British centre and left, with a view, according to a favourite French expression in those times, of driving the English into the sea, which was close in their rear. The attack was made with great bravery and steadiness, but was as gallantly repulsed by the British; it was repeated by General Kellerman at the head of the French reserve, which was also repulsed; and the French, being charged with the bayonet, withdrew on all points in confusion, leaving many prisoners, among them a general officer, and 14 cannon, with ammunition, &c., in the hands of the British. The loss of the French in killed and wounded was estimated at about 1800, and that of the British was 720. Sir Harry Burrard landed, and was present on the field during part of the engagement, but he declined assuming the command, or in any way interfering with General Wellesley's dispositions, till the enemy was repulsed. Towards the close of the action, when the French were seen retiring in confusion, General Wellesley wished to follow up his victory; General Ferguson on the left was actually close upon the retreating enemy, and if General Hill and the advanced guard had marched straight upon Torres Vedras they would have reached it before the French, who would thus have been cut off from Lisbon, and perhaps obliged to lay down their arms. Such was Sir Arthur's view; but Sir Harry Burrard thought it advisable not to move any farther, especially on account of the superiority of the enemy's cavalry. General Fergusson was ordered to desist from pursuit, and the French officers were thus enabled to rally their men, and make good their retreat to Torres Vedras.

On the 22nd of August Sir Hew Dalrymple, the commander-in-chief, landed in Maceira Bay, and assumed the command. In the course of the day General Kellerman appeared with a flag of truce on the part of Junot to propose an armistice, preparatory to entering upon a convention for the evacuation of Portugal by the French. The terms were discussed between General Kellerman and Sir Hew Dalrymple, who in the end directed General Wellesley to sign the armistice. Among the articles there was one which prejudged the terms of the final convention by stipulating that the French army should not "in any case" be considered as prisoners of war, and that all the individuals composing it should be carried to France with arms and baggage, and "their private property of every description, from which nothing should be detained!" This, of course, would include the church plate and other public and private property which the French had taken either at Lisbon or in the various towns which they had sacked in consequence of the insurrection, and which they had divided among themselves. General Wellesley did not "entirely approve of the manner in which the instrument was worded;" but the articles, being laid before the commander-in-chief, were signed by him that same evening. The armistice however was made subject to the approbation of the Admiral, Sir Charles Cotton; and as one article of it stipulated that the Russian fleet in the Tagus, under Admiral Siniavin, should enjoy all the advantages of a neutral port, Sir Charles objected to this, but offered to enter into a separate arrangement with the Russian admiral. On the 25th Sir Hew Dalrymple signified to Junot that the armistice would be at an end on the 28th, at noon, unless a convention for the evacuation of Portugal by the French should be agreed upon before that day. In the meantime the army had made a forward movement from Vimiero to Ramalhal, near Torres Vedras, within the boundaries stipulated by the armistice. Sir John Moore had also arrived in Maceira Bay, and his troops were about being landed. Junot, now perceiving the necessity of coming to terms, commissioned General Kellerman to confer with Colonel Murray, quartermaster-general to the British army, about the final convention. The favourable moment for pushing upon the French was now past; and if they could not be brought to evacuate the country by sea, they might either defend themselves within Lisbon, or cross the Tagus to Elvas, which, being a place regularly fortified, would have required a long siege, during which the British army could not have been made available in Spain. ('Dispatches,' iv., p. 120.) General Wellesley handed to Sir Hew Dalrymple a memorandum for Colonel Murray, suggesting, among other things, a separate agreement with the Russian admiral, and the propriety of devising some mode to make the French give up the church plate which they had seized. On the 29th the draft of the proposed convention was brought to the British head-quarters at Torres Vedras, and, being laid before a meeting of general officers, several alterations were made, and the form so altered was returned to Junot, and was at last signed by him on the 30th, with the omission of several of the alterations, and was ratified by Sir Hew Dalrymple on the 31st. Sir Arthur Wellesley was not present at the final ratification, being then at Sobral with his division. This document has become known by the name of the Convention of Cintra, though it was arranged at Lisbon and finally ratified at Torres Vedras. The article which gave most offence was that by which the French, under the name of baggage, were allowed to carry off much of the plunder of Portugal. Some limits however were put to this abuse by a commission being appointed, with General Beresford at the head, to superintend the strict execution of the terms of the convention. Through the exertions of the commissioners the spoils of the Museum and the Royal Library were restored, together with the money taken from the public treasury. With regard to the Russian fleet, it was agreed that the ships should be held as a pledge by Great Britain during the war, and that the crews should be conveyed home in British ships.

The French embarked in the month of September, and the British troops took possession of the forts of Lisbon in the name of the Prince Regent of Portugal. The whole country being now free from the enemy, a council of regency was appointed, of which the active Bishop of Oporto was a member. The joy of the Portuguese in general was manifested in the most unequivocal manner. But in England the terms of the convention were the subject of severe and loud censure, and the government appointed a board of inquiry to examine into the matter. Sir Hew Dalrymple and Sir Harry Burrard were recalled in order to be examined by the board, as well as Sir Arthur Wellesley, who had already asked and obtained leave to return to England. The court sat in the month of November, and, after a long examination, reported that, the Convention of Cintra having been productive of great advantages to Portugal, to the army and navy, and to the general service, the court was of opinion that no further military proceeding was necessary on the subject, "because, however some of us may differ in our sentiments respecting the fitness of the convention in the relative situation of the two armies, it is our unanimous decla-

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ration that unquestionable zeal and firmness appear throughout to have been exhibited by Lieutenant-Generals Sir Hew Dalrymple, Sir Harry Burrard, and Sir Arthur Wellesley, as well as that the ardour and gallantry of the rest of the officers and soldiers on every occasion during this expedition have done honour to the troops and reflected lustre on your Majesty's arms." The king adopted the opinion of the board.

Sir Arthur Wellesley's employment in the Peninsula being now terminated, he resumed the duties of his office as Chief Secretary for Ireland, whither he proceeded in the month of December. Parliament having re-assembled in January 1809, he returned to London to resume his seat in the House of Commons. On the 27th of January he received, through the Speaker, the thanks of the House for his distinguished services in Portugal; and, a few days afterwards, the House of Lords passed resolutions to the same effect, which were communicated to Sir Arthur by the Lord Chancellor.

Campaign of 1809.—Napoleon, with an army of more than 200,000 men, having burst through the Spanish lines, and routed the troops, forced in person the strong pass of the Somosierra on the 30th of November 1808, and four days afterwards was in possession of Madrid. Meantime, Soult, with an overwhelming force, had been sent against Sir John Moore, who had advanced into Spain as far as Salamanca. This movement was followed by the disastrous retreat of the small army under Sir John Moore, the battle of Coruña, January 16, 1809, in which the heroic commander was slain, and the embarkation of the British forces for England. The French, following up their success, spread over Leon and Estremadura to the borders of Portugal, and Soult, having overrun Galicia, marched into the northern Portuguese provinces, and carried Oporto by storm against the native troops. The small British force which had been left in Portugal when Sir John Moore advanced into Spain was concentrated by General Sir John Cradock for the defence of Lisbon. The unfavourable turn of affairs in Spain induced the British government to make another effort to save Portugal from invasion, and at the same time to assist the Spaniards in their momentous struggle. Sir Arthur Wellesley, having previously resigned his office of Secretary for Ireland as well as his seat in parliament, was sent to Portugal to assume the chief command of the British forces in the Peninsula. He arrived at Lisbon April 22, 1809, with his staff. He was followed by reinforcements of infantry and several regiments of cavalry. These, together with the Portuguese regulars under General Beresford, whom the Prince Regent had appointed to the chief command of his army, enabled him to bring into the field a force of about 25,000 men, with which he marched at the end of April to dislodge Soult from Oporto, leaving a division under General Mackenzie on the Tagus to guard the eastern frontiers of Portugal against the French General Victor, who was stationed near Merida, in Spanish Estremadura. The army under General Wellesley, having assembled at Coimbra, moved on the 9th of May in the direction of Oporto, and drove back the French troops, which had advanced south of the Douro. On the 11th of May the English occupied the southern bank of that river opposite the city of Oporto. The French had destroyed the bridge and removed the boats to their own side, and Soult was preparing to retire leisurely by the road to Galicia.

General Wellesley sent a brigade under General Murray to pass the river about four miles above Oporto, whilst the brigade of Guards was directed to cross the river at the suburb of Villanova, and the main body under the commander-in-chief was to attempt a passage in the centre by means of any boats that they could find. The Douro at that spot is very rapid, and nearly three hundred yards wide. About ten o'clock in the morning of the 12th of May, two boats having been discovered, General Paget with three companies of the Buffs crossed the river, and got possession of an unfinished building on the Oporto side, called the Seminario. The French in Oporto were taken by surprise. They sounded the alarm, and marched out to attack the Seminario, but, before they could dislodge the first party that had landed, General Hill crossed with fresh troops, and, protected by the British artillery from the southern bank, maintained the contest with great gallantry, until General Sherbrooke with the Guards crossed lower down into the very town of Oporto, amidst the acclamations of the inhabitants, and charged the French through the streets. Meantime the head of Murray's column, which had crossed at Avintas, making its appearance, Soult ordered an immediate retreat, which was effected in the greatest confusion. He left behind his sick and wounded and many prisoners, besides artillery and ammunition, and retired by Amarante with the view of passing into Spain through Tras-os-Montes; but finding that Loison had abandoned the bridge of Amarante, which was taken possession of by the Portuguese, he marched by Guimaraens, Braga, Salamonde, and Montealegre, into Galicia. In this disastrous retreat the French were obliged to destroy the remainder of their artillery and part of their baggage, and the road was strewed with dead horses and mules, and French soldiers, many of whom were put to death by the peasantry before the advanced guard of the British could save them.

Soult lost about one-fourth of his army, but the retreat was effected with great ability under the most unfavourable circumstances. General Wellesley pursued the French as far as Montealegre, and, having driven them out of Portugal, retraced his steps to the south. The passage of the broad and rapid Douro, effected in broad day, in presence of a French marshal at the head of 10,000 veterans, was one of Wellington's finest achievements. The English lost in the attack of Oporto only 23 killed and 98 wounded.

On taking possession of Oporto, General Wellesley issued a proclamation, strictly enjoining the inhabitants to respect the French wounded and prisoners, and he wrote to Marshal Soult to request him to send some French medical officers to take care of their sick and wounded, as he did not wish to trust them to the Portuguese.

The attention of Sir Arthur Wellesley was now turned towards Spain. It was necessary to strike a blow in that country, and the present occasion appeared favourable. The condition of the national cause of Spain had improved since Napoleon had left that country in January. None of his generals had individually the same means that he had at his disposal, and there was not a sufficient bond of union among them all to make them act in concert. Each had a separate command over a large division of the country, and was in a great measure independent of the others, and Joseph Bonaparte, who had been established in Madrid as king of Spain, had little or no control over them, and had not himself sufficient military skill to direct their movements. Each marshal therefore, and there were five or six in the Peninsula, acted by himself, and the warfare became complicated and irregular. Marshal Victor, Duke of Belluno, commanded the first corps in Estremadura, near the borders of Portugal, having about 35,000 men, of whom however only 25,000 were under arms. General Sebastiani commanded the fourth corps in La Mancha, which mustered about 20,000 men under arms. A division of reserve under Dessolles stationed at Madrid, together with King Joseph's guards, amounted to about 15,000 men. Kellerman's and Bonnet's divisions, stationed in Old Castile and on the borders of Leon and Asturias, comprised about 10,000 more. All the above troops, amounting to about 60,000 disposable men, were considered to be immediately under King Joseph for the protection of Madrid and of Central Spain, and also to act offensively in Andalucia and against Portugal by the Tagus and the Guadiana. Soult had a distinct command. He had mainly to occupy the northern provinces of Spain, and to act through them against Portugal. He had under his immediate orders the second corps, mustering about 20,000 men under arms; the fifth, or Mortier's corps, amounting to 16,000; and Ney, with the sixth corps, also about 16,000. Soult's force in all was about 52,000 men in the field. These were the two French armies with which the English advancing from Portugal were likely to be brought into collision. Besides these there were in eastern Spain the third and seventh corps, making together about 50,000 men, under Suchet and Augereau, who were pretty fully employed in Aragon and Cataluña; and 35,000 more were scattered in the various garrisons and lines of communication.

The fortresses and fortified towns in the hands of the French were —1st, on the northern line, San Sebastian, Pamplona, Bilbao, Santona, Santander, Burgos, Leon, and Astorga; 2nd, on the central line, Jaca, Zaragoza, Guadalajara, Toledo, Segovia, and Zamora; 3rd, Figueras, Rosas, and Barcelona, on the eastern coast. But Soult, after being driven out of northern Portugal, had withdrawn from Galicia; and Ney, following the same movement, completely evacuated that extensive province, including the forts of Coruña and Ferrol. A misunderstanding or disagreement between those two commanders led to the deliverance of Galicia, which was an important event in the war, for the French never regained that part of Spain.

Marshal Soult reached Zamora in the beginning of July, and hovered about the eastern frontiers of Portugal. Ney arrived at Astorga. Victor was posted between the Tagus and the Guadiana, his troops suffering much from malaria. Mortier, with the fifth corps, on the road from Zaragoza to Valladolid, received orders from France to halt; and the Imperial Guards, which Napoleon had ordered into Spain, and which had arrived at Vitoria, were hurriedly ordered to march to the banks of the Danube. This was in consequence of the Austrian war, which had just broken out. The French in Spain were now reduced to a state of inactivity, and Andalucia and Valencia were still untouched by them.

The Spanish armies, though always beaten in the open field, had been reorganised. General Cuesta, commanding the army of Estremadura, reckoned at 38,000 men, was posted on the Guadiana. This was the force with which General Wellesley had to co-operate in an advance from Portugal into Spain for the purpose of attacking Victor and attempting to reach Madrid. The British commander had not as yet seen a Spanish army in the field, and he could have no precise notion of its defective organisation and discipline. He however soon obtained that knowledge when he came in contact with Cuesta. But there was another obstacle which made him hesitate, and that was the difficulty of obtaining provisions and means of transport for his army in Spain. His letters during the whole of this campaign teem with painful details on this subject. The people, the local authorities, the generals, and the Junta, all seemed unanimous in their unwillingness to provide for the English, although sure to be amply repaid for their supplies. While Cuesta's army abounded with provisions and forage, Sir Arthur could not get enough to supply his men with half-rations. "The French," he observes, "can take what they like, and will take it, but we cannot even buy common necessaries."

The British army entered Spain in the beginning of July by the road of Zarza la Mayor and Coria, and the head-quarters were at Plasencia

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on the 8th. Cuesta crossed the Tagus by the bridge of Almaraz, and the two armies made their junction at Oropesa on the 20th. Sir Robert Wilson, with the Lusitanian Legion, one Portuguese and two Spanish battalions, moved on to Escalona, about eight leagues from Madrid, threating the rear of Victor's army, which was posted at Talavera de la Reyna. On the 22nd the combined Spanish and British armies attacked Victor's outposts at Talavera, and drove them in. The enemy would have suffered more if General Cuesta had not been absent from the field. The British columns were formed for the attack of the French position on the 23rd, as General Wellesley wished to attack Victor before he was joined by Sebastiani, but General Cuesta "contrived to lose the whole of the day, owing to the whimsical perverseness of his disposition."—(Dispatch to J. H. Frere, 24th of July, vol. iv., p. 526.) On the morning of the 24th Victor retired across the Alberche to St. Olalla on the Madrid road, and thence to Torrijos, where he was joined by Sebastiani's corps, and soon after by King Joseph in person, attended by Marshal Jourdan with the Guards and the garrison of Madrid. General Cuesta, who now seemed eager for battle, although General Wellesley recommended him to be very cautious in his movements, followed Victor to St. Olalla, and pushed his advanced guard to Torrijos, when the French attacked him briskly on the 26th, and obliged him to fall back upon the British, on the Alberche. On the 27th General Wellesley, expecting to be attacked, took up his ground in the position of Talavera.

The position of the English army was daily becoming more critical, for Soult was rapidly advancing from Salamanca, by the Puerto de Baños, upon Plasencia, in the rear of the British. General Wellesley had charged Cuesta to guard the mountain-pass of Puerto de Baños, but the Spanish general sent only 600 men thither, a force which of course proved insufficient to arrest Soult's march. General Wellesley did not know that Ney had unexpectedly evacuated Galicia, and was also advancing from Astorga upon the British left. Mortier also, with the 5th corps, was at Valladolid, ready to move forward; so that there were more than 50,000 fighting men of the enemy behind the mountains of Plasencia, ready to act on the left flank and rear of the British, who had besides 50,000 more in front of them. The British force in the field did not exceed 20,000. There were a few more battalions on their march from Lisbon to join the army, but they did not arrive till after the battle. The Spanish army of Cuesta mustered about 34,000 men, such as they were. The Portuguese regular troops, under Beresford, had remained to guard the north-east frontier of Portugal, towards Almeida. It had been previously agreed between General Wellesley, Cuesta, and the Spanish Supreme Junta, or Central Government, that General Venegas, who was at the head of the Spanish army of Andalucia, consisting of about 25,000 men, should march through La Mancha upon Madrid, whilst Wellesley and Cuesta were advancing by the valley of the Tagus. Venegas did advance through La Mancha, but it seems that he received counter-orders from the Supreme Junta which had the effect of slackening his march; he however made his appearance at last towards Aranjuez and Toledo, and it was his approach on that side which induced King Joseph to engage Wellesley and Cuesta, in order to save his capital. If he had kept the Allies in check for a few days longer, Soult's arrival at Plasencia would have obliged the English to retire precipitately. But King Joseph fearing that Venegas from the south, and Sir Robert Wilson, who, with the Lusitanian Legion, was hovering in the neighbourhood on the north, would enter Madrid and seize the stores, reserves, &c., he and Marshal Victor determined to give battle to the Allies in front: for if they were defeated, Madrid could be easily protected. General Wellesley, perceiving, from the movements of the enemy, that a battle was at hand, with much difficulty prevailed upon Cuesta to fall back with him upon the position of Talavera, where there was good ground for defence. He placed the Spanish army on the right near the Tagus, before the town of Talavera, its front protected by redoubts, ditches, mud walls, and felled trees. In this position they could hardly be seriously attacked. The British infantry on whom the general could depend, occupied the left of the line, which was open in front, but its extreme left rested upon a steep hill, which was the key of the whole position. The whole line extended in length about two miles.

On the 27th of July the French moved from St. Olalla, crossed the river Alberche, drove in the British outposts, and attacked two advanced brigades of the English, which fell back steadily across the plain into their assigned position in the line. Victor now attacked the British left, whilst the 4th corps made a demonstration against the Spaniards on the right, several thousands of whom, after discharging their pieces, fled panic-struck to the rear, followed by their artillery, and creating the greatest confusion among the baggage retainers and mules, &c.; and it was with difficulty that Generals Wellesley and Cuesta prevented the rest of the Spanish troops from following the example. Luckily the position of the Spanish army was strong in front, and the French, not knowing exactly what was going on, made no further attack on that side; their efforts were directed against the British left, which they succeeded for a moment in turning, and they gained the summit of the hill; but General Hill, being ordered to that point with more troops, drove the French down after an obstinate struggle which lasted till after dark, and in which the French lost about 1000 men and the British 800. Next morning, the 28th, the French renewed the attack on the hill on the British left, and were again repulsed after losing about 1500 men. After a pause of some hours the attack was renewed upon the whole British front. Heavy columns of French infantry of Sebastiani's corps twice attacked the British right under General Campbell, which joined the Spanish army, but were each time repulsed by the steady fire of the English; a Spanish cavalry regiment charging on their flank at the same time, they retired in disorder, after losing a number of men and 10 guns. In the mean time a French division, supported by two regiments of cavalry, again advanced to turn the British left, and here a cavalry fight occurred in which the 23rd Light Dragoons lost one-half of their number. General Wellesley had taken the precaution of posting the Spanish division of Bassecour in the rear, together with the cavalry of both armies, and the sight of these effectually precluded any further advance of the French on that side. The principal attack of the French was against the British centre, which consisted of the Guards and the German Legion. The French columns came resolutely close up to the British line, but they were received with a discharge of musketry which made them reel back in disorder. The Guards then charged them, and in the ardour of the moment were carried too far, upon which the enemy's supporting columns and dragoons advanced, and those who had been repulsed rallied and faced again, while the French batteries poured their shot upon the flank of the Guards, who in their turn drew back in some disorder; at the same time the German Legion, which was on the left of the Guards, being hard pressed by the French, got into confusion, and the British centre was thus broken. This was the critical moment of the battle. General Wellesley, who, from the hill on the left of the position, had a clear view of the whole field, seeing the charge of the Guards, and expecting the issue of it, immediately ordered the 48th regiment, under Colonel Donellan, which was posted on the hill on the left, to advance in support of the centre, and at the same time directed General Cotton's light cavalry to advance. The 48th moved on in perfect order amidst the retiring crowds, and wheeling back by companies let them pass through the intervals; then, resuming its line, the 48th marched against the right of the pursuing columns, plied them with destructive discharges of musketry, and closing upon them with a firm and regular pace, checked their forward movement. The Guards and Germans quickly rallied, and the brigade of light cavalry coming up from the rear at a trot, the French began to waver, and at last gave way and retired to their original position, their retreat being protected by their light troops and artillery. The British, reduced to less than 14,000 men, and exhausted by fatigue, were unable to pursue them; and the Spanish army, which had been scarcely engaged, was incapable of making any evolutions; and thus about six in the evening all fighting and firing ceased, each army retaining the position that it had occupied in the morning. The French were repulsed at all points, and lost two generals and nearly 1000 men, and about 6000 wounded, besides the loss of 17 guns. On the side of the British, two generals and 800 men were killed, and three generals and about 4000 men wounded.

The next morning, July 29, at daybreak, the French army made a retrograde movement, recrossed the Alberche, and took a position on the heights of Salinas. On that day General Robert Crauford reached the English camp from Lisbon with the 43rd, 52nd, and 95th. This was the light brigade, which afterwards acquired a military celebrity for its gallantry and the quickness of its movements.

Sir Arthur Wellesley passed the 29th and 30th in establishing his hospitals in the town of Talavera, and endeavouring to get provisions, as his men were nearly starving. In this he was not at all assisted by the Spanish authorities or the Spanish inhabitants. "We are miserably supplied with provisions"—thus he wrote to Lord Castlereagh on the 1st of August from Talavera: "the Spanish armies are now so numerous that they eat up the whole country. They have no magazines, nor have we, nor can we collect any, and there is a scramble for everything. I think the battle of the 28th is likely to be of great use to the Spaniards; but I do not think them in a state of discipline to contend with the French." ('Dispatches,' iv., p. 554.)

King Joseph, with the 4th corps and the reserve, moved on the 1st of August farther back to Illescas, on the road between Madrid and Toledo, in order to oppose the army of Andalucia under Venegas; and Victor, who had remained on the Alberche with the 1st corps, retreated likewise on the road to Madrid, from alarm at the movements of Sir Robert Wilson on his flank. Soult was now advancing from the north with no less than three corps, one of which, commanded by Mortier, entered Plasencia on the 31st, having passed, without encountering any resistance, the defile of Baños, which Cuesta had promised to guard. Soult himself, with the 2nd corps, entered Pasencia on the 1st of August, whilst Ney was moving on from Salamanca in the same direction. The French found Plasencia deserted by most of the inhabitants, and they could learn no intelligence of the position of the British and Spanish armies, except vague rumours of a battle having been fought a few days before. On the 2nd of August Sir Arthur Wellesley learnt that the enemy had entered Plasencia. Supposing that Soult was alone with his corps, which he estimated at only 15,000 men, and that his intention was to join Victor, he determined to encounter him before he could effect the junction: he therefore

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marched on the 3rd of August to Oropesa with the British army, leaving Cuesta at Talavera, particularly recommending him to protect the hospitals; and, in case he should be obliged by any advance of Victor to leave Talavera, to collect carts to move away the wounded. The position of the hostile armies was now very singular: they were all crowded along the narrow valley of the Tagus, from the neighbourhood of Madrid to the frontiers of Portugal. King Joseph and Sebastiani were at Illescas and Valdemoro, between Madrid and the Tagus, while the advanced posts of Venegas were on the left or opposite side of the river, opposite Toledo. Victor was lower down on the right bank, at Maqueda, near the Alberche, watching Cuesta, who was at Talavera. General Wellesley was farther down, at Oropesa. Soult was on the Tietar, on the road from Plasencia to Almaraz. Beresford, with the Portuguese, was said to be moving farther west along the frontiers of Portugal. "The allies under Wellesley and Cuesta held the centre, being only one day's march asunder; but their force, when concentrated, was not more than 47,000 men. The French could not unite under three days, but their combined forces exceeded 90,000 men, of whom 53,000 were under Soult; and this singular situation was rendered more remarkable by the ignorance in which all parties were as to the strength and movements of their adversaries. Victor and the King, frightened by Wilson's partisan corps of 4000 men, were preparing to unite at Mostoles, near Madrid; while Cuesta, equally alarmed at Victor, was retiring from Talavera. Sir Arthur Wellesley was supposed by King Joseph to be at the head of 25,000 British; and Sir Arthur, calculating on Soult's weakness, was marching with 23,000 English and Spanish to engage 53,000 French; while Soult, unable to ascertain the exact situation of either friends or enemies, little suspected that the prey was rushing into his jaws. At this moment the fate of the Peninsula hung by a thread, which could not bear the weight for twenty-four hours; yet fortune so ordained that no irreparable disaster ensued." (Napier's 'History of the Peninsular War,' b. ix.)

In the evening of the 3rd of August, Sir Arthur Wellesley learned that Soult's advanced posts were at Naval Moral, and consequently between him and the bridge of Almaraz, on the Tagus, thus cutting his line of communication with Portugal. At the same time letters from Cuesta informed him that King Joseph was again advancing to join Victor, and that Soult must be stronger than was supposed; and that therefore he, Cuesta, would quit Talavera that evening, and join the British at Oropesa. Sir Arthur immediately replied, requesting Cuesta to wait at least till next morning, in order to cover the evacuation of the British hospitals from Talavera. But Cuesta was already on his march, and early on the morning of the 4th appeared near Oropesa. Sir Arthur by this time had learned from intercepted letters that Soult's force was much stronger than he had supposed, though he could not guess its full strength. Cuesta's retreat would immediately bring the King and Victor upon him. He was placed between the mountains and the Tagus, with a French army advancing upon him on each flank; the retreat by Almaraz was cut off; he had seen enough of Cuesta and the Spanish army not to rely upon them on a field of battle; and he could not, with 17,000 British, fatigued and in want of provisions, fight successively two French armies, each much stronger than his own. His only remaining line of retreat was across the Tagus, by the bridge of Arzobispo, below Talavera. By taking up a line of defence beyond that river he might keep open the road by Trujillo to Badajoz. This however must be done immediately, before the enemy intercepted the road to Arzobispo. Sir Arthur communicated his determination to Cuesta, who, according to his custom, opposed it: he wanted now to fight the French at Oropesa; but the English general told him sternly that he might do as he liked—that he, Sir Arthur, was responsible for his own army, and should move forthwith. Accordingly, on that morning, the 4th of August, the British army filed off towards Arzobispo, where it crossed the river with its artillery, stores, and 2000 wounded from Talavera, and took a position on the other side. Thus the British army was saved from impending ruin. Here ended the fighting campaign of the British for 1809.

Sir Arthur Wellesley now moved his head-quarters to Deleytosa, and afterwards to Jaraicejo, on the high road to Badajoz, leaving a strong rear-guard to protect the south bank of the Tagus, and prevent the enemy from passing the river. The bridge of Almaraz had already been broken by the Spaniards. Cuesta, following the British movement, passed to the south of the Tagus by the bridge of Arzobispo, followed close by the French, who, discovering a ford, crossed the river on the 8th with a numerous cavalry, overpowered the Spanish rear-guard, and seized the guns. General Wellesley however caused the remainder of the Spanish artillery to be dragged up the mountain of Meza d'Ibor, a strong position, while the British guarded the equally strong pass of Mirabete, facing the bridge of Almaraz. The line of defence of the Allies was thus re-established. Meantime King Joseph recalled Mortier's corps, which had crossed the Tagus at Talavera, and ordered it to join Sebastiani against Venegas, who had again advanced to Almonacid, near Toledo. Marshal Ney, on the other side, whom Soult had directed to ford the Tagus below Almaraz, could not discover the ford. Soult now proposed to march with his three corps by Coria and Abrantes, and reach Lisbon, by the right bank of the Tagus, before the English; but Ney, Jourdan, and King Joseph opposed the plan, and soon afterwards a dispatch came from Napoleon, dated after the battle of Wagram, from the Austrian emperor's palace at Schönbrunn, forbidding further offensive operations till the reinforcements which the termination of the Austrian war placed at his disposal should reach Spain.

The Emperor Napoleon now, to crush his enemies, trusted chiefly to his overwhelming masses, which he recruited so cheaply by means of the conscription. The proportion of cavalry in his armies in Spain was beyond all precedent. Napoleon was resolved to play a sure game. He had already 200,000 men in Spain, and yet he did not think them enough. His generals had adopted the same views. "It is large masses only, the strongest that you can form, that will succeed:" thus wrote Soult to King Joseph before the battle of Talavera. It is worthy of remark that Sir Arthur Wellesley, writing about the same time, said—"I conceive that the French are dangerous only when in large masses."

Soult's army now went into cantonments in Estremadura and Leon, near the borders of Portugal. Sebastiani, having defeated Venegas at Almonacid, drove him back upon the Sierra Morena. King Joseph was again residing quietly at Madrid.

In England, on the receipt of the news of the battle of Talavera, Sir Arthur Wellesley was raised to the peerage by the titles of Baron Douro and Viscount Wellington.

On the 20th of August Lord Wellington removed his head-quarters to Badajoz, and placed his army in cantonments on the line of the Guadiana. His chief motive was the neglect of the Spanish authorities in supplying his army with provisions, which obliged him to draw near his magazines in Portugal; and another reason was, the impossibility of co-operating with the undisciplined Spanish armies. Lord Wellington had contrived, notwithstanding Cuesta's neglect, to carry away 2000 sick and wounded from Talavera; the remaining 1500, whom he was obliged to leave there, he recommended earnestly to the French generals, Mortier and Kellerman, and his expectations were not deceived. Marshal Mortier in particular showed the utmost kindness to the British wounded, and would have them attended to before his own men.

In October Lord Wellington repaired to Lisbon, and proceeded to reconnoitre the whole country in front of that capital, for it was then that he resolved upon the construction of the celebrated lines of Torres Vedras, which enabled him to baffle all the efforts of the French in the following year. We can only refer the reader to the 'Memorandum' which he wrote at Lisbon on the 20th of October for Lieutenant Colonel Fletcher, of the Engineers, in which he clearly points out the double line of position, the entrenchments and redoubts, the number of men required at each post, &c., as if the whole were already in existence before his eyes. This paper, so remarkable considering the epoch and circumstances in which it was written, is a most striking evidence of Wellington's comprehensive mind, his penetration, and foresight. (See 'Dispatches,' vol. v., pp. 234-39.) Of his plan however nothing was said or even whispered at the time. He returned to his head-quarters at Badajoz, whence he made an excursion to Seville, where he conferred with his brother the Marquis Wellesley, who was then the British ambassador in Spain, and whom he accompanied to Cadiz. On the 11th of November he returned to his head-quarters at Badajoz. At the same time another fatal blunder was committed by the Spaniards. About the middle of November the Supreme Junta ordered the army of Andalucia, joined by the greater part of the army of Estremadura, to advance suddenly upon Madrid, and this without any previous communication with Lord Wellington, who was at Badajoz, or with the Duke del Parque and other Spanish commanders in the north of Spain. Venegas, the general of the army of Andalucia, had been superseded by Areizaga, an inexperienced young officer, who was in favour with the Junta. Old Cuesta had also retired, and made room for Eguia in the command of the army of Estremadura. These two armies, which constituted the principal regular force of the Spaniards, and which, posted within the line of the Tagus and along the range of the Sierra Morena, protected, and might long have protected, the south of Spain, were thrown away upon a foolish attempt. Areizaga, with nearly 50,000 men and 60 pieces of artillery, advanced into the plains of La Mancha, and was attacked on the 16th of November, in the open fields of Ocaña, by the two French corps of Mortier and Sebastiani; and, although his men fought with sufficient courage, yet he was completely routed, with the loss of more than one-half of his army, and all his baggage and artillery, with the exception of 15 guns. About the same time the Duke del Parque, with 20,000 Spaniards in the north, advanced from Salamanca against Kellerman, but he was beaten, and driven to the mountains of Peña de Francia. The French, north of the Tagus, were thus left at liberty to attack Ciudad Rodrigo and the frontiers of Portugal. "I lament," thus Lord Wellington writes from Badajoz on the news of these mishaps, "I lament that a cause which promised so well a few weeks ago should have been so completely lost by the ignorance, presumption, and mismanagement of those to whose direction it was intrusted. I declare that, if they had preserved their two armies, or even one of them, the cause was safe. The French could have sent no reinforcements which could have been of any use; time would have been gained; the state of affairs would have improved daily; all the chances were in our favour; and in the first moment of weakness

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occasioned by any diversion on the continent, or by the growing discontent of the French themselves with the war, the French armies must have been driven out of Spain. But no I nothing will answer except to fight great battles in plains, in which the defeat of the Spanish armies is as certain as the commencement of the battle. They will not credit the accounts I have repeatedly given them of the superior number even of the French: they will seek them out, and they find them invariably in all parts in numbers superior to themselves. I am only afraid now that I shall be too late to save Ciudad Rodrigo, the loss of which will secure for the French Old Castile, and will cut off all communication with the northern provinces, and leave them to their fate."

Lord Wellington's anxious looks were now directed towards the north-east, for he foresaw that the storm would burst upon Portugal from that quarter. He accordingly retired from Spanish ground altogether into Portugal, and moving through Alemtejo with the mass of his army in December, crossed the Tagus at Abrantes; and thence marching to the Mondego, fixed his head-quarters at Viseu in January 1810, having his outposts along the frontiers of Spain towards Ciudad Rodrigo. He left General Hill's division south of the Tagus to protect Alemtejo. In the mean time both he and Beresford were indefatigable in their endeavours to raise the Portuguese regular army to a state of efficiency in numbers, armament, and discipline.

Campaign of 1810.—By his campaign of 1808 General Wellesley had delivered Portugal from the French. By the campaign of the early part of 1809 he had again repelled a fresh invasion of the northern part of that kingdom. The subsequent Spanish campaign of the same year, which was undertaken with a view to assist the Spaniards in driving the French away from Castile and recovering Madrid, failed through want of good management on the part of the Spanish generals, and of discipline in the Spanish armies. The battle of Talavera, the first fought by Wellington on Spanish ground, though glorious to the British arms, led to no useful result, and the British general was obliged to evacuate Spain. Fresh blunders on the part of the Spaniards led to the conquest of Andalucia by the French. The war in Spain then assumed the character of a partisan warfare, and Wellington saw that it would be in vain for the present to expect that Spain could make any adequate effort to shake of the French yoke. Portugal however was free, and Wellington thought that she might be preserved by means of a British force of 30,000 men, assisted by an effective Portuguese army, in addition to the militia, even supposing the French should obtain possession of the remainder of the Peninsula. This he stated in a letter to Lord Castlereagh, written from Merida, 25th of August 1809, soon after his retreat from Talavera. In that remarkable letter he gives his opinion, founded upon facts, of the utter inability of the Spanish armies, as they were then constituted, to keep the field against the French. The following passage, which concludes his exposé of Spanish military affairs, deserves notice:—"I really believe that much of this deficiency of numbers, composition, and discipline, is to be attributed to the existing government of Spain. They have attempted to govern the kingdom, in a state of revolution, by an adherence to old rules and systems, and with the aid of what is called enthusiasm; and this last is, in fact, no aid to accomplish anything, and is only an excuse for the irregularity with which everything is done, and for the want of discipline and subordination of the armies. People are very apt to believe that enthusiasm carried the French through their revolution, and was the parent of those exertions which have nearly conquered the world; but if the subject is nicely examined, it will be found that enthusiasm was the name only, but that force was the instrument which brought forth those great resources under the system of terror, which first stopped the Allies; and that a perseverance in the same system of applying every individual and every description of property to the service of the army, by force, has since conquered Europe." The system by which the French supported their large armies in Spain, as they did everywhere else, was that of taking possession by force of everything they wanted. They ordered rations at every town, and they arrested, shot, or hanged all who put any obstacle in their way. The English generals, the allies of Spain, could not do this.

Wellington's thoughts were now directed to the defence of Portugal, of the practicability of which he entertained little or no doubt. He did not mean that he should be able to defend the whole frontier of Portugal, for that is too extensive, and is open on too many points, but that he could secure the capital and other strongholds, and the mountains and fastnesses, so as to maintain his hold and tire out the invaders. The question whether Portugal was worth defending at the enormous cost which it would entail upon England, he left for ministers at home to decide. As long as the British kept possession of Portugal the French tenure of Spain was insecure; and circumstances might, and indeed must, arise when the British and allied forces could issue out of Portugal to renew a regular war in Spain for the final expulsion of the French. Napoleon was well aware of this, and was anxious to expel the English from Portugal, for that country formed the position of support for all military operations against the French in the Peninsula. ('Dispatches,' vol. vi. p. 368.) The Portuguese in a body had confidence in the British nation and army, they were loyal to their prince, detested the French, and their troops had submitted to British discipline. Portugal was a sincere and tolerably docile ally of England, which Spain was not and could not be. In an official letter to Lord Liverpool, dated Badajoz, 14th of November 1809, after he had given directions for fortifying the lines near Lisbon, Wellington stated that Portugal might be defended by a British effective force of 30,000 men, in aid of the whole military establishment of Portugal, consisting of about 45,000 regulars, which however were as yet far from effective. And in a confidential letter also to Lord Liverpool, of the same date, he says—"I do not think the French will succeed in getting possession of Portugal with an army of 70,000 or even of 80,000 men, if they do not make the attack for two or three months, which I believe now to be impossible. I conceive not only that they may, but will, make the attack before they will subdue the north of Spain. The centre of Spain, or Old Castile, is already subdued. . . . . . My opinion is that the enemy have neither the means nor the intention of attacking Portugal at present, and that they would be successfully resisted. I am likewise of opinion that when they shall receive their reinforcements they can be successfully resisted." And as he had foreseen, so it happened.

Wellington continued in his head-quarters at Viseu till the end of April 1810, watching the movements of the French in old Castile, and preparing against their attack upon Portugal, which he expected would be made in earnest that year. The French armies in Spain had received large reinforcements during the winter from Germany, in consequence of the peace between France and Austria. Junot and Drouet, with two fresh corps, had entered Spain, followed by a part of Napoleon's imperial guards. Ney, Kellerman, and Loison, with about 60,000 men, were, in the month of April, in Old Castile and Leon, evidently preparing for an attack upon Portugal. As a prelude they had besieged and taken Astorga from the Spaniards, and were making preparations for the siege of Ciudad Rodrigo, which was defended by a Spanish garrison.

Soult was now in the south of Spain, with Victor and Mortier under his orders, and was busy in organising his military resources and establishing his military command in Andalucia. There is a very interesting report by Soult to the Prince of Wagram, dated Seville, 4th of August 1810, which is given in the Appendix to Napier's third volume, and which shows the activity and administrative abilities of that commander, and, at the same time, the misunderstandings between him and the nominal King of Spain, Joseph Bonaparte, and his Spanish ministers. General Regnier was in Estremadura, ready to co-operate with his countrymen in the north in the invasion of Portugal by either bank of the Tagus. His movements were anxiously watched by General Hill, with about 12,000 British and Portuguese, stationed on the frontiers of Alemtejo. At the south-western extremity of Spain, Cadiz, strong by its situation, was garrisoned by a British force, of about 7000 men, under General Graham, in addition to the Spanish troops, and the French, under Victor, were blockading the place. In the north the Spanish patriots remained in possession of Galicia and Asturias, but not in sufficient force to effect any powerful diversion. In the east of Spain, Valencia and Murcia still held out, but Cataluña was the only province in which the Spaniards, under O'Donnell, the best of the Spanish generals, kept up a regular system of warfare against the French. O'Donnell was assisted by the nature of the ground, which was interspersed with numerous fortresses, and also by the English squadron along the coast, and by the organisation and daring spirit of the Catalonian militia. But the struggle in that province was too remote to have any influence on the operations in Portugal and Andalucia. The conquest of Portugal was the great object of the French campaign of 1810.

About the middle of May Marshal Massena, Prince of Essling, arrived at Valladolid, having been sent by Napoleon to take the command of the army assembled in Old Castile and Leon, which assumed the name of the 'Army of Portugal.' He had also military command over the provinces of northern Spain. His force consisted of the 2nd corps under Regnier, 6th corps under Ney, and 8th under Junot, and the reserve cavalry under Montbrun—in all 72,000 men under arms for the field, besides garrisons, detachments, &c., in the provinces of Valladolid, Santander, and Leon. To the above number was afterwards added, in the course of the campaign, the 9th corps, under Drouet, consisting of about 18,000 men. Lord Wellington had to oppose the whole of this force with about 54,000 British and Portuguese regular troops. There was moreover a considerable Portuguese militia, employed mostly in the garrisons and in the provinces beyond the Douro, in Alemtejo and Algarve—in short, on the wings of the regular force. It must be observed also that Massena could concentrate his whole force for his attack on Portugal north of the Tagus, whilst Lord Wellington was obliged to leave part of his force south of that river, to guard against any sudden movement from the French army of Andalucia, which was more than 60,000 strong, of which a part might attempt to advance into Alemtejo. Again, Massena's troops were mostly old soldiers, flushed with success and in a high state of discipline, whilst Lord Wellington could only confidently rely upon the British part of his force, about 25,000 men, as the Portuguese regular army was yet untried, and the militia were so defective in organisation as not to be trusted in the open field. Marshal Beresford however had taken great pains with the Portuguese regulars, many of the officers were English, and Lord Wellington had brigaded several of their regiments with the British.

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Early in June the French invested Ciudad Rodrigo almost in sight of the British advanced division, which was posted on the Azava. On the 25th they opened their batteries, and the Spanish governor, a brave old officer, defended himself till the 10th of July, when, a practicable breach being made, the French entered the place by capitulation. Wellington could not risk his army for the relief of Ciudad Rodrigo; his object was to defend Portugal, and, above all, Lisbon. He states in the clearest manner his reasons for not attempting to relieve Ciudad Rodrigo in his dispatch to Lord Liverpool from Pero Negro, 27th of October 1810, in answer to the charges in the French 'Moniteur.' He retained his position on the left bank of the Coa, and the French advanced to that river, and in so doing the corps of Ney encountered the British light division under General Craufurd, who disputed the ground against a much superior force, and lastly effected his retreat by a bridge across the Coa, which the French unsuccessfully attempted to pass. The fire of the British killed and wounded about 1000 of them. This fight was against Lord Wellington's intentions, for it was useless, but it gave Massena a specimen of the resistance that he had to encounter in his march to Lisbon, which was the declared object of his expedition. On entering the frontiers of Portugal, after taking Ciudad Rodrigo, Massena issued a proclamation to the Portuguese in the usual style of French proclamations of those times, abusing the English as the cause of all mischief, and attributing the presence of an English army in Portugal to the "insatiable ambition" of England. He sneered at the English for not having attempted to relieve Ciudad Rodrigo, which he knew they could not have done in the face of an enemy three times as strong. Massena ended by recommending to the Portuguese population to remain quiet, and receive the French soldiers as friends, assuring them of protection for their persons and property. How this last promise was kept from the beginning is stated by Lord Wellington in a counter-proclamation which he issued a few weeks afterwards, dated Celorico, August 4:—"The time which has elapsed during which the enemy have remained upon the frontiers of Portugal has fortunately afforded the Portuguese nation experience of what they are to expect from the French. The people had remained in some villages trusting to the enemy's promises, and vainly believing that, by treating the enemies of their country in a friendly manner, they should conciliate their forbearance, and that their properties would be respected, their women would be saved from violation, and that their lives would be spared.—Vain hopes! The people of these devoted villages have suffered every evil which a cruel enemy could inflict. Their property has been plundered, their houses and furniture burnt, their women have been ravished, and the unfortunate inhabitants whose age or sex did not tempt the brutal violence of the soldiers, have fallen the victims of the imprudent confidence they reposed in promises which were only made to be violated. The Portuguese now see that they have no remedy for the evil with which they are threatened but determined resistance. Resistance, and the determination to render the enemy's advance into their country as difficult as possible, by removing out of his way everything that is valuable, or that can contribute to his existence or facilitate his progress, are the only and certain remedies for the evils with which they are threatened. The army under my command will protect as large a proportion of the country as will be in their power; but it is obvious that the people can save themselves only by resistance to the enemy, and their properties only by removing them. The duty however which I owe to his Royal Highness the Prince Regent, and to the Portuguese nation, will oblige me to use the power and authority in my hands to force the weak and the indolent to make an exertion to save themselves from the danger which awaits them, and to save their country; and I hereby declare that all the magistrates or persons in authority who remain in the towns or villages after receiving orders from any of the military officers to retire from them, and all persons of whatever description who hold any communication with the enemy, and aid and assist them in any manner, will be considered traitors to the state, and shall be tried and punished accordingly." ('Dispatches,' vi. pp. 229, 230.)

Massena remained nearly a month inactive on the line of the Coa before he began the siege of Almeida, the frontier fortress of Portugal on that side. The French broke ground before it on the 15th of August, and Lord Wellington moved his army to the front to take advantage of any opportunity which might be afforded of relieving the place, which was defended by a Portuguese garrison commanded by an English officer. The French opened their fire on the 26th of August, and on the night of the 27th, in consequence of the explosion of a magazine containing nearly all the ammunition in the place, and by which a large part of the town and defences were destroyed, the governor was obliged to capitulate. Wellington was greatly disappointed, for he reckoned on the place detaining the French till the rainy season set in. He then fell back with the main body of his army to the valley of the Mondego. Another considerable pause occurred in Massena's movements, but on the 15th of September the French army began their march down the valley of the Mondego by the right bank of the river, in the direction of Coimbra, through Viseu. "There are certainly," Lord Wellington observed, "many bad roads in Portugal, but the enemy has taken decidedly the worst in the whole kingdom."

Wellington, who had retired by the left bank, then crossed the river, and took up a strong position in front of Coimbra, along a high ridge called the Serra de Busaco, which extends from the Mondego northwards. General Hill joined Wellington with his division from the south, leaving some troops on the left bank of the Mondego to secure the high road to Lisbon on that side. With this exception Lord Wellington's whole army was collected upon the Serra de Busaco. On the 26th of September the French army, consisting of the 2nd, 6th, and 8th corps, assembled before it, and some skirmishing took place. In the morning of the 27th the French attacked in great force both the right and the left of the English position; one French column reached the top of the ridge, and was in the act of deploying when it was repulsed by General Picton's division, as well as another which could not even reach the summit; and on the left the French were likewise repulsed and thrown down the hill by a charge with the bayonet from Craufurd's division and a Portuguese brigade. The French lost one general and about 1000 killed, two generals and about 3000 wounded, and one general and several hundred men prisoners. The loss of the Allies did not exceed 1300. "This movement," says Wellington, "has brought the Portuguese levies into action with the enemy for the first time in an advantageous situation, and they have proved that the trouble which has been taken with them has not been thrown away, and that they are worthy of contending in the same ranks with British troops in this interesting cause, which they afford the best hopes of saving." ('Dispatches,' vi., p. 475.)

One of the motives of Lord Wellington in fighting the battle of Busaco was to give time to the population of the country in his rear to remove out of the way of the enemy with their goods and provisions, especially from Coimbra, a populous and wealthy town, but the orders given to that effect were ill obeyed. Massena did not attempt again to force the position of Busaco, but moved off his army by the pass of Boyalva, in the mountains north of Busaco. Lord Wellington had directed Colonel Trant to occupy this pass with a Portuguese division; but Trant missed the direct road, and arrived too late and with too small a force to arrest the march of the French, who descended into the maritime plains, and seized on the road leading from Oporto to Coimbra in the rear of the British.

On the 29th of September the Allies quitted the position of Busaco, and, crossing the Mondego, began their retreat towards Lisbon. On the 1st of October the British rear guard, after some skirmishing with the French, evacuated Coimbra, accompanied by all the remaining inhabitants, who ran away with whatever moveables they could carry, and the sick, the aged, and the children, on carts, mules, and donkeys, not knowing whither they were going, and encumbering the road, whilst the French cavalry was hovering on the flank and rear. It was a piteous sight, and one which those who saw it can never forget. The French entered the forsaken city, where they found ample stores of provisions. On the 2nd of October Lord Wellington's head-quarters were moved to Leiria, where he stayed two days, the French following slowly, and the British and Portuguese effecting their retreat with great ease and regularity. General Hill with his division moved by Thomar and Santarem, the centre of the army by Leiria and Rio Mayor, and the left by Alcobaça and Obidos. Massena followed in one column by the centre or Rio Mayor road. Some skirmishing only took place between his advanced guard and the light division which formed the British rear. On the 8th the allied army entered the lines which had been prepared for them, just as the autumnal rains, which fall very heavily in Portugal, were beginning to set in. Never was a retreat, before a formidable enemy, effected with more ease or so little loss. On the 10th of October the whole army was within the lines.

The line of defence was double. The first, which was 29 miles long, began at Alhandra on the Tagus, crossed the valley of Aruda, which was rather a weak point, and passed along the skirts of Mount Agraça, where there was a large and strong redoubt: it then passed across the valley of Zibreira and skirted the ravine of Runa to the heights of Torres Vedras, which were well fortified; thence the line followed the course of the little river Zizandre to its mouth on the sea-coast. This first line of defence followed the sinuosities of the mountain tract which extends from the Tagus to the sea about 30 miles north of Lisbon. Lord Wellington's head-quarters were fixed at Pero Negro, a little in the rear of the centre of the line, where a telegraph was fixed corresponding with every part of the position. The second line, at a distance varying from six to ten miles in the rear of the first, extended from Quintella on the Tagus, by Bucellas, Monte Chique, and Mafra, to the mouth of the little river S. Lourenço on the sea-coast, and was 24 miles long. This was the stronger line of the two both by nature and art, and, if the first line were forced by the enemy, the retreat of the army upon the second was secure at all times. Both lines were secured by breastworks, abattis, stone walls with banquettes, and scarps. In the rear of the second line there was a line to secure the embarkation of the troops, should that measure become necessary, enclosing an entrenched camp and the Fort of St. Julian. More than 100 redoubts or forts and 600 pieces of artillery were scattered along these lines. Lord Wellington had received reinforcements from England and Cadiz; the Portuguese army had also been strengthened, and the Spanish division of La Romana, 5000 strong, came from Estremadura to join the allies, so that the British commander had about 60,000 regular troops posted

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along the first and second lines (Dispatch to Lord Liverpool, vol. vi. p. 582), besides the Portuguese militia and artillery which manned the forts and redoubts and garrisoned Lisbon, a fine body of English marines which occupied the line of embarkation, a powerful fleet in the Tagus, and a flotilla of gun-boats flanking the right of the British line. Altogether these lines of defence were of stupendous strength, conceived by the military genius of Lord Wellington, and executed by the military skill of the British engineer officers.

Massena seems to have been taken by surprise at the sight of the lines, and he employed several days in reconnoitering them. He made some demonstrations in order to make the British divisions show out their force; but after one or two slight attacks, which were repulsed, he made no further attempt. He put the second and eighth corps partly in the villages and partly in bivouacs in front of the right and centre of the British position, leaving the sixth corps at Otta in his rear. He established his depôt and hospitals, and commenced forming magazines at Santarem, and for this purpose sent moveable columns to scour the country for provisions, for he had entered Portugal without magazines, every soldier carrying fifteen days' bread, which many however threw away or wasted on the road. The country had been partly stripped by the inhabitants, who had retired to the mountains or within the lines, and the French foraging parties destroyed what was left, so that for many leagues in rear of the French the country became a scene of devastation and almost a desert. In addition to this, the Portuguese militia under Trant, Millar, and Wilson, came down from the north and cut off all communication between Massena's army and the Spanish frontier. Whilst the French were in march for Lisbon, as they thought, Colonel Trant surprised Coimbra, seized many prisoners, and all the sick and wounded, between four and five thousand in number, whom he removed to Oporto. Trant and Wilson came down towards Ourem, Thomar, and the banks of the Zezere, hovering in the rear of Massena, who was obliged to move back a whole division to hold them in check. Towards the end of October, Massena sent 2000 men across the Zezere in order to re-open a communication with Spain by way of Castello Branco; and General Foy proceeded with a strong escort by way of Penomacor to Ciudad Rodrigo, whence he hastened to Paris to inform Napoleon of the real state of affairs in Portugal.

Massena had now given up all idea of attempting to force the British lines unless he received large reinforcements. He had entered Portugal with about 70,000 men, of whom 15,000 had been either killed or taken prisoners or were in the hospitals; his army had become very sickly in consequence of privations and of being exposed to inclement weather mostly without shelter, and bivouacking in low grounds. On the 15th of November he began a retrograde movement, with great order and caution, for the purpose of placing his army in cantonments for the winter. On the 17th the French second corps was established at and near Santarem, in a very strong position; the eighth corps at Pernes; and the sixth corps at Thomar, farther in the rear. Massena's head-quarters were fixed at Torres Novas. The British light divisions and cavalry followed the French movements and took some prisoners, but nothing of importance occurred. Lord Wellington, leaving part of his troops in the lines, moved forward the remainder towards the Rio Mayor, which separated him from the French position at Santarem. Hill's division was placed on the left bank of the Tagus opposite Santarem. Wellington's head-quarters were fixed at Cartaxo. Both armies were now in cantonments for the winter. Thus ended the campaign of 1810. As a defensive campaign on the part of Lord Wellington it was successful, for the French army at the end of that year held no other ground in Portugal than that on which its divisions stood, being hemmed in between the northern bank of the Tagus, the Rio Mayor, and the ridge of the Serra de Estrella, having the allied regular force on its front and flanks, and the Portuguese militia on its rear, and its communications with Spain intercepted.

All the north of Portugal was free from the French, and also the whole of the kingdom south of the Tagus, and the fine country near Lisbon. All the large towns, Lisbon, Oporto, Coimbra, Abrantes, were in possession of the Allies, as well as all the fortresses, with the exception of Almeida. As the French had advanced by the valley of the Mondego and the country west of the Serra de Estrella, the people of that tract of country had in great measure deserted it and carried off the provisions; but the population east of the mountains, and between them, the Tagus, and the Zezere, had remained in fancied security, so that, when Massena withdrew his army to that quarter, he found the towns of Thomar, Pernes, Torres Novas, and Golegão inhabited and untouched. The corn-mills, little injured, were quickly repaired; cattle and corn were procured in abundance, especially from the fine plains of Golegão, which supplied them with Indian corn; and the French thus obtained provisions at least for part of the winter. And, what was worse for the Allies, a number of boats were left behind at Santarem on the right bank of the Tagus, by means of which the French had the power of crossing the river whenever they liked. This annoyed Lord Wellington more than anything else, and he expressed himself strongly concerning the remissness of the Portuguese Regency in neglecting to give or not enforcing the necessary orders for removing everything out of the reach of the enemy, as he had urged them to do months before. "The French could not have stayed if the provisions had been removed. . . . All our military arrangements are useless if they can find subsistence on the ground which they occupy. . . . Then the boats are left at Santarem in order to give the enemy an opportunity of acting upon our flanks. . . . It is heart breaking to contemplate the chance of failure from such obstinacy and folly." (Dispatches to Charles Stuart, the English Ambassador to the Portuguese Regency, October 16 and 18, and November 1.)

The perverse spirit of the Portuguese Regency had manifested itself ever since the fall of Almeida. There was a faction in the Regency, at the head of which was the Patriarch (former Bishop of Oporto), who wanted to control and direct the operations of the British commander, and, as he would not allow himself to be directed by them they thwarted him in every way. In a remarkable letter addressed to Mr. Stuart from Gouvea, September 7, Lord Wellington had denounced their practices:—"in order to put an end at once to these miserable intrigues, I beg that you will inform the Portuguese Government that I will not stay in the country, and that I shall advise the King's Government to withdraw the assistance which his Majesty affords them, if they interfere in any manner with the appointments of Marshal Beresford's staff, for which he is responsible; or with the operations of the army; or with any of the points which, under the original arrangement with Marshal Beresford, were referred exclusively to his management. I propose also to report to his Majesty's Government, and refer to their consideration, what steps ought to be taken if the Portuguese Government refuse or delay to adopt the civil and political arrangements recommended by me, and corresponding with the military operations which I am carrying on. But it appears that the Portuguese Government have lately discovered that we are all wrong; they have become impatient for the defeat of the enemy, and, in imitation of the Central Junta of Spain, call out for a battle and early success."

In another letter, dated Rio Mayor, October 6, addressed likewise to Mr. Stuart, Lord Wellington says—"You will do me the favour to inform the Regency, and above all the Principal Souza, that, his Majesty and the Prince Regent having intrusted me with the command of their armies, and likewise with the conduct of the military operations, I will not suffer them, or anybody else, to interfere with them; that I know best where to station my troops and when to make a stand against the enemy; and I shall not alter a system formed upon mature consideration upon any suggestion of theirs. I am responsible for what I do, and they are not; and I recommend them to look to the measures for which they are responsible, and which I long ago recommended, to them, viz. to provide for the tranquillity of Lisbon, and for the food of their own army and of the people, while the troops will be engaged with the enemy. As for Principal Souza, I beg you to tell him from me that I have had no satisfaction in transacting the business of his country since he has been a member of the government; that, being embarked in a course of military operations, of which I hope to see the successful termination, I shall continue to carry them on to the end, but that no power on earth shall induce me to remain in the Peninsula for one moment after I shall have obtained his Majesty's leave to resign my charge, if Principal Souza is to remain either a member of the government or to continue at Lisbon. Either he must quit the country or I will; and if I should be obliged to go, I will take care that the world, or Portugal at least and the Prince Regent, shall be made acquainted with my reasons. . . . . I have but little doubt of success; but, as I have fought a sufficient number of battles to know that the result of any one is not certain, even with the best arrangements, I am anxious that the Government should adopt preparatory arrangements, and take out of the enemy's way those persons and their families who would suffer if they were to fall into their hands." A perusal of this correspondence is absolutely necessary to enable a person to form a just idea of the difficulties which Lord Wellington had to contend with, and of the strength of mind which enabled him to rise superior to them.

Campaign of 1811.—During the months of January and February the armies in Portugal remained in the same respective positions. The low lands being flooded rendered field operations impossible. Meanwhile the 9th corps under Drouet had entered Portugal by the valley of the Mondego, with a large convoy of provisions from Spain, and had reinforced Massena's army, by being posted on its right about Leiria. At the same time Soult, who commanded the army of Andalucia, received orders from Napoleon to act in concert with Massena, by attacking Portugal south of the Tagus; and a new French army was formed in the north of Spain, consisting of about 70,000 men, and placed under Marshal Bessières, duke of Istria, who was ordered to support and furnish all necessary assistance to the army of Portugal. [Letter from Berthier, Prince of Wagram, to the Prince of Essling (Massena), Paris, January 16, 1811; another from the same to the Duke of Dalmatia (Soult), January 24, 1811; and another from the same to the Prince of Essling, February 7, 1811; in Appendix to Napier, vol. iii.] "Make a bridge across the Tagus," said Napoleon, "and let Massena and Soult form a junction. Meantime keep the English in check, and make them lose men every day by engagements of the advanced guards. Their army is small, and they cannot afford to lose many men. Besides, people in London are much alarmed about their army in Portugal; and when the season becomes favourable let the main operations be carried on on the south bank of the Tagus."

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Such were the gigantic efforts made by the master of half of Europe to crush an English army of 30,000 men, whilst Lord Wellington, after urgent applications to ministers at home, received reinforcements to the amount of from 6000 to 7000 men only in the beginning of March. But all Napoleon's efforts did not prevail. Massena was waiting for Soult to appear on the left bank of the Tagus opposite to his position, but Soult was obliged to maintain the blockade of Cadiz, in which there was a British garrison of 6000 men; he was obliged to leave Sebastiani on the side of Granada and Murcia to keep in check the Spanish armed parties; and he could not therefore dispose of more than 20,000 men, with whom he durst not enter Alemtejo, leaving the Spanish fortress of Badajos in his rear. He therefore began by attacking the fortress of Olivença, which he took January 22, and then marched to Badajos. On the 19th of February he defeated a Spanish force of nearly 12,000 men under General Mendizabal, which was posted on the river Gebora, an affluent of the Guadiana, and then commenced the siege of Badajos.

In the mean time Massena remained in his position at Santarem, waiting for Soult's appearance on the Tagus, till he became so distressed for provisions that he could wait no longer. All the means of collecting provisions by violence were exhausted, large moveable columns had been sent at different times both on the side of Castello Branco and on that of the Mondego, which scoured the country and carried away cattle and provisions, committing horrible excesses, which were retaliated by the infuriated peasantry upon the French stragglers and wounded. The discipline of the army was broken by this barbarous system of warfare. They had no less than 10,000 sick; they could obtain no news from Spain, and had no more provisions left than would serve the troops during their retreat to the frontiers.

In the beginning of March Massena moved his sick and baggage by degrees to the rear, and after demonstrations in various directions the divisions of his army filed off in the direction of Pombal. Santarem was evacuated in the night of the 5th of March, and next morning it was entered by the English. Massena however had gained two days' march, and his army was not overtaken by the English till the 10th, when it was concentrated on a table-land before Pombal, presenting a front of resistance. There was some skirmishing with the light division, whilst Wellington brought up his other divisions, but the French having gained time for their baggage to file off, retreated on the 11th through the town. A detachment which Ney had left in the castle of Pombal was driven away with some loss by the English, and in the night Massena continued his retreat. On the 12th the English advance found Ney with the French rear-guard posted on a high table-land in front of the village of Redinha, when another skirmishing took place. As the French seemed disposed to stand their ground, and made a show of considerable force, Lord Wellington formed his army in line and moved on to the attack, when, after a general discharge from the French battalions, which hid them in smoke, the French were again in full retreat through the village, and joined that evening the main body at Condeixa, where one road leads to Coimbra and another ascends the valley of the Mondego. Massena's intention was to seize Coimbra and, if possible, Oporto, and there to wait for reinforcements from Spain, and he had sent a division under Montbrun to secure the bridge of Coimbra. Wellington had foreseen his intention, and had ordered Wilson and Trant with the Portuguese militia to look to the security of the important town of Oporto, and to abandon the line of the Mondego, which was fordable in many places, and retire across the Douro, removing all the boats. Coimbra was thus necessarily left to a surprise by the French retreating army. But it luckily happened that Trant lingered behind at Coimbra with a small force, and, having destroyed one arch of the bridge, and placed guards at the fords, he determined to defend the town, thinking that, if he could parry a sudden assault, Massena could not stay long on the left bank of the Mondego with the allied army at his heels. On the 11th of March Montbrun appeared at the suburb of Santa Clara, and on the 12th made an attempt to force the bridge, but his men were repulsed by grape-shot. Montbrun fancied that Trant had been reinforced with some English regiments by sea, and having made his report, Massena relinquished the idea of crossing the Mondego, and determined to retreat by Ponte de Murcella and the left bank of the Mondego. Thus Coimbra was saved from the impending visitation.

Massena resumed his retreat on the 13th of March in rather a hurried manner, being on the point of having his left turned by Picton's division, which had marched by a path over the mountains of Ancião. Ney, in command of the rear-guard, set fire to the town of Condeixa, in order to stop the British artillery, but the light division pursued the retreating enemy, and penetrated between their columns, until night stopped any further pursuit. By the aid of darkness the French got together again, and on the morning of the 14th, when the fog which enveloped the mountains began to clear off, Ney was seen posted on a hill near Casal Nova. The light division attacked him; and Picton's and Cole's divisions appearing on his left, he renewed his retreat with admirable precision from ridge to ridge, covering his rear with guns and light troops, until he gained the strong defile of Miranda de Corvo, where the main body of the French was already posted. Massena, fearing that Cole's and Nightingale's divisions, which were advancing by the road of Espinhal, might gain his rear, set fire to the town of Miranda in the night, and passed the river Ceira, an affluent of the Mondego, destroying a great quantity of his baggage and ammunition, and leaving Ney to cover the passage of the river, without however risking an action. Ney remained on the left bank, and took up a position near the village of Fons de Arronce. The Allies coming up about four o'clock in the afternoon of the 15th, Wellington commenced an attack on Ney's troops, in which the French lost 500 men, one-half of whom were drowned in endeavouring to pass the swollen river in their rear. Night put an end to the fight, but not to the confusion; for as the French baggage and other incumbrances were pressing along the bridge, panic spread among their troops, who, in the midst of the disorder, darkness, and rain, fired upon one another. In the night Ney blew up part of the bridge, and moved on his corps, keeping a rear-guard on the right bank the whole of the 16th. The Allies halted on the left bank that day, partly because the river was not fordable, and partly because they were in want of provisions, especially the Portuguese troops, for the Portuguese Regency, in spite of the urgent representations of Wellington and Beresford, had neglected to collect the means of carrying provisions along with the army. Nothing could be got from the country, which had been twice ravaged. Some of the Portuguese brigades were actually starving; many men fell off and died, and to save the rest the British supplies were shared with them. The British commissary-general's means were thus overlaid, and the whole army suffered in consequence. (Dispatches to Charles Stuart, dated Louzão, March 16, and Pombeiro, March 18, and another to the Earl of Liverpool of March 16.) On the 17th the British army crossed the Ceira over a trestle bridge, the French having withdrawn in the night.

Massena had taken up a strong position on the river Alva, another affluent of the Mondego, which was swollen by the rains, and had destroyed the bridge of Murcella, apparently intending to remain there some days. He had also sent out detachments to scour the neighbouring country for provisions. But Wellington marched three divisions by the mountains of Quiteria to Arganil, on the Upper Alva, which movement obliged the French marshal to abandon the Lower Alva, and continue his retreat by Moita, towards Celorico. The English army crossed the Alva near Pombeira, and collected at Moita on the 19th. Here again Massena destroyed much of his baggage and ammunition, for want of cattle to drag it, and also forsook the foraging parties that he had sent out, which were intercepted and taken by the English, to the number of about 800 men. The main body of the allied army halted at Moita for several days, in order to give time for the provisions to come up which had been sent round by sea from Lisbon to the Mondego. The light division and cavalry however continued to follow the French, who reached Celorico and Guarda on the 21st, and remained there for several days, and re-opened his communications with Almeida and the Spanish frontier. The retreat of the French, properly speaking, may be considered as having terminated here—a fortnight's retreat "in which the French commander displayed infinite ability, but withal a harsh and ruthless spirit. I pass over the destruction of Redinha, Condeixa, Miranda de Corvo, and many villages on the route; the burning of those towns covered the retrograde movements of the army, and something must be attributed to the disorder which usually attends a forced retreat; but the town of Leiria and the convent of Alcobaça were given to the flames by express orders from the French head-quarters; and although the laws of war, rigorously interpreted, authorise such examples when the inhabitants take arms, it can only be justly done for the purpose of overawing the people, and not from a spirit of vengeance when abandoning the country. But every horror that could make war hideous attended this dreadful march. Distress, conflagration, death in all modes! from wounds, from fatigue, from water, from the flames, from starvation! On every side unlimited violence, unlimited vengeance! I myself saw a peasant hounding on his dog to devour the dead and dying; and the spirit of cruelty, once unchained, smote even the brute creation. On the 15th the French general, to diminish the encumbrances of his march, ordered a number of beasts of burden to be destroyed. The inhuman fellow charged with the execution hamstringed 500 asses, and left them to starve, and thus they were found by the British army on that day. The mute but deep expression of pain and grief visible in these poor creatures' looks wonderfully roused the fury of our soldiers, and so little weight has reason with the multitude when opposed by a momentary sensation, that no quarter would have been given to any prisoner at that moment. Excess of feeling would have led to direct cruelty. This shows how dangerous it is in war to listen to the passions at all, since the most praiseworthy could be thus perverted by an accidental combination of circumstances." (Napier, 'Peninsular War,' vol. iii., pp. 471, 472.) Lord Wellington, habitually sober in the expression of his sentiments, assumes even a more decided and indignant tone on the same occasion. In his official dispatch to Lord Liverpool, dated March 14, after detailing the movements of the French to that day, he thus continues:—"I am sorry to be obliged to add to this account that their conduct throughout this retreat has been marked by a barbarity seldom equalled, and never surpassed. Even in the towns of Torres Novas, Thomar, and Pernes, in which the head-quarters of some of the corps had been for four months, and in which the inhabitants had been invited, by promises

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of good treatment, to remain, they were plundered, and many of their houses destroyed, on the night the enemy withdrew from their position, and they have since burnt every town and village through which they have passed. The convent of Alcobaça (a splendid structure) was burnt by orders from the French head-quarters. The bishop's palace and the whole town of Leiria, in which General Drouet had had his head-quarters, shared the same fate; and there is not an inhabitant of the country, of any class or description, who has had any dealing or communication with the French army, who has not had reason to repent of it, and to complain of them. This is the mode in which the promises have been performed and the assurances have been fulfilled which were held out in the proclamation of the French commander-in-chief, in which he told the inhabitants of Portugal that he was not come to make war upon them, but, with a powerful army of 110,000 men, to drive the English into the sea." ('Dispatches,' vol. vii. p. 358.)

On the 25th of March the French abandoned Celorico, but retained the position of Guarda. On the 29th however Lord Wellington moved his columns up the steep hill of Guarda, when the French retreated to the Coa, without firing a shot—the rear-guard in excellent order. On the 2nd of April the British army came up with them, and found them posted on the right bank of the Coa. On the 3rd the light division passed the Coa on the left of the French, and drove in their light infantry; but the main body of the French advanced, and a rain-storm coming on at the moment, the men of the light division could not see that they were pushing too far. When the weather cleared up, the French, seeing that only a small force had crossed the river, attacked it in columns with cavalry. Three times the 43rd and 52nd regiments were driven back towards the river, and three times they rallied and beat back the enemy. At last, Picton's division having crossed the Coa, and the 5th division also making its appearance by the bridge of Sabugal, the whole French army retired upon Alfayates, having sustained considerable loss in men and also in baggage. This was called the combat of Sabugal, in which the light division lost about 200 men. On the 4th the French were about Aldea da Ponte and Aldea Velha, on the extreme frontier of Portugal, and on the 6th they crossed the Agueda into Spain. Thus terminated the third and last French invasion of Portugal. They left a garrison in Almeida, which was blockaded by the English. "The enemy's loss in this expedition to Portugal is immense—I should think no less than 45,000 men, including the sick and wounded; and I think that, including the 9th corps, they may have now 40,000 men on this frontier." (Dispatches to Lord Liverpool, April 9, 1811.) A great part of the loss of the French, in killed, was from the hands of the Portuguese peasantry, who revenged themselves for the injuries which had been inflicted on their countrymen during the six or seven months that the French had remained in Portugal, by killing every straggler whom they could lay their hands upon before the British columns came up. Dismal scenes of suffering and death presented themselves along the whole line of that disastrous retreat—bodies of dead soldiers, generally naked, carts broken down on the road, carcasses of horses and mules. Some of the poor creatures seemed to have crawled or been dragged out of the road to die behind the loose stone walls with which the fields are enclosed; and, on looking over the stone walls into the fields, they were seen lying in clusters of three or four or more, in all sorts of positions. Portuguese villagers, men and women, were occasionally seen insulting and kicking the bodies of dead Frenchmen on the road, when they were properly reproved and driven away by a British non-commissioned officer. It was chiefly in the mountain valleys of the Serra de Estrella that the work of destruction had been carried on by the French during the winter of 1810-11. The marauding parties went searching for provisions in those sequestered valleys, and when they fell upon a hamlet or farm-house they showed no mercy to the inmates. Sometimes in the mountains they pounced upon several families huddled together in a cave, with a provision of Indian corn or pulse to last them for the winter. The males were soon despatched—the females spared for a time, but not in mercy. It happened however at times that these marauding parties were small, and they were overpowered by the peasantry, who gave no quarter.

The orders given by the Regency of Portugal, at Lord Wellington's request, for the people of Beira and Estremadura to withdraw from the open country upon the advance of the enemy, had caused a vast influx of population within the lines during the winter. These people were assisted partly by their own countrymen, and partly by a gift of 100,000*l.* voted by the British Parliament, and by subscriptions raised in England. After the retreat of Massena they returned to their homes, when the poorer class received further assistance during the remainder of that year and the following winter.

Lord Wellington having placed his army in cantonments between the Coa and the Agueda, and made arrangements for the blockade of Almeida, set out for the south to see the state of affairs on the Guadiana. Marshal Beresford commanded the allied troops in Alemtejo, in the absence of General Hill, who had gone home on leave. The Spanish General Mendizabal, having been utterly defeated by the French in the preceding February, Soult had invested the fortress of Badajoz, the governor of which, General Menacho, was unfortunately killed by a cannon shot. The command of the garrison devolved upon General Imaz, who, on the 10th of March, only one day after the breaching battery had opened, and the breach was far from practicable, surrendered the place, although he knew by a telegraphic dispatch that a large British and Portuguese force was advancing to his relief, as Massena, being then in full retreat, Lord Wellington had sent troops to reinforce Beresford and to save Badajoz. In the mean time General Graham, with the British garrison of Cadiz, defeated the French under Victor in the battle of Barrosa, but not being supported by the Spanish troops, he was obliged to return to Cadiz.

Marshal Soult having obtained Badajoz, repaired to Seville; and Mortier, who succeeded him in command in Estremadura, laid siege to Campo Mayor, a weak place within the frontiers of Portugal, with a garrison of only a few hundred men; but the commander, a Portuguese officer of engineers, defended himself bravely until a regular breach was made, when, being summoned, he asked of Mortier four-and-twenty hours more to wait for succour. Mortier granted the honourable demand of the brave veteran, and at the expiration of the time agreed upon the place was surrendered.

Marshal Beresford, having been reinforced from the north by Lord Wellington, was advancing at the head of 22,000 men; and at his appearance, on the 25th of March, the French, hastily evacuating Campo Mayor, withdrew to Badajoz after a sharp skirmish with the British cavalry. Beresford had orders from Wellington to invest Badajoz before the enemy could provision and repair their conquest. Crossing the Guadiana, he advanced into Spanish Estremadura, Mortier having retired before him, and Beresford placed his army in cantonments about Zafra and Merida to cover the siege of Badajoz. He began by besieging and taking Olivença; and shortly afterwards, April 20, Lord Wellington arrived from the north, reconnoitred Badajoz, and ordered immediate operations against the place. The unexpected surrender of Badajoz had been a severe blow, and he considered its recapture essential to his future operations, for he had formed the plan of advancing into the heart of Spain, and obliging the French to evacuate Andalucia. (Dispatch to Lord Liverpool, vii., p. 523.) But the possession of Badajoz not only protected the French positions in Andalucia and Estremadura, but gave them the key of the southern provinces of Portugal. While making the preparatory arrangements for the siege, Lord Wellington was recalled to the north by Massena's movements. On the 28th of April the British commander was back again, with his head-quarters at Villa Fermosa, near the Coa.

Massena, having recruited his army at Salamanca to a certain extent, was anxious to throw provisions into Almeida. He had repeatedly applied for reinforcements, and, above all, provisions, in the most urgent manner to his brother marshal, Bessières, duke of Istria, who held, by Napoleon's orders, a separate command in the north. Bessières however seems to have paid no great attention to these applications, for we find Massena writing to him from Ciudad Rodrigo on the 29th of April, when he was actually on his march to relieve Almeida, in the following terms:—"My dear Marshal, your letters are to me inconceivable. In that of the 20th you tell me that you can give me no assistance. In that of the 22nd you tell me that, on the 25th or 26th, you will join me wherever I may be, and that the head of your column will be at Salamanca on the 26th. By your letter which I receive now, you tell me that your cavalry and your artillery were, on the 27th, still one day's march from Salamanca; and you conclude that my movement must be by this time at an end, and you say that you regret not having been able to co-operate in it. . . . . I beg of you again to send without delay biscuit, flour, and corn, to Ciudad Rodrigo, for the place has not fifteen days' provisions." (Napier, 'Peninsular War,' vol. iii. App. pp. 620-22.)

On the 2nd of May, Massena, having been joined at last by some cavalry, moved from Ciudad Rodrigo, and crossed the Agueda, with 40,000 infantry, 5000 horse, and about thirty pieces of artillery, for the purpose of relieving Almeida. He expected every day to be superseded in his command, and he wished to make a last effort for the sake of his own military character. Lord Wellington could muster no more than 32,000 men, of which force only 1200 were cavalry. He however determined to fight rather than give up the blockade of Almeida. He drew back his army half way between the Agueda and the Coa, and placed it in an extended line on a table-land between the two parallel rivers Turones and Das Casas, which are affluents of the Agueda; his left on Fort Conception, covering the blockade of Almeida; the centre opposite the village of Almeida; and the right at Fuentes de Oñoro, extending towards Nava d'Aver, on the road to Sabugal: the whole distance being nearly seven miles. He had the Coa in his rear, with the bridge of Castello Bom in case of a retreat. The front of the British position was protected by the river Das Casas, flowing through a deep ravine, in which lay the village of Fuentes de Oñoro; but to the right of this village the table land turned back towards the Turones, leaving a plain between it and the hill of Nava d'Aver. The French advanced in three columns, one of which took post on a ridge which overhangs the village of Fuentes de Oñoro, and nearly parallel to that occupied by the Allies. They then attacked the village, which was stoutly defended by the British. The French at one time took possession of part of it, but were charged and driven away by a fresh brigade of British infantry. Night put an end to the fight. The Allies lost about 250 men, and the French somewhat more. The next

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day, Massena, who had been joined by Bessières with a body of the Imperial Guards, reconnoitered the position of the Allies; and on the 5th of May he made a grand attack with the greater part of his force on the British right, which he expected to turn by the plain which extends between the hill of Fuentes de Oñoro and that of Nava d'Aver, and between Poço Velho on the river Das Casas to the Turones, which last stream flowed in the rear of the British position. Had they passed the Turones, the French would have spread into the open country about Frenada, and cut off the English from the Coa. The French, crossing the Das Casas at Poço Velho, attacked the Spanish party of Julian Sanchez, and drove him from Nava d'Aver; they then charged the 7th light division, which formed the British right. The light division immediately formed into squares; but the numerous French cavalry fell upon the 7th division before it could effect a like formation. The troops however stood firm; and although some were cut down, the enemy was checked by the steady fire of the Chasseurs Britanniques, a foreign regiment in the British service, and of the other regiments of the 7th division. Lord Wellington however, considering his position too far extended to the right, gave up Nava d'Aver and his communication with Sabugal, and ordered the 7th and light divisions to retire across the plain, and the 1st and 3rd divisions to wheel back and take up a new alignement on a steep ridge which runs from the Das Casas and Turones, nearly at right angles with the original position. The village of Fuentes de Oñoro thus became the left of the new position, and the right was at Freneda, beyond the Turones, and between that and the Coa. This movement was well executed, though under very critical circumstances, for the British squares had to cross a vast plain, exposed to the charge of a numerous French cavalry supported by artillery, the British cavalry being too weak to give much protection. The non-combatants, who had gathered behind the British line, were hurrying away, driven by the French horsemen across the plain. Colonel Napier says that "in all this war there was not a more dangerous hour for England. The whole of the vast plain, as far as the Turones, was covered with a confused multitude, amidst which the squares appeared but as specks; for there was a great concourse, composed of commissariat followers of the camp, servants, baggage, led horses, and peasants attracted by curiosity, and finally the broken piquets and parties coming out of the woods. The 7th division was separated from the army by the Turones; 5000 French cavalry, with fifteen pieces of artillery, were close at hand impatient to charge; the infantry of the 8th corps was in order of battle behind the horsemen; the wood was filled with the skirmishers of the 6th corps; and if the latter body, pivoting upon Fuentes, had issued forth, while Drouet's divisions fell on that village, while the 8th corps attacked the light division, and while the whole of the cavalry made a general charge, the loose multitude encumbering the plain would have been driven violently in upon the 1st division, in such a manner as to have intercepted the latter's fire, and broken their ranks. No such effort however was made; Montbrun's cavalry merely hovered about Craufurd's squares, the plain was soon cleared, the cavalry took post behind the centre, and the light division formed a reserve to the right of the 1st division, sending the riflemen among the rocks to connect it with the 7th division, which had arrived at Frenada, and was there joined by Julian Sanchez. At the sight of this new front, so deeply lined with troops, the French stopped short and commenced a heavy cannonade, which did great execution, from the closeness of the allied masses; but twelve British guns replied with vigour, and the violence of the enemy's fire abated: their cavalry then drew out of range, and a body of French infantry attempting to glide down the ravine of the Turones, was repulsed by the riflemen and light companies of the Guards. But all this time a fierce battle was going on at Fuentes de Oñoro. Massena had directed Drouet to carry this village at the very moment when Montbrun's cavalry should turn the right wing. It was, however, two hours later ere the attack commenced. The three British regiments (24th, 71st, and 79th) made a desperate resistance; but, overmatched in number, and little accustomed to the desultory fighting of light troops, they were pierced and divided: two companies of the 79th were taken, Colonel Cameron was mortally wounded, and the lower part of the town was carried: the upper part however was stiffly held, and the rolling of the musketry was incessant. Had the attack been made earlier, and the whole of Drouet's division thrown boldly into the fight, while the 6th corps, moving through the wood, closely turned the village, the passage must have been forced, and the left of the new position outflanked; but now Lord Wellington having all his reserves in hand, detatched considerable masses to the support of the regiments in Fuentes. The French continued also to reinforce their troops, until the whole of the 6th corps and a part of Drouet's division were engaged, when several turns of fortune occurred. At one time the fighting was on the banks of the stream, and amongst the lower houses; at another upon the lower heights and round the chapel, and some of the enemy's skirmishers even penetrated completely through towards the main position: but the village was never entirely abandoned by its defenders; and in a charge of the 71st, 79th, and 88th regiments, led by Colonel M'Kinnon, against a heavy mass which had gained the chapel eminence, a great number of French fell. In this manner the fight lasted until evening, when the lower part of the town was abandoned by both parties—the British maintaining the chapel and crags, and the French retiring a cannon-shot from the stream. ('History of the Peninsular War.' iii. 514-16.)

The total loss of the British was 235 killed, 1234 wounded, and 317 missing or taken prisoners. The loss of the French was certainly greater, judging from the number of dead bodies found in the village. No fighting of any consequence occurred on the left of the British position, where the fifth and sixth divisions were posted to protect the blockade of Almeida, the second corps of the French merely waiting the issue of the battle at Fuentes de Oñoro, and watching for an opportunity of throwing provisions into Almeida, which however did not occur. The battle of Fuentes de Oñoro was of importance, being a regular pitched battle fought by the British in a position of no particular strength, and indeed very weak in one point, under great disadvantage of numbers, and especially of cavalry. The great majority of the troops engaged were British, for the Portuguese were mostly with Marshal Beresford in the south. There were only four British divisions and one Portuguese brigade and about 1000 cavalry engaged against three French corps of infantry and 5000 cavalry. Massena fought the battle for the purpose of relieving Almeida, but he failed, and Almeida a few days afterwards was evacuated by the French garrison in the night. With this battle Massena closed his long and active career. He withdrew his army beyond the Agueda, and soon afterwards Marshal Marmont, duke of Ragusa, arrived at Salamanca to supersede him. The order of Napoleon by which Massena was directed to give up the command to Marmont was not conceived in very gracious terms. He was allowed to take with him to France his son and one of his aides-de-camp only. Marmont was told to take the reins of command with a firm hand. (Napier, 'Peninsular War,' vol. iii., Appendix vii., p. 622.)

Whilst these things were happening in the north, Marshal Beresford had invested Badajoz, when Soult marched from Seville to relieve that place. On the 13th of May, Beresford raised the siege, removed his artillery, platforms, and stores, and prepared to meet Soult in position on the ridge of Albuera with above 7000 British infantry, several Portuguese brigades, and Blake's Spanish corps, in all about 30,000 infantry and about 2000 cavalry, but hardly one-half of this force could be depended upon in the field. He had with him thirty-eight pieces of artillery. On the evening of the 15th Soult came up with about 19,000 chosen infantry, about 4000 cavalry, and fifty guns. He immediately reconnoitred Beresford's position, and determined upon an attack on the right flank of the Allies, which was their weak point, though Beresford had directed his chief attention to the centre, where he had placed his British troops. It was on the French part the same game as at the battles of Talavera and Fuentes; but Wellington was not there, nor were British troops at hand all along the line; and when Beresford, perceiving his mistake, ordered Blake to change his front so as to face the French marching upon his right, Blake refused, saying that the real attack was against the centre by the bridge of Albuera. There was indeed an attack by the French in that quarter, but it was only intended to mask and support the grand attack on the right of the Allies. It was only when the French actually appeared on the table-land on the right, commanding and enfilading the whole position of the Allies, that Blake consented, with much slowness, to change his front. In the mean time the French columns were already in possession of the table-land; their guns opened, and their cavalry outflanking the front, put the Spaniards in disorder, and they gave way. The brigades of the second division, British, were ordered to advance to the right; the first, or Colborne's brigade, while in the act of deploying, was attacked in flank and rear, and nearly destroyed by the French and Polish cavalry: the next, Houghton's brigade, reached the summit, and maintained a desperate struggle. But the men fell fast, ammunition failed, and Beresford began to think of a retreat, which would have been ruinous, when, at the suggestion of Colonel Hardinge, General Cole, with the 4th division, was ordered to march up the hill. It consisted of only two brigades, one Portuguese and the English Fusileer brigade (7th and 23rd regiments), commanded by Sir William Myers. This last brigade restored the fight and saved the army. General Cole directed the Portuguese brigade under General Harvey to move round the hill on the right, whilst Abercrombie's brigade, the last remaining one of the second division, moved up the hill on the left; Cole himself led the brave fusileers up the fatal hill, which was crowned by the French masses and artillery. Six British guns were already in the enemy's possession, the whole French reserve was coming forward to reinforce their front column, and what remained of Houghton's brigade could no longer maintain its position. The ground was heaped with dead bodies, and the Polish lancers were riding furiously about the captured artillery on the upper part of the hill. General Cole at the head of the fusileers, flanked by a battalion of the Lusitanian Legion under Colonel Hawkshawe, dispersed the lancers, recovered the captured guns, and appeared on the right of Houghton's brigade exactly as Abercrombie's issued out on the left. We must now once more borrow Sir William Napier's eloquent pen:—"Such a gallant line, issuing from the midst of the smoke, and rapidly separating itself from the confused and broken multitude, startled the enemy's heavy masses, which were increasing and pressing onwards as to an assured victory: they wavered, hesitated, and then, vomiting forth a storm of fire, hastily endeavoured to enlarge their front, while a fearful discharge of grape from all their artillery

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whistled through the British ranks. Sir William Myers was killed, Cole, and the three colonels, Ellis, Blakeney, and Hawkshawe, fell wounded, and the fusileer battalions, struck by the iron tempest, reeled and staggered like sinking ships. Suddenly and sternly recovering, they closed on their terrible enemies, and then was seen with what a strength and majesty the British soldier fights. In vain did Soult, by voice and gesture, animate his Frenchmen; in vain did the hardiest veterans, extricating themselves from the crowded columns, sacrifice their lives to gain time for the mass to open out on such a fair field; in vain did the mass itself bear up, and, fiercely arising, fire indiscriminately upon friends and foes, while the horsemen, hovering on the flank, threatened to charge the advancing line. Nothing could stop that astonishing infantry. No sudden burst of undisciplined valour, no nervous enthusiasm, weakened the stability of their order; their flashing eyes were bent on the dark columns in their front; their measured tread shook the ground; their dreadful volleys swept away the head of every formation; their deafening shouts overpowered the dissonant cries that broke from all parts of the tumultuous crowd, as foot by foot, and with a horrid carnage, it was driven by the incessant vigour of the attack to the farthest edge of the hill. In vain did the French reserves, joining with the struggling multitudes, endeavour to sustain the fight; their efforts only increased the irremediable confusion, and the mighty mass, giving way like a loosened cliff, went headlong down the ascent. The rain flowed after in streams discoloured with blood, and 1500 unwounded men, the remnant of 6000 unconquerable British soldiers, stood triumphant on the fatal hill." (Napier, 'Peninsular War,' iii., 540-1.)

The day was now won, and Beresford ordering the Portuguese and Spaniards to advance, the French retreated in confusion across the small river on which stands the village of Albuera. About three o'clock the fire had ceased. The allied army had lost in killed and wounded about 7000 men, of whom two-thirds were British. The French lost about 8000 men, including two generals killed and three wounded. On the 16th of May the two armies remained in their respective positions, and Beresford waited in anxiety for another attack, when he had hardly British soldiers enough for his picquets and to take care of the crowd of wounded. On the 17th however he was reinforced by an English brigade, and the following day Soult retired towards Seville, leaving 800 soldiers severely wounded to the generosity of the English. On the 19th Lord Wellington arrived from the north, followed by two fresh divisions, and gave directions to resume the seige of Badajoz. The trenches were opened, and on the 5th of June, a breach being made in Fort St. Christoval, the assault was given, but failed. On the 9th another attempt at storming was made, which proved equally fruitless. On the 10th Lord Wellington received intelligence that Marmont was marching to the south to join Soult. He then took up a position near Campo Mayor, along the frontiers of Portugal. The enemy did not choose to attack him, and about the middle of July, Marmont, again separating himself from Soult, recrossed the Tagus by Almaraz, and marched on Salamanca. Lord Wellington likewise, leaving General Hill with one British division and the Portuguese in Alemtejo, and giving up the siege of Badajoz for the present, crossed the Tagus with the remainder of his army, and fixed his head-quarters at Fuente Guinaldo, on the line of the Agueda. He was looking towards recovering possession of the important fortress of Ciudad Rodrigo, which his advanced parties surrounded and kept in a state of blockade. Towards the end of September, Marmont, having received large reinforcements from France, moved upon the Agueda, and by his superiority of numbers and especially of cavalry, obliged Lord Wellington, after a partial engagement at El Bodon, to withdraw his army, which he did in excellent order to his old position on the Coa, where Marmont did not choose to follow him. Nothing more happened after this on that side for the remainder of the year 1811.

In the south, General Hill effected a gallant achievement by surprising the French General Girard, with 4000 foot and 1000 horse, at Arroyos de Molinos, in the neigbourhood of Caceres, in Spanish Estremadura, on the 28th of October. Hill completely routed Girard, took 1500 prisoners, with several officers of rank, and the whole of the enemy's artillery, ammunition, stores, and baggage, with only a trifling loss on the part of the Allies. Hill then advanced to Merida, where he placed his troops in cantonments, that part of Estremadura being thus delivered from the enemy.

Lord Wellington, in the second part of 1811, besides having firmly established his complete possession of Portugal, had by his operations within the Spanish frontiers, both north and south of the Tagus, given full employment to two French armies, each commanded by a French marshal of high reputation, and prevented them from acting with vigour either against Galicia in the north or against Cadiz in the south. He had thus fulfilled the promise which he had made the year before of being able to retain possession of Portugal, and to make it a position of support for future operations against the French in Spain, and he continued to hold the same language to ministers at home. ('Dispatches,' March 23, 1811, vii., p. 392.)

In eastern Spain unfortunately the French had obtained in 1811 great successes against the unassisted Spaniards. They took Tarragona by storm in June, when a horrid butchery of the unarmed population took place, without regard to age or sex, to the number, it was stated, of 6000. Still the brave Catalonians, undismayed, continued to carry on the war with unabated zeal. The Spanish General Blake, after being defeated by Suchet near Valencia, shut himself up in that city with his whole army, the last Spanish army which had remained in the field; and in the beginning of January 1812, he capitulated with 18,000 soldiers, 23 general officers, and between 300 and 400 guns. "I believe," observed Lord Wellington, at the time, "there is no man who knows the state of affairs in that province, and has read Suchet's account of his action with Blake on the 25th of October, who does not believe that, if Blake had not fought that action, Valencia would have been safe. Are the English ministers and generals responsible for the blunders of Blake?" ('Dispatches,' viii., p. 520.)

Campaign of 1812.—Lord Wellington from his head-quarters at Frenada, near the Coa, where he had been apparently quiet during the latter months of 1811, had been preparing in secrecy the means of recapturing the important fortress of Ciudad Rodrigo. Under the appearance of repairing and fortifying Almeida he had collected there a battering train and abundant stores. A portable bridge on trestles was also constructed in the same place. He also effected the formation of a commissariat waggon-train, with several hundred waggons constructed for that purpose, in order to supersede the rude carts of Portuguese construction which had been hitherto used as a means of transport for the army, but which would have often proved quite ineffectual without the assistance of a large body of Spanish mules and muleteers, which followed all the movements of the divisions of the British army. By the exertions of the engineer officers the river Douro had been rendered navigable as far as the confluence of the Agueda, that is to say, forty miles higher than boats had ever before ascended it. All this was done with so little outward bustle and show that Marmont does not seem to have anticipated any attack upon Ciudad Rodrigo, at least for the remainder of the winter. The French marshal had placed his army, the 'Army of Portugal,' in extensive cantonments about Plasencia and Talavera, towards the Tagus, and had detached part of it to the eastward towards La Mancha, and two divisions to the north, to occupy Asturias. Suddenly, Lord Wellington, on the 6th of January 1812, moved his head-quarters forward to Gallegos, and on the 8th part of the army crossed the Agueda, and immediately invested Ciudad Rodrigo. An external redoubt, on a hill called the Great Teson, was stormed by a party of the light division that very evening, and the first parallel was soon afterwards established. On the night of the 13th the fortified convent of Santa Cruz, situated outside of the walls, was surprised and carried; and on the 14th the convent of San Francisco, likewise situated outside the walls, was carried by assault. The second parallel was then completed, and fresh batteries being established, two practicable breaches were made on the 19th, and that very evening orders were given to storm the place. No time was to be lost, as Marmont was known to be advancing to relieve the garrison. A part of the light division under General Craufurd, on one side, and General Mackinnon's brigade, supported by the 94th and 5th regiments, on the other, advanced to the breaches, whilst Colonel Pack's brigade attacked the gate of St. Jago, and in less than half an hour from the time the attack commenced the Allies were in possession of the ramparts, and the garrison then surrendered. (Dispatches to Lord Liverpool, vol. viii., p. 549, &c.) The loss of the British was severe. General Mackinnon and many of his men were blown up by the explosion of a magazine on the rampart, which took fire accidentally. General Craufurd, the gallant commander of the light division, was mortally wounded, and died shortly afterwards. General Vandeleur and Colonel Colborne were also wounded, as well as Major George Napier, who led the storming party on the left. The total loss of the British and Portuguese amounted to about 1000 killed and wounded. The loss of the garrison was estimated at about the same, besides 1700 prisoners. A large battering-train and a vast quantity of ammunition and stores were found in the place.

Marshal Marmont heard at Valladolid, on the 15th of January, of Lord Wellington's operations against Ciudad Rodrigo. He quickly recalled Bonet's division from Asturias, collected his other divisions, and marched, as he thought, to relieve the place; but on arriving at Salamanca he heard of its fall. His astonishment was thus expressed in a letter to Berthier:—"On the 16th the English batteries opened their fire at a great distance: on the 19th the place was stormed, and fell into the power of the enemy. There is something so incomprehensible in this that I allow myself no remarks, as I am not yet furnished with the necessary information."

The Spanish Cortes assembled at Cadiz passed unanimously a vote of thanks to Lord Wellington, and conferred on him the title of Duke of Ciudad Rodrigo. In England he was raised to the dignity of Earl of Wellington of the United Kingdom, and parliament, besides a vote of thanks to him and his brave army, annexed to the title an annuity of 2000*l*.

Having repaired in some degree the works of Ciudad Rodrigo, Lord Wellington placed it under the command of a Spanish governor, and prepared to move to the south, for he had made up his mind to take Badajoz, if possible, before Marmont and Soult could unite for its defence. The artillery for the siege was embarked at Lisbon for a fictitious destination, then transhipped at sea into small craft, in which it was conveyed up the Setubal river to Alcacer do Sul, and thence by land across Alemtejo to the banks of the Guadiana. On

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the 6th of March, leaving one division on the Agueda, Lord Wellington marched the remainder of his army to the south. On the 16th the army crossed the Guadiana, and Badajoz was immediately invested, while several divisions advanced to Llerena and Merida to cover the siege. On the 25th, the Picurina, an advanced post, separated from the body of the place by the small river Rivillas, was taken by storm, and on the 26th two breaching batteries opened their fire on the town. In the meantime Soult was collecting his disposable force at Seville for the relief of the place, and Marmont, in order to effect a diversion, entered Portugal by Sabugal and Penamacor, and ravaged the country east of the Serra de Estrella. Lord Wellington accelerated the operations of the siege. On the 6th of April, three breaches having become practicable, orders were given for the assault in the evening. The various divisions passed the glacis under a tremendous fire from the garrison, which greatly thinned their ranks; and they descended into the ditch, and ascended the breaches, but here they found obstacles which appeared insuperable. Planks studded with iron spikes, like harrows, and chevaux-de-frise formed of sword-blades, effectually stopped the way, and the ramparts and neighbouring buildings were occupied by light infantry, which showered their volleys upon the assailants. Shells, hand-grenades, every kind of burning composition, and missiles of every sort, were hurled at them. At last Lord Wellington ordered them to withdraw just as a report came that General Picton's division had taken the castle by escalade, and soon aftewards General Walker's brigade also entered the town by escalade on the side of the Olivença Gate. The other divisions then formed again for the attack of the breaches, when all resistance ceased. The French governor, General Philippon, with a few hundred men, escaped across the Guadiana to Fort St. Christoval, where he surrendered the following morning. Great excesses and outrages were committed by the soldiers during the remainder of the night, until severe measures on the part of Lord Wellington restored order. The loss of the Allies was much more severe than at Ciudad Rodrigo, amounting to 72 officers and 963 men killed; and 306 officers and 3480 men wounded. "When the extent of the night's havoc," says Napier, "was made known to Lord Wellington, the firmness of his nature gave way for a moment, and the pride of conquest yielded to a passionate burst of grief for the loss of his gallant soldiers."

Soult collected his army at Villafranca, between Llerena and Merida, on the 8th, when, hearing of the fall of Badajoz, he retired before daylight next day towards Seville, pursued by the British cavalry, which made a successful attack on his rear-guard at Villa Garcia.

On the 13th of April Lord Wellington moved the main body of his army back to the north, leaving General Hill south of the Tagus. Marmont, on hearing of this, gave up the blockade of Almeida and Ciudad Rodrigo, and withdrew to Salamanca. Lord Wellington's head-quarters were again at Guinaldo, between the Coa and the Agueda, where they remained till the middle of June, nothing of importance occurring in that quarter during the interval. In the south however General Hill took and destroyed, in the month of May, the forts which the French had constructed at Almaraz on the Tagus, where they had a bridge of boats to secure the communication between the Armies of the North and South.

On the 13th of June Lord Wellington, having completed his preparations for an advance into Spain, broke up from his cantonments with about 40,000 men, leaving General Hill on the Tagus, near Almaraz, with about 12,000 more. On the 17th he appeared before Salamanca. Marmont retired on his approach, and left about 800 men in some forts constructed on the ruins of convents, which commanded the bridge across the river Tormes. The allied army forded the river and entered the town, to the great joy of the inhabitants. "They have now been suffering for more than three years, during which time the French, among other acts of violence and oppression, have destroyed 13 out of 25 convents, and 22 of 25 colleges, which existed in this celebrated seat of learning." ('Dispatches,' ix. p. 239.) The forts were immediately invested, while Marmont's army retired to Toro on the Douro, and the British advance took up a position at St. Cristoval, a few miles in front of Salamanca. An attempt was made to carry the forts by escalade, which failed, and Major-General Bowes and 120 men fell in the attack. On the 20th Marmont moved forward again, and, arriving in front of the position of St. Cristoval, made a demonstration with his cavalry in the plain, but it ended merely in a skirmish. He made other demonstrations and movements in the following days for the purpose of relieving the forts, but was baffled by the watchfulness of the British general, until on the 27th the forts within Salamanca were taken or surrendered.

Marmont again retired to the Douro in the beginning of July, and took up a strong position on high ground along the northern bank of the Douro, his centre being at Tordesillas. The British and Portuguese allied army took up a line on the left or southern bank of the river, facing the enemy. A great deal of manœuvring, marching, and counter-marching, and changing of front, followed on the part of Marmont, during which the French marshal was reinforced by Bonet's division from Asturias, which had effected a difficult march over the mountains, having been harassed and pressed by the Spaniards from Galicia under Mahy and Porlier. On the 16th of July Marmont threw two of his divisions across the Douro at Toro, when Lord Wellington moved his army to the left, to concentrate it on the Guareña, an affluent of the Douro from the south. On the night of the 16th the French, recrossing the Douro at Toro, ascended the northern bank of the river with their whole army to Tordesillas, when they again crossed over to the southern bank, and by a forced march assembled at Nava del Rey on the 17th. On the 18th they attempted to cut off the right of the British army, consisting of the 4th and light divisions, but were repulsed by several charges of the British and Hanoverian cavalry, as well as of the British and Portuguese infantry. By his manœuvres however Marmont succeeded in establishing his communication with King Joseph and the army of the centre, which was advancing from Madrid to join him. In the mean time the two armies of Marmont and Wellington were in line on the opposite banks of the Guareña. More manœuvring took place on the part of Marmont, who, on the 20th, crossed the Guareña on the right of the Allies, and advanced towards the Tormes by Babilafuente and Villamusa. Lord Wellington followed closely the enemy's movements during part of that day's march, and the two hostile armies moved in parallel lines within half cannon-shot of each other in the finest order; and as the nature of the ground gave either party a temporary advantage the artillery opened fire, but no actual collision took place, though both armies were ready to form in line of battle. Lord Wellington, in his dispatch to Earl Bathurst dated the following day, July 21, observes as follows:—"The enemy's object hitherto has been to cut off my communication with Salamanca and Ciudad Rodrigo, the want of which he knows would distress us very materially. The wheat-harvest has not yet been reaped in Castile, and even if we had money we could not now procure anything from the country, unless we should follow the example of the French, and lay waste whole districts in order to procure a scanty subsistence of unripe wheat for the troops. It would answer no purpose to attempt to retaliate upon the enemy, even if it were practicable. The French armies in Spain have never had any secure communication beyond the ground which they occupy; and, provided the enemy opposed to them is not too strong for them, they are indifferent in respect to the quarter from which their operations are directed, or on which side they carry them on. The army of Portugal has been surrounded for the last six weeks, and scarcely even a letter reaches its commander; but the system of organised rapine and plunder, and the extraordinary discipline so long established in the French armies, enable it to subsist at the expense of the total ruin of the country in which it has been placed, and I am not certain that Marshal Marmont has not now at his command a greater quantity of provisions and supplies of every description than we have. . . . . I have invariably been of opinion that, unless forced to fight a battle, it is better that one should not be fought by the allied army unless under such favourable circumstances as that there would be reason to hope that the allied army would be able to maintain the field, while that of the enemy should not. Your lordship will have seen by the returns of the two armies that we have no superiority of numbers even over that single army immediately opposed to us; indeed I believe that the French army is of the two the strongest, and it is certainly equipped with a profusion of artillery double ours in number, and of larger calibres. It cannot therefore be attacked in a chosen position without considerable loss on our side. To this circumstance add, that I am quite certain that Marmont's army is to be joined by the King's, which will be 10,000 or 12,000 men, with a large proportion of cavalry, and that troops are still expected from the army of the north, and some are ordered from that of the south; and it will be seen that I ought to consider it almost impossible to remain in Castile after an action, the circumstances of which should not have been so advantageous as to have left the allied army in a situation of comparative strength while that of the enemy should have been much weakened. I have therefore determined to cross the Tormes if the enemy should; to cover Salamanca as long as I can, and above all not to give up our communication with Ciudad Rodrigo; and not to fight an action unless under very advantageous circumstances, or it should become absolutely necessary." ('Dispatches,' ix. pp. 296-98.)

On the 21st both hostile armies crossed the Tormes—the Allies by the bridge of Salamanca, and Marmont's higher up the river by the fords between Huerta and Alba de Tormes. Lord Wellington placed his troops in a position, the left of which rested on the left or southern bank of the river, and the right on one of two steep hills which from their similarity and contiguity are called the Dos Arapiles. On the morning of the 22nd some sharp skirmishing took place, and the French succeeded in gaining possession of the more distant Arapiles, by which they had it in their power to annoy and perhaps turn the right of the British, Marmont's plan being evidently to cut them off from Ciudad Rodrigo. This obliged Lord Wellington to extend his right to a height behind the village of Arapiles, occupying the village itself with the light infantry. After a variety of evolutions and movements on the part of Marmont, which lasted till two o'clock in the afternoon, the French commander, under cover of a very heavy cannonade, "extended his left, and moved forward his troops apparently with an intention to embrace, by the position of his troops and by his fire, our post on that of the Two Arapiles which we possessed, and from thence to attack and break our line, or at all events to render difficult any movement of ours to our right. The extension of his line to his left however, and its advance upon our right, notwithstanding that his troops still occupied very strong ground, and his position was

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well defended by cannon, gave me an opportunity of attacking him, for which I had long been anxious." (Dispatch to Earl Bathurst, July 24.) Lord Wellington's anxiety is explained by the intelligence which he had received that General Clausel had arrived at Pollos, on the Douro, on the 20th, with the cavalry and horse-artillery of the army of the north, to join Marmont, which he was expected to do on the 22nd or 23rd at the latest. This junction would give Marmont such a superiority in cavalry as greatly to embarrass and endanger the movements of the British.

Lord Wellington, suddenly seizing the opportunity for which he had been waiting, disposed his divisions so as to turn the enemy's left and at the same time attack him in front. General Pakenham, at the head of the third division, steadily ascended the ridge occupied by the extreme left of the French, formed line across their flank, and, being supported by some cavalry, he moved on towards the centre of the enemy, driving everything before him. Wherever the French attempted to make a stand they were charged with the bayonet; the cavalry at the same time charged the enemy in front, and the whole left wing of the French made a disorderly retreat towards their right, leaving many killed and wounded behind, and about 3000 prisoners. Meantime the 4th and 5th divisions, after a very severe struggle, succeeded in driving in the centre of the enemy, whose right however remained unbroken, when General Clausel, who having joined the French army that day, succeeded to the command in consequence of Marshal Marmont being wounded, withdrew his troops with great skill, and formed them in a new position nearly at right angles with the original one. His cavalry was numerous, and his artillery formidable. Lord Wellington directed a fresh attack, and the 6th division, ascending to the enemy's position under a sweeping fire of artillery and musketry, gained the level ground, when they charged with the bayonet, and the 4th division coming up at the same time the French abandoned the ground in great confusion, retreating towards Alba de Tormes, followed closely by the British till night stopped the pursuit, which was renewed by the cavalry on the morning of the 23rd. The cavalry came up with the French rear near La Serna, when three French battalions surrendered, being forsaken by their own cavalry. Clausel retired by Peñaranda to Arevalo, whence he took the direction of Valladolid. The loss of the French was very severe; three generals killed, four wounded; one general, six field-officers, 130 officers of inferior rank, and between 6000 and 7000 men taken prisoners, besides two eagles. Their total loss in killed and wounded could not be ascertained. The Allies had 694 killed and 4270 wounded, but the proportion of officers was very great. General Le Marchant was killed and Generals Beresford, Leith, Cole, Cotton, and Spry were wounded.

The ultimate though not immediate results of the victory of Salamanca were great, and a French historian, generally very warm in the cause of Napoleon, does not hesitate to attribute to the military and political consequences of that battle the ultimate loss of Spain by the French. (Thibaudeau, 'Histoire de l'Empire,' ch. 83.) Among the political consequences must be reckoned the obliteration of any tendency that there might have been in the minds of some of the influential men in Spain, and even in the Cortes, to give up the English alliance, and make their peace with King Joseph, on condition of his acknowledging the constitution proclaimed by the Cortes assembled at Cadiz in March of that year. The author just quoted says, "We are assured that a negociation to that effect had been entered into, which the battle of Salamanca broke off for ever."

Lord Wellington, having crossed the Douro, reached Valladolid on the 30th of July, Clausel continuing his retreat towards Burgos. King Joseph, with all the troops he could muster at Madrid, about 20,000, had marched by the Escurial on the 21st of July to join Marmont. On arriving at Arevalo he heard of Marmont's defeat, upon which he marched by his right to Segovia to effect a diversion in favour of Clausel's retreating army. Lord Wellington, recrossing the Douro, marched against him on the 7th of August, leaving a force on the Douro to watch Clausel. King Joseph retreated to Madrid, and the Allies having passed the Guadarama, he abandoned the capital and withdrew to the left bank of the Tagus, between Aranjuez and Toledo. Lord Wellington entered Madrid on the 12th, and was received with great acclamations. In consequence of this movement Soult raised the blockade of Cadiz, destroying the works which the French had constructed with so much labour and expense, and, abandoning western Andalucia, concentrated his forces in Granada. His rear-guard was attacked by an allied Spanish and English force from Cadiz, which drove it from San Lucar, and took Seville by assault. General Hill at the same time advanced from the banks of the Guadiana to the Tagus, connecting his operations with those of the main body of Lord Wellington's army. On his approach King Joseph abandoned Toledo and fell back to Almanza, in Murcia, to keep himself in communication with Soult and Suchet. A great part of southern and central Spain was thus freed from the French, who never retook Seville; and this was another result of the battle of Salamanca.

The situation of Lord Wellington at Madrid was however critical. Clausel's army in the north had been largely reinforced, and Soult, and Suchet, and King Joseph, by forming a junction, might advance from the south, and thus the Allies would be attacked by a combined force nearly treble in number to their own. The Anglo-Sicilian expedition of merely 6000 men, part of whom were foreign auxiliaries, was cooped up in Alicante, and could not effect any powerful diversion. There was no Spanish force of any magnitude upon which Lord Wellington could depend for field operations. The Galician army under Santocildes, which was the most effective Spanish corps, after taking Astorga, had advanced towards Zamora, but was driven back by Clausel. Ballasteros, who commanded a Spanish force in Andalucia, refused to be directed by Lord Wellington, and O'Donnell had been defeated in Valencia by Suchet, and driven into Murcia. At Madrid Lord Wellington was treated with enthusiastic admiration, but no active exertions were made in the common cause. The country was exhausted, the people appeared disheartened, and the British commander-in-chief could not realise at Madrid, upon drafts on the British treasury, a sum of money adequate to his most pressing wants. To remain at Madrid was therefore impracticable; he must either advance to the north against Clausel, or to the south against Soult, and he determined on the first of those movements, for the purpose of striking a blow at Clausel before the French in the south and east could advance to his support. Leaving two divisions at Madrid, he marched with the remainder on the 1st of September for Valladolid, which he entered on the 7th, and, continuing his march towards Burgos, was joined at Palencia by the Spanish army of Galicia, which scarcely mustered 10,000 men, undisciplined and deficient in equipment. On the 19th the allied army entered Burgos, and the French, under General Souham, who had assumed the command in the north, fell back to Briviesca, leaving 2000 men, under General Dubreton, in the Castle of Burgos, strong by its position, which had been fortified with care. The possession of that fort was necessary for the security of the allied army in its present advanced and insecure position, and Lord Wellington directed it to be invested forthwith, though he was ill furnished with siege-artillery. A horn-work on a hill, which commanded several of the works of the castle, was carried by assault. The fort itself was battered, but with little effect, and sapping was then resorted to. On the 29th, a breach being effected in the outer wall by the explosion of a mine, an attempt was made to storm it, but failed. Another breach was effected in like manner on the evening of the 4th of October, and, being stormed with success, the besiegers were established within the exterior line of the works of the castle. The garrison made two sorties, by which they materially injured the works of the Allies, and occasioned them great loss. Want of ammunition greatly retarded the operations of the siege. A breach at last being effected, by mining, in the second line on the 18th, orders were given to storm it. A detachment of the King's German Legion carried the breach, and a detachment of the Guards succeeded in escalading the line; but the enemy brought such a fire upon them from the third line and from the body of the castle, and attacked them with numbers so superior before they could be supported, that they were obliged to retire with considerable loss. But now the French army of the north advanced with evident intention to raise the siege; and at the same time Lord Wellington learnt from General Hill that the armies of the south and centre, which, being united, mustered 70,000 strong, were advancing from Valencia towards the Tagus, and that the Spanish General Ballasteros had not assumed a position in La Mancha, which the Spanish Government, at Lord Wellington's suggestion, had directed him to take in order to intercept the enemy's movements. The British commander was therefore under the necessity of abandoning the siege of Burgos, and of effecting a retrograde movement in order to draw near to General Hill, who at the approach of Soult abandoned Madrid and retired slowly towards Salamanca.

On the 21st of October the siege of Burgos was raised, and Lord Wellington retired in good order to Palencia, and was joined by a brigade from England under Lord Dalhousie, which had landed at Coruña. The French, under Souham, repeatedly attacked the rear-guard of the Allies until they reached the Douro at Tudela, when Souham halted, waiting to be joined by Soult from the south. Lord Wellington continued his retreat to the Tormes, being joined on the 3rd of November by General Hill. On the 8th of November the Allies took up their old position on the heights of San Cristoval, in front of Salamanca. On the 10th, Souham and Soult joined their forces, which amounted to 75,000 infantry and 12,000 cavalry, while Lord Wellington's army did not exceed 48,000 infantry and 5000 cavalry. On the 14th the French crossed the Tormes in force near Lucinas. Lord Wellington took position at the Arapiles, being the ground of his former victory; but as the enemy, through his superiority of numbers, and especially of cavalry, was in motion to intercept his communications with Ciudad Rodrigo, he withdrew to the Agueda, and on the 18th his head-quarters were at Ciudad Rodrigo. Soult did not follow him close: in fact, the French made no serious movement beyond the Tormes, and soon afterwards they even withdrew a great part of their army from the banks of that river, to place them in better cantonments in Castile. The main army of the British and Portuguese were distributed in their old quarters within the frontiers of Portugal, their left resting at Lamego on the Douro, whilst General Hill's corps moved into Spanish Estremadura, into cantonments, near Coria, and towards the Tagus, placing strong posts at the passes of Baños and Bejar. The campaign of 1812 was now terminated.

During the retreat from Burgos the allied troops suffered much fatigue and privation; the weather was very inclement, the roads were deep and miry, and the rivers were greatly swelled, and some of them

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were breast-high at the fords. Owing to the irremediable difficulty of obtaining provisions in Spain, a great part of the army had neither bread nor biscuit, and the men had only a ration of lean tough beef, which they could not cook, but heated upon such smoky fires as they could make, and so ate it half raw. Many irregularities were committed by the soldiers, which Lord Wellington severely reprobated in a circular letter which he addressed to all commanding officers of divisions and brigades, dated Frenada, 28th of November 1812. ('Dispatches,' ix., p. 582.)

When the news reached England of the victory of Salamanca, Lord Wellington was advanced in the peerage by the title of Marquis of Wellington, Aug. 18, 1812. On the 3rd of December he received the thanks of parliament, and on the 7th of the same month the sum of 100,000*l.* was voted to him as a reward for his services, and to enable him to support with dignity the rank to which he had been elevated.

Campaign of 1813.—Napoleon, having lost the best part of his army in his Russian expedition of 1812, not only could not reinforce his marshals in Spain, but thought it advisable to recall Marshal Soult, at the beginning of 1813, in order to intrust him with a command in the approaching campaign against the Russians and Prussians in Germany. Soult however only took about 20,000 men with him from the Peninsula. The French had still about 70,000 to oppose to Lord Wellington, independent of the force under Suchet in eastern Spain. The army still called 'the Army of Portugal,' under General Reille, had its head-quarters at Valladolid; that of the centre, under Drouet, was distributed round Madrid; and the head-quarters of the army of the south, formerly Soult's, were at Toledo. All these forces were under King Joseph, who was assisted by Marshal Jourdan. Clausel and Foy commanded separate divisions in Aragon and Biscay. Andalucia and Estremadura were free from the French, as well as Galicia and Asturias in the north.

Lord Wellington had been at last appointed by the regency of Spain, with the approbation of the Cortes, to the rank of commander-in-chief of the Spanish armies, and measures were taken to render the Spanish troops more effective than they had hitherto been. But the army upon which he could immediately rely for field operations consisted of about 65,000 infantry, British and Portuguese, and about 6000 cavalry. With this force he opened the campaign of 1813.

About the middle of May Lord Wellington broke up from his Portuguese cantonments, and put his army in motion for Spain in three bodies, the left under Sir Thomas Graham, the right under General Hill, and the centre under his own immediate command. He directed General Graham to pass by Lamego to the north of the Douro, and march through Tras-os-Montes to Bragança and Zamora, and thence to Valladolid, thus securing the position which the French had taken and had been at great pains to strengthen, along the northern bank of the Douro. The French were taken by surprise, not expecting this movement through Tras-os-Montes. Graham reached the Esla, an affluent of the Douro from the north, without meeting an enemy. On the 1st of June, having crossed the Esla, he encamped near Zamora, the French retreating before him, and, being joined by Lord Wellington from Salamanca, they moved on towards Valladolid. General Hill having crossed the Douro at Toro on the 3rd of June, joined the rest of the allied army, which was likewise joined by the Spanish army of Galicia, and afterwards by another Spanish corps from the south under O'Donnell. The French at Madrid and Toledo, disconcerted by this rapid march of the Allies, and fearing to be cut off from their countrymen in the north, hastily quitted the capital with King Joseph, his court, and retainers, and crossed the Douro at Puente, when the united French army retired to Burgos. On the 12th of June, the Allies continuing their advance, the French abandoned Burgos, destroying the defences of the castle, and retreated by Briviesca to the Ebro, which was the line they intended to defend. They threw a garrison into the fortress of Pancorvo in advance of the river. Lord Wellington, to avoid a useless sacrifice of men in forcing the passage of the Ebro in front of the enemy, moved his left by the road to Santander, through a rugged country, and directed it to pass the Ebro near its source by Rocamunde and San Martino, and then to follow the left or northern bank of the river towards Osma. The French position on the Ebro was thus turned, and the French fell back upon Vitoria, after an engagement at Osma, in which they were defeated. The whole allied army, having passed the Ebro on the 15th of June, followed the enemy, and on the 20th was concentrated near Vitoria, where the French had taken a strong position in front of the town, covering the three roads from Madrid, Bilbao, and Logroño, which united at Vitoria.

The two hostile armies were nearly equal in number, amounting to from 70,000 to 75,000 men each. On the morning of the 21st Lord Wellington moved his army for the attack in three great divisions. The left, under General Graham, was directed by a circuitous movement to turn the enemy's right across the Bilbao road, and cut off his retreat to France by the Bayonne road; the right, under General Hill, was to commence the action by crossing the river Zadorra where the road from Madrid to Vitoria intersects the river, and to attack the enemy's left on the high ridge behind the village of Subijana de Alava; and the centre, consisting of the 3rd, 4th, 7th, and light divisions, in two columns, was to attack the French centre. General Hill succeeded, after a severe contest, in carring the heights of Subijana de Alava, when King Joseph ordered his left to fall back for the defence of Vitoria. In the mean time General Cole, with the 4th and light divisions, crossed the Ebro by the bridges of Nanclaras and Tras Puentes, and soon afterwards the 3rd and 7th divisions crossed the river higher up, and marched against the centre of the French, who received the advancing columns with a destructive fire. General Picton's division, the 3rd, coming in contact with a strong body of the enemy, drove it back, and took its guns. The other divisions coming up, the French abandoned their position, and began their retreat in good order towards Vitoria. But while this was passing in front, General Graham, moving along the road from Bilbao, had attacked the French right, which was posted on the heights beyond the Zadorra, above the village of Abechuco, and had dislodged it from thence, and then, ascending the right bank of the Zadorra towards the road to Bayonne, he carried the village of Gamarra Mayor: at the same time the Spanish division of Longa carried the village of Gamarra Menor, which is on the right bank of the river opposite the road to Bayonne, which runs along the left bank, the heights of which were occupied by two divisions of French infantry in reserve. Towards the evening however the main body of the French army having been driven through the town of Vitoria, the divisions on their right withdrew hastily from their position; and then General Graham, crossing the Zadorra, took possession of the Bayonne road, by which the French were retreating, and this movement threw their army into irretrievable confusion. Their columns were obliged to alter their line of retreat, and take the road to Pamplona, abandoning all their baggage, artillery, ammunition, military chests, and the court equipage of King Joseph, and were followed after dark by the Allies. It was the most complete defeat that the French ever experienced in Spain. On this occasion the Spanish divisions under Generals Morillo and Longa, who were in the field with the British and Portuguese army, behaved remarkably well, and were honourably mentioned in Lord Wellington's dispatch after the battle. The total loss of the Allies was 740 killed and 4174 wounded. The loss of the French was stated by themselves at 6000. About 1000 prisoners fell into the hands of the Allies. But the French lost also 151 guns, 415 caissons, more than 100 waggons, an immense quantity of ammunition, and all the baggage of the army, and the baton of Marshal Jourdan. They carried away only one gun to Pamplona. King Joseph's carriage was seized, and he had hardly time to escape on horseback. Many carriages belonging to his court, with ladies, were also taken.

The French, leaving a strong garrison at Pamplona, continued their retreat to France. General Foy, who was not present at the battle, being near Bilbao, likewise fell back upon Bayonne, and was pursued by General Graham. A French garrison remained at San Sebastian. General Clausel, who was coming up from Logroño with about 15,000 men, hearing of the result of the battle, turned hastily back to Zaragoza, and thence, by Jaca and the central Pyrenees, into France, having lost his artillery. Suchet alone remained with his army in Cataluña and Valencia, having his hands fully employed in that quarter.

Lord Wellington, having established the blockade of Pamplona, and directed General Graham to invest San Sebastian, advanced with the main body of his army to the Pyrenees, to occupy the passes from Roncesvalles to Irun, at the mouth of the Bidasoa.

When the news of the battle of Vitoria reached England, there were great public rejoicings; and Lord Wellington was appointed a Field Marshal of England. "You have sent me," thus wrote to him the Prince Regent of England, "among the trophies of your unrivalled fame, the staff of a French Marshal, and I send you in return that of England." The Spanish Cortes, by a decree, created him Duke of Vitoria, and granted him in perpetuity the estate of Soto de Roma, in the kingdom of Granada.

When Napoleon, in his camp in Saxony, heard of the disaster of Vitoria, he was sorely vexed, and he immediately sent Marshal Soult to the Army of Spain, with the rank of 'Lieutenant of the Emperor.' Soult arrived on the Spanish frontier on the 13th of July, and set about restoring order and confidence in his army, which consisted of nine divisions of infantry (nearly 80,000 men), and three divisions of cavalry. He told them, in a proclamation dated July, that the disasters of the preceding campaign were owing to pusillanimous councils and unskilful dispositions of their late commanders. "Let us not, however," added he, "defraud the enemy of the praise which is due to him. The dispositions and arrangements of their general have been prompt, skilful, and consecutive, and the valour and steadiness of his troops have been praiseworthy." He concluded by saying that his instructions from the emperor were "to drive the enemy from those lofty heights which enable him proudly to survey our fertile valleys, and drive them across the Ebro. It is on the Spanish soil that your tents must next be pitched, and your resources drawn. . . . . Let the account of our success be dated from Vitoria, and the birth of his Imperial Majesty be celebrated in that city."

Marshal Soult's first object was to relieve Pamplona. With this view he collected the main body of his army at St. Jean Pied de Port, and on the 25th of July attacked, with between 30,000 and 40,000 men, the British right at Roncesvalles. General Cole moved to the support of that post, but the French having turned the British position, General Cole considered it necessary to withdraw in the night, and

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march to Zubiri. In the meantime two French divisions attacked General Hill's position in the Puerto de Maya, at the head of the valley of Baztan. At first they gained ground, but were again driven back, when the retrograde movement of General Cole, on his right, induced General Hill to withdraw likewise to Irurita. Lord Wellington, who had his head-quarters at Lesaca, on the left of the army, heard of these movements late in the night, and concentrated his army to the right. On the 27th the French made a partial attack on the 4th division, near Soranren, but were repulsed. On the 28th Soult directed a grand attack, first on the left, by the valley of the Lanz, and then on the centre of the British position. The 4th division (General Cole's) sustained nearly the whole brunt of the attack, and repulsed the enemy with the bayonet. In one instance the French succeeded in overpowering a Portuguese battalion on the right of General Ross's brigade, at the chapel of Soranren, which obliged General Ross to withdraw, and the enemy established himself for a moment on the line of the Allies; but Lord Wellington directed the 27th and 48th regiments to charge, and the French were driven down the hill with great loss. On the 29th both armies remained inactive. Soult changed his plan, and on the 30th endeavoured to turn the British left by an attack on General Hill. He collected a large body on his right for this purpose, and by manœuvring on the left flank of Hill's corps, obliged him to withdraw from the height which he occupied behind Lizasso to another range about a mile in the rear, where, however, General Hill maintained himself against every effort that was made to dislodge him. At the same time Lord Wellington attacked the French corps in his front, in a strong position, between the valley of the Lanz and that of Arga, and obliged them to retire. On the morning of the 31st the French were in full retreat into France, by the various passes of the Pyrenees, followed by the Allies, who took many prisoners and much baggage. These various combats are designated by the name of the 'Battles of the Pyrenees.' On the 1st of August Lord Wellington took possession of the passes in the mountains.

During the month of August General Graham was pressing the siege of San Sebastian. On the 31st of August the assault was made, and the town was carried, but with great loss, and after a most determined resistance. The French garrison retired to the castle. Many excesses were committed by the British and Portuguese soldiers after they had entered the town. Most of the houses were plundered, and it was not till the 2nd of September that order was restored by severe measures. The castle of San Sebastian capitulated after a few days. The siege and capture of the place cost the Allies nearly 4000 men, killed and wounded. Three British general officers were wounded, and Sir Richard Fletcher, the commanding officer of engineers, was killed.

In the month of October Lord Wellington moved his left across the Bidasoa upon French ground, and took possession of the hills called La Rhune. The French made only a slight resistance, as Marshal Soult had already fixed upon the line of the river Nivelle in his rear for a position. On the 31st of October the French garrison of Pamplona, 4000 strong, having lost all hopes of relief, surrendered themselves prisoners of war. Early in November Lord Wellington made his preparations for marching his whole army into France, where they would find good cantonments for the winter. Before however taking this serious step he issued an order of the day to all his troops of the various nations that composed his army, in which he told "the officers and soldiers to remember that their nations were at war with France solely because the ruler of the French nation would not allow them to be at peace, and wanted to force them to submit to his yoke; and not to forget at the same time that the worst of the evils suffered by the enemy in his profligate invasion of Spain and Portugal had been occasioned by the irregularities of his soldiers and their cruelties towards the unfortunate and peaceful inhabitants of the country. To avenge this conduct on the peaceful inhabitants of France would be unmanly and unworthy of the allied nations." But Lord Wellington was not satisfied with mere proclamations and general orders; he enforced them strictly; and whenever he found any part of his troops attempting to plunder, he not only punished by military law those who were caught in the fact, but he placed the whole regiment or brigade under arms to prevent further offence. His greatest trouble was with the Spanish troops, who being badly supplied with provisions by their own government, and having the fresh recollection of the treatment which their countrymen in Spain had met with at the hands of the French, could only be restrained by the strongest measures from retaliating upon the French peasants. He was at last obliged to diminish his army by moving back most of the Spanish troops within the Spanish frontiers.

On the 10th of November the allied army left their cold and cheerless position in the high valleys of the Pyrenees, and descended into the plains on the French side. Soult had a strong position on the Nivelle from St. Jean de Luz to Ainhoe, about 12 miles in length. General Hill, with the British right, advanced from the valley of Baztan, and, attacking the French on the heights of Ainhoe, drove them towards Cambo on the Nive, while the centre of the Allies, consisting of English and Spanish troops under Marshal Beresford and General Alten, carried the works behind Sarre, and drove the French beyond the Nivelle, which the Allies crossed at St. Pé, in the rear of the enemy. Upon this the French hastily abandoned their ground and works on the left of the Nivelle, and in the night withdrew to their entrenched camp in front of Bayonne. Lord Wellington's head-quarters were established at St. Jean de Luz on the right bank of the Nivelle. The Allies went into cantonments between the sea and the river Nive, where their extreme right rested on Cambo. The enemy guarded the right bank of the Nive from Bayonne to St. Jean Pied de Port.

Lord Wellington, being straitened for room and supplies for his large army, determined to cross the Nive and occupy the country between that and the Adour. On the 9th of December General Hill forded the Nive above Cambo, while the 6th division crossed at Ustaritz, and the French were dislodged from their position at Ville Franque. In the night all their posts were withdrawn to Bayonne, and on the 10th the British right rested on the Adour. On that day Soult, resuming the offensive, issued out of Bayonne, and attacked the British left under Sir John Hope, which covered St. Jean de Luz, where the Allies had considerable depôts of stores. The French came on with great spirit and twice succeeded in driving in the fifth division of the Allies, and twice were repulsed again, the first time by the 9th British and a Portuguese battalion, and the second time by the brigade of Guards. At last night put an end to the fight. Next morning, December 11, Soult, having withdrawn in the night most of his force from the position in front of the British left, prepared to attack the light division with overwhelming numbers. General Hope, suspecting this, had moved part of his troops to their right to support the light division. This occasioned another change in Soult's movements, who again directed several columns against the left at Barouilles. The troops were occupied in receiving their rations, and had barely time to run to their arms; but they withstood the attack, and at the close of the day both armies remained in their respective positions. Marshal Soult now giving up any further attempt on the left of the Allies, and imagining that his repeated attacks on that side must have induced Lord Wellington to weaken his right, changed his plan, and during the night of the 12th moved with his main force to his left to attack the British right. Lord Wellington however had foreseen this, and had given orders to the 4th and 6th divisions to support the right, and the 3rd division was held in readiness for the same object. General Hill had under his immediate command above 13,000 men, and his position extended across from the Adour beyond Vieux Monguerre to Ville Franque and the Nive. Soult directed from Bayonne on the 13th a force of 30,000 men against his position. His columns of the centre gained some ground, but were fiercely repulsed. An attack on Hill's right was likewise successful at first, but was ultimately defeated. Soult at last drew back his troops towards his entrenched camp near Bayonne. General Hill had withstood all the efforts of the enemy without having any occasion for the assistance of the divisions which Lord Wellington had moved towards him. Lord Wellington was well pleased, and said, "Hill, the day is all your own."

Nothing of importance occurred during the few remaining days of the year 1813. Both armies remained in winter-quarters. On the 1st of January in this year (1813) Lord Wellington had been gazetted as Colonel of the Royal Regiment of Horse Guards, in place of the Duke of Northumberland, who had resigned; and on the 4th of March he had been elected a Knight of the Garter.

Campaign of 1814.—The mighty contest which had been carried on for ten years between France and the rest of Europe was drawing fast to a close. The battle of Leipzig (October 1813) had given the death-blow to the ambition of Napoleon. He had lost another fine army which he had got together with great pains after the disasters of the Russian campaign of the previous year. The scanty remains of his host were driven out of Germany across the Rhine; that river which, according to his early declarations, constituted the natural frontier of France, but which he had not had self-command enough to respect. He was now reduced to the necessity of depending upon the resources of France alone. Lord Wellington had long foretold that, when that should come to be the case, the feelings of the French population would turn against him. Napoleon had hitherto supported his enormous armies chiefly at the expense of foreign states.

On his return to Paris, in November 1813, Napoleon decreed by a senatus consultum a new levy of 300,000 conscripts. In December he ordered the assembling of 180,000 national guards to garrison the towns and fortresses. He talked however of peace, but he hesitated, and lost time in agreeing to the preliminary basis of a treaty such as was offered to him by the Allied Powers at Châtillon. He left his own envoy there without instructions or powers. He wished in short to try once more the chances of war. On the 25th of January 1814 he left Paris for Châlons to attack the Prussians and Russians.

Lord Wellington now made his preparations to drive the army of Soult from the country on the left of the Adour. About the middle of February, by a succession of movements and partial engagements, he drove the French first across the Bidasoa, and afterwards across the Gave d'Oléron, an affluent of the Adour. On the 27th of February he met Soult's army concentrated at Orthez on the Gave de Pau, attacked and beat it, and pursued it to the Adour, the French retiring eastward towards Auch. On the 1st of March Lord Wellington's head-quarters were at St. Sever, north of the Adour. The loss of the Allies at the battle of Orthez was 277 killed, and about 2000 wounded or missing. The loss of the French army was considerable during

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the battle, and still more during the retreat, owing to desertion having spread to a great extent, especially among the conscripts, who threw away their arms in vast numbers.

The battle of Orthez had important results. The garrison of Bayonne was now left to its fate, and the road to Bordeaux lay open to the allies. Lord Wellington gave orders to General Hope for the siege of Bayonne, and detached Marshal Beresford with two divisions to occupy Bordeaux. On the arrival of the allies at the latter city, the mayor and most of the inhabitants, of their own accord, proclaimed Louis XVIII.

Lord Wellington's business was purely military. In the Spanish peninsula it was to drive the invader out of the country, and leave the people to settle their own affairs. In France, from a similar principle, he was extremely anxious not to countenance a civil war. The Duke of Angoulême having landed in the south of France to excite a movement in favour of the Bourbons, Lord Wellington advised him politely to keep incognito, and to wait for some more important demonstration in his favour. When Beresford marched upon Bordeaux he directed him most particularly not to originate or encourage any rising of the Bourbon party. "If they should ask you for your consent to proclaim Louis XVIII., to hoist the white standard, &c., you will state that the British nation and their allies wish well to Louis XVIII.; and as long as the public peace is preserved where our troops are stationed, we shall not interfere to prevent that party from doing what may be deemed most for its interest: nay, further, that I am prepared to assist any party that may show itself inclined to aid us in getting the better of Bonaparte. That the object of the Allies however in the war, and above all in entering France, is, as is stated in my proclamation, Peace; and that it is well known that the Allies are now engaged in negociating a treaty of peace with Bonaparte. That however I might be inclined to aid and support any set of people against Bonaparte while at war, I could give them no further aid when peace should be concluded; and I beg the inhabitants will weigh this matter well before they raise a standard against the government of Bonaparte and involve themselves in hostilities. If however, notwithstanding this warning, the town should think proper to hoist the white standard, and should proclaim Louis XVIII., or adopt any other measure of that description, you will not oppose them; and you will arrange with the authorities the means of drawing, without loss of time, for all the arms, ammunition, &c., which are at Dax, which you will deliver to them. If the municipality should state that they will not proclaim Louis XVIII. without your orders, you will decline to give such orders, for the reasons above stated." ('Dispatches,' xi. p. 558 and 594.)

On the 18th of March Lord Wellington moved his army to Vic Bigorre, and Soult retired to Tarbes, which he abandoned on the 20th, and continued his retreat to Toulouse, where he arrived on the 24th. On the 27th the Allies arrived on the left of the Garonne, in front of Toulouse. The object of Soult was to facilitate a junction with Suchet, who was withdrawing his troops from Cataluña, in consequence of Ferdinand having been sent back to Spain, and acknowledged as King of Spain by Napoleon, who had resorted to this new political stratagem in order to create discord among the allies. Knowing the character of Ferdinand, he had written to him on the 12th of November 1813, saying, "That the circumstances of the times made him wish to conclude at once the affairs of Spain, where England was fomenting anarchy and Jacobinism, and was depressing the nobility, in order to establish a republic. He (Napoleon) was much grieved to see the destruction of a nation bordering upon his empire, and whose maritime interests were closely connected with his own. He wished therefore to remove all pretence for the influence of England to interfere in the affairs of Spain, and to re-establish the relations of friendship and good neighbourhood between the two nations." (Thibaudeau, 'Histoire de l'Empire,' ch. 94.) A treaty was concluded at Valençay, where Ferdinand had been detained a prisoner for five years, in which Napoleon acknowledged him as King of Spain and of the Indies, and promised to withdraw the French troops from Spain, whilst Ferdinand engaged to cause the English to evacuate the Peninsula.

At last, in the month of March, Napoleon, being hard pressed for troops for the defence of France, and wishing to avail himself of the army of Suchet, which was uselessly cooped up in Cataluña, allowed Ferdinand to return to Spain. Meantime Suchet, who had already detached early in March 10,000 men to join Soult, made an offer to the Spanish Regency to withdraw all his garrisons from Cataluña, which were blockaded by Spanish troops, on condition of their being allowed to return to France with their arms. The Regency referred the proposal to Lord Wellington for his opinion, and he recommended them not to allow any capitulation with any French troops, except on the condition of their being prisoners of war. Suchet's garrisons amounted to about 18,000 men, mostly veteran soldiers, who, if they had been able to join Soult on the Garonne, would have made him too strong for Wellington, part of whose army was stationed before Bayonne and at Bordeaux. Suchet, with his disposable force of about 14,000 men, evacuated Cataluña and re-entered France. In the beginning of April he placed his head-quarters at Narbonne, but did not join Soult.

On the 10th of April, Lord Wellington, having crossed the Garonne the day before, attacked Marshal Soult in his entrenched camp on a range of heights between the river Ers and the canal of Languedoc, on the eastern side of the city of Toulouse. Marshal Beresford, with the 4th and 6th divisions, attacked and carried the heights on the French right, and the redoubt which covered and protected that flank; the French however were still in possession of four redoubts and of the entrenchments and fortified houses, from which they could not be dislodged without artillery. At the same time the Spanish division of General Freyre had attacked the French left with great spirit, but were at first repulsed; one regiment however, the Tiradores de Cantabria, maintained its position under the enemy's entrenchments. The British light division moving up, the whole rallied, and again advanced to the attack. Marshal Beresford, having brought up his artillery, which had been detained by the badness of the roads, continued his movement along the ridge on the right of the French, and General Pack's brigade of the 6th division carried the two principal redoubts and fortified houses in the centre of the French position. Soult made a powerful attack on the 6th division, which received it with the bayonet, when the French general Taupin was killed. At last the French were driven entirely from the heights, and withdrew across the canal of Languedoc into the town of Toulouse, which Soult prepared to defend. The loss of the allies at the battle of Toulouse was about 600 killed and 4000 wounded. The French acknowledged the loss of 3200 men.

On the night of the 11th Marshal Soult evacuated Toulouse by the only road which was still open to him, and retired by Castelnaudary to Carcassonne. On the 12th Lord Wellington entered Toulouse, to the great joy of the inhabitants, who were relieved from the fearful apprehensions of a siege. The white flag was flying, everybody had put on white cockades, and the people had pulled down Napoleon's statue and the eagles and other emblems of the imperial government. The municipality of Toulouse presented an address to Lord Wellington, requesting him to receive the keys of their city, in the name of Louis XVIII. Lord Wellington told them what he had told the people of Bordeaux, that he believed that negociations for a peace were still being carried on with the existing government of France, and that they must judge for themselves whether they meant to declare in favour of the Bourbons, in which case it would be his duty to treat them as allies as long as the war lasted; but if peace should be made with Napoleon, he could not give them any assistance or protection afterwards. ('Dispatches,' xi., p. 630). In the afternoon however of the same day the English Colonel Cooke and the French Colonel St. Simon arrived from Paris, with news of Napoleon's first abdication, and of the establishment of a provisional government in the name of Louis XVIII. From Lord Wellington's head-quarters the two officers proceeded to those of Marshal Soult, who did not think himself justified in submitting to the provisional government, having received no information from Napoleon concerning what had happened, but he proposed an armistice to Lord Wellington. The British commander wrote to him a very polite letter, excusing himself from accepting the armistice, unless the marshal acknowledged the Provisional Government of France. The object of Lord Wellington was to prevent Marshals Soult and Suchet's armies becoming the nucleus of a civil war in France in favour of Napoleon's pretensions for his son. At the same time he made preparations to pursue Soult, if required. At last on the 18th of April, Soult, having received from Berthier an order to stop all hostilities, concluded a convention with Lord Wellington for the purpose. A line of demarcation was drawn between the two armies. The head-quarters of Lord Wellington remained at Toulouse. Marshal Suchet concluded a like convention with Lord Wellington on the 19th, by which the final evacuation of Cataluña by the French garrisons was provided for.

Before the news of the events of Paris reached Bayonne, the French made a sortie out of the entrenched camp in front of it, on the 14th of April, and attacked the lines of the Allies, who lost about 800 men in this affair, including General Hay, who was killed, and the general in command, Sir John Hope, who was wounded and taken prisoner. General Stopford, of the Guards, was also wounded.

On the 30th of April Lord Wellington set off for Paris, whither he was sent for by Lord Castlereagh. He left General Hill in charge of the army. On the 13th of May he returned to Toulouse, and soon afterwards set off for Madrid, where the army had already taken different sides; O'Donnell and Elio for the king, and Freyre and the Prince of Anglona for the constitution. Having in some degree quieted the contending parties, and got the affairs of the kingdom into a condition for being amicably settled, Lord Wellington returned to France, and on the 11th of June was again with his army at Bordeaux, giving orders for the evacuation of France by the allied troops. On the 14th of June he issued his farewell general orders to the army. ('Dispatches,' xii., p. 62.)

In May 1814 he had been created Marquis of Douro and Duke of Wellington, and the Prince Regent had sent to the House of Commons a message recommending them to grant the Duke such an annuity as would support the high dignity of the title which had been conferred upon him. On the 12th of May an annuity of 10,000*l.* was granted to him, to be at any time commuted for the sum of 300,000*l.*, which was ultimately increased to 400,000*l.* On the 23rd of June the Duke of Wellington arrived in London, and on the 28th received in his

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place in the House of Peers the thanks of that House, and on the 1st of July he received likewise the thanks of the House of Commons, through the Speaker.

Peace of 1814.—After the establishment of peace by the treaty of Paris, May 30, 1814, the Duke of Wellington was sent in July as ambassador to the court of France. The Congress of Vienna assembled Nov. 1, 1814, and Lord Castlereagh having returned to England at the beginning of 1815, in order to resume his place in parliament, the Duke of Wellington was appointed to succeed him as the representative of Great Britain. In the month of January 1815 the Duke of Wellington repaired to Vienna to attend the general Congress of the European Powers. In the beginning of March, Napoleon, having escaped from Elba, landed at Cannes, on the French coast, and thence marched to Paris, without meeting any obstacle, Louis XVIII. having withdrawn to Ghent. On the 13th of March the ministers of the eight Powers assembled at Vienna, including the ministers of the King of France, signed a paper, by which they declared Bonaparte an outlaw, a violator of treaties, and a disturber of the peace of the world, and delivering him over to public justice. ('Dispatches,' xii., 269, 352.) At the same time they declared that they would maintain inviolate the treaty of Paris. On the 11th of April the Duke of Wellington was appointed to the command of the army to be assembled in the Netherlands.

Campaign of Waterloo, 1815.—In the middle of April the Duke of Wellington repaired to Brussels to prepare for the impending military contest. An English army was assembled in Flanders, including the Hanoverian Legion, and was joined by the troops of the King of the Netherlands, of the Duke of Brunswick, and of the Prince of Nassau. In all he had about 76,000 men under him, of whom 43,000 were British, or Hanoverians in British pay. Of these, deducting sick, detached, &c., there remained present in the field about 37,000 British and Hanoverians. The head-quarters were fixed at Brussels. Marshal Blücher, with the Prussian army, estimated at about 80,000 men, was on the left of the British; his head-quarters were at Namur.

During the month of May, Napoleon by great exertions collected an army of about 120,000 men, chiefly composed of veterans, on the frontiers of Flanders; and on the 11th of June he left Paris to take the command. On the 15th the French crossed the Sambre, and marched to Charleroi, the Prussian corps of General Ziethen retiring to Fleurus. Marshal Blücher concentrated his army upon Sombref, holding the villages of St. Amand and Ligny in front of his position. The Duke of Wellington marched his army upon Quatre Bras, on the road from Charleroi to Brussels. Napoleon attacked Blücher on the 16th, with superior numbers, carried the village of Ligny, and penetrated to the centre of the Prussian position; but the Prussians fought with great gallantry until night, when Blücher withdrew his army in good order to Wavre. In the mean time the Duke of Wellington, with part of his army, was attacked at Quatre Bras by the 1st and 2nd corps of the French army, commanded by Ney, and a corps of cavalry under Kellermann, which however made no impression upon the British position.

On the 17th the Duke of Wellington made a retrograde movement upon Waterloo, corresponding to that of Marshal Blücher. He took up a position in front of the village of Waterloo, across the high roads from Charleroi and Nivelles—his right thrown back to a ravine near Merke Braine, and his left extended to a height above the hamlet of Ter la Haye; and he occupied the house and gardens of Hougoumont, near the Nivelles road, in front of his right centre, and the farm of La Haye Sainte in front of his left centre. The French collected their army, with the exception of the 3rd corps, which had been sent to observe the Prussians, on a range of heights in front of the British position.

About ten o'clock on the morning on the 18th of June the French began a furious attack on the post of Hougoumont, which was occupied by a detachment of the Guards, who maintained their ground against all the efforts of the enemy throughout the day. There was no manœuvring on the part of Napoleon on that day. He made repeated attacks on the British position with heavy columns of infantry, supported by a numerous cavalry, and by a deadly fire from his numerous artillery. His attacks were repulsed with great loss on both sides. In one of these attacks the French carried the post of La Haye Sainte, which was occupied by a detachment of Hanoverians, who, having expended all their ammunition, were cut to pieces. Napoleon then ordered his cavalry to attack the British infantry, which formed in squares to receive them, but all the efforts of the French cavalry could make no impression on the British infantry, by whose steady fire they were brought down in great numbers. The French cavalry was nearly destroyed in these attacks, as well as by a charge from Lord E. Somerset's brigade of heavy cavalry, consisting of the Life Guards, the Royal Horse Guards, and the 1st Dragoon Guards, in which the French cuirassiers were completely cut up. At last, about 7 o'clock in the evening, when General Bulow's Prussian corps began to be engaged upon the French right, Napoleon moved forwards his guard, which he had kept in reserve, to make a last desperate effort on the British left centre near La Haye Sainte, of which the French had already possession. The French guard marched resolutely on in column, with supported arms, under a destructive fire from the British position. They halted at the distance of about fifty yards from the British line, and attempted to deploy, but they became mixed together, whilst uninterrupted discharges of musketry from the British infantry made fearful havoc in their dense mass. They were broken, and gave way down the slope of the hill in irretrievable confusion. On this the Duke of Wellington moved forward his whole line, which he led in person, sweeping away all before him. The French were forced from their position on the heights, and fled in confused masses, leaving all their artillery and baggage on the field of battle. Marshal Blücher now came up with two Prussian corps, and took charge of the pursuit, whilst the British troops rested on the field which they had won at such a fearful cost. The British and German Legion had on that day 2432 killed, 9528 wounded, and 1875 missing; many of the last however joined afterwards. In the preceding battle of Quatre Bras, on the 16th, they had 350 killed, and 2380 wounded, making altogether nearly 15,000 killed and wounded, in an army of about 37,000 British and Hanoverians, of whom however about 5000 were not present on the field of Waterloo, being posted near Braine le Comte, or stationed at Brussels, Antwerp, Ostend, and other places. (Official Returns, 'Dispatches,' xii. 485-87.) More than 600 officers were either killed or wounded at the battle of Waterloo. The gallant General Picton was killed while leading his division to a charge with bayonets. General Sir William Ponsonby, who commanded a brigade of heavy cavalry, was killed by a party of Polish lancers. Colonel De Lancey, quartermaster-general, was also killed. The Earl of Uxbridge, General Cooke, General Halkett, General Barnes, General Baron Alten, the Prince of Orange, and Lieutenant-Colonel Lord Fitzroy Somerset, were among the wounded. Lieutenant-Colonel the Hon. Sir Alexander Gordon died of his wounds soon after the battle. In the battle of Quatre Bras the Duke of Brunswick Oels was killed, fighting at the head of his corps. Such was the termination of the great continental war, which had lasted for twelve years from the rupture of the peace of Amiens in 1803.

After the last charge by his guard Napoleon rode off, in the dusk of the evening, from the field of Waterloo, and returned to Paris, which he was soon afterwards obliged to leave for Rochefort, being deserted by the nation at large. A provisional government was formed by the legislative chambers. The British and Prussian armies marched upon Paris, meeting with little or no resistance; and on the 3rd of July a convention was agreed upon between Marshal Davout, who commanded the French army at Paris, on one side, and the Duke of Wellington and Marshal Blücher on the other, by which the French army withdrew from the capital, and retired beyond the Loire, and the allied armies occupied Paris. Soon afterwards Louis XVIII. was again restored to the throne of France, and peace was concluded between France and the Allied Powers.

After the return of the Duke of Wellington to England, the House of Commons voted a sum of 200,000*l.*, in addition to the sums previously granted to him; and with this sum the estate and mansion of Strathfieldsaye in Hampshire were purchased, to be held by the Duke of Wellington and his heirs on the condition of presenting a tri-coloured flag to the sovereign at Windsor Castle on the 18th of June every year. The King of the Netherlands conferred on him the title of Prince of Waterloo, and the King of France created him a Marshal of France and Duke of Brunoy.

Peace of 1815.—The battle of Waterloo was succeeded by a peace in Europe which was not materially interrupted until the occurrence of the short but terrible contest with Russia in 1854-5. To prevent any recurrence of those desolating wars which had just terminated, it was resolved by the Allied Powers that Napoleon should be detained in custody in the island of St. Helena, and that France should be controlled by an armed occupation. The Duke of Wellington was by unanimous choice appointed to the command in chief of the allied forces retained in France for this latter purpose; and it was chiefly owing to his mediation and influence with the allied sovereigns that no penalty of confiscation was enforced upon France, and that the armed occupation of the country was so soon terminated. In September 1818, the King of Prussia and the Emperors of Austria and Russia met at Aix-la-Chapelle, in order to hold a political conference, which was attended by the Duke of Wellington and Lord Castlereagh on the part of the British Crown. At this conference an agreement was concluded for the evacuation of France by the allied armies, and for the restoration of that kingdom to its independent dignity among the European governments. The allied armies began to evacuate France on the 1st of November 1818. A week previously the Emperors of Austria and Russia and the King of Prussia created the Duke of Wellington a Field-Marshal of their respective armies. He returned to England early in November.

When the allied armies were withdrawn from France the military life of the Duke of Wellington may be said to have terminated. He shortly afterwards commenced that life of political and administrative activity in which he attained an influence at home and a reputation abroad greater perhaps than that of any other public character of modern times. On the 1st of January, 1819, he was appointed to the office of Master-General of the Ordnance, and took his seat in the Cabinet as a member of the administration of Lord Liverpool. Though he did not at first take a prominent part in political affairs, he had to bear his share of the unpopularity which was the necessary result of the attempt of Lord Liverpool's government to put down disaffection.

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When Mr. Canning, on the death of Lord Londonderry in August 1822, succeeded to the office of Foreign Minister, he selected the Duke of Wellington to proceed to the Congress at Verona as the representative of Great Britain. On the 10th of March 1826, the Duke was appointed High Constable of the Tower of London, and in the same year was sent on a special mission to St. Petersburg, the object of which was to induce the Emperor Nicolas to join Great Britain and the other European Powers as mediators in the quarrel between Turkey and Greece. The mission was successful. On the death of the Duke of York, January 22, 1827, the Duke of Wellington succeeded to the office of Commander-in-Chief of the Forces. On the 17th of February following a stroke of apoplexy terminated the political life of the Earl of Liverpool, and early in April Mr. Canning succeeded him as First Lord of the Treasury. The Earl of Liverpool died on the 4th of December 1828.

On the accession of Mr. Canning to office as premier, April 10, 1827, the Duke of Wellington, who had no friendly feeling to him as a man, nor any liking for the popular principles of policy which he professed, sent in his resignation not only of his seat in the Cabinet, which was attached to his office of Master-General of the Ordnance, but also of his office of Commander-in-Chief of the Forces. The majority of the other members of the cabinet likewise resigned their offices. Mr. Canning died August 8, 1827, and was succeeded by Lord Goderich as premier. The Duke of Wellington then resumed his office of Commander-in-Chief of the Forces, but did not join the new ministry, which was of very short duration. Lord Goderich resigned, after holding the premiership till the end of the year.

On the 8th of January 1828, the king sent for the Duke of Wellington and offered him the premiership, which he accepted, though, only eight months previously, he had said in the House of Lords that he was "sensible of being unqualified for such a situation," and that he "should have been mad to think of it," words of which he was reminded at the time, as well as occasionally afterwards. He recalled Mr. Peel and Mr. Goulburn to the Cabinet, and retained five of those who had been favourable to the policy of Mr. Canning, namely Mr. Huskisson, Lord Dudley, Mr. Grant, Mr. Lamb, and Lord Palmerston. The Duke of Wellington now resigned the office of Commander-in-Chief of the Forces, and appointed Lord Hill as his successor. The parliamentary session of 1828 commenced January 29. On the 26th of February Lord John Russell brought forward in the Commons a motion for the repeal of the Test and Corporation Acts. The government opposed the measure, but the motion was carried in a full House of Commons by a majority of 44. Though the duke did not approve of the policy of this measure, some of his colleagues did; and therefore, to avoid a division in the cabinet and opposition to a declared resolution of the Commons, he yielded, took up the bill, and passed it through the House of Lords, in spite of the desperate resistance of Lord Eldon and the other Tories of his school. The Duke also gave his sanction to a corn-bill introduced by Mr. Huskisson. Later in the session however, when a motion was made to disfranchise the corrupt borough of East Retford, and invest Birmingham with the electoral rights which might thus be vacated, the government opposed the motion, but Mr. Huskisson voted for it. Mr. Huskisson was then Colonial Secretary, and feeling that he had placed himself in an awkward position, he wrote to the Duke to explain, and made some allusion as to his willingness to resign. The Duke, who had no liking for Mr. Huskisson's free-trade principles, immediately wrote to say that he had considered it his duty to lay the letter before the king, that is, to advise the king to accept the resignation. Mr. Huskisson, who had not intended to resign, wrote in explanation, but after several letters had passed between them the Duke continued inflexible. It was related at the time, that when Lord Palmerston and Lord Dudley, as friends of Mr. Huskisson, waited on the Duke, and one of them observed that it was quite a mistake, the Duke replied emphatically, "It was no mistake, could be no mistake, and shall be no mistake." Mr. Huskisson therefore retired, and at the same time Lord Dudley, Lord Palmerston, and Mr. Grant, sent in their resignations, which were accepted. The Duke then called into office the Earl of Aberdeen, Sir Henry Hardinge, Sir George Murray, and Mr. Vesey Fitzgerald. Within a fortnight after the reconstruction of the cabinet, the question of Roman Catholic Emancipation was brought before both Houses. The motion for a committee to inquire into the claims of the Roman Catholics, which had been carried in the Commons, was lost in the Lords, but the Duke's speech on the question was decidedly conciliatory, though he opposed the motion. On the 20th of January 1829, the king conferred on the Duke of Wellington the offices of Governor of Dover Castle and Lord Warden of the Cinque Ports, after which the Duke occasionally resided at Walmer Castle, the official residence of the Lord Warden, which is situated on the coast of Kent, near Dover.

Mr. O'Connell aided by the Catholic Association had produced, by the process of agitation, a degree of discontent in Ireland which threatened an insurrection of the most dangerous character. Under these circumstances, though the Duke of Wellington and Mr. Peel were both opposed to the granting of the claims of the Roman Catholics, they decided at once that it was better to renounce the principle of political and civil disabilities founded on differences of religious belief than to expose the country to the risk of a civil war in Ireland. There was a difficulty however with George IV. After repeated interviews and arguments he refused his sanction to the proposed measure, till the Duke and Mr. Peel tendered their resignations. He then yielded; and on the 5th of February 1829, when parliament assembled, the king's speech contained a recommendation to review the laws which impose civil disabilities on Roman Catholics, and to consider whether their removal could be effected without danger to the establishment in church and state. In the debates on the speech the Duke in the House of Lords and Mr. Peel in the House of Commons announced the forthcoming measure. On the 10th of March the Roman Catholic Relief Bill was read a first time in the House of Commons, and the division on the third reading, March 30, was, 320 for it, and 142 against it; in the House of Lords, the division on the third reading, April 10, was, 213 for it, and 104 against it. The Bill was then passed, and soon afterwards received the royal assent. The opposition of Lord Eldon, Lord Winchelsea, and other Tories, was violent; but the Duke had brought the whole power of government into action, and triumphantly carried the measure. Lord Winchelsea, writing to a gentleman connected with the new institution of King's College, among other observations on the Duke's motives, imputed to him an intention "to introduce Popery into every department of the state." The Duke demanded an apology for the expressions used, which not being given, a duel ensued between them on the 21st of March. Lord Winchelsea, after the Duke had fired and missed, discharged his pistol into the air, and then tendered the required apology, which settled the dispute.

The parliamentary session of 1830 commenced on the 4th of February. On the 23rd of February Lord John Russell moved for leave to bring in a bill to enable Manchester, Leeds, and Birmingham, to return members to parliament, which was negatived by 188 to 140. On the 28th of May a motion made by Mr. O'Connell for leave to bring in a bill for the radical reform of abuses in the state of the representation of the people in the House of Commons was negatived by 319 to 13; and a motion by Lord John Russell, "that it is expedient to extend the basis of the representation of the people," was also negatived by 213 to 117. There was much distress throughout the country among the agricultural and manufacturing classes, and therefore much discontent; but the great body of the people, at that time, appeared to care little about the question of a reform of the House of Commons. A change, however, and that sudden and violent, was about to take place.

George IV. died on the 26th of June 1830, and was succeeded by William IV., whose political opinions were believed to be more liberal than those of the deceased king, and whose disposition was known to be more affable and conciliatory. The British parliament was dissolved by proclamation, July 24, and a new one summoned. Almost immediately afterwards a French revolution took place at Paris. Charles X. was driven from his throne, and abdicated it. Louis-Philippe was chosen as his successor, with the title of King of the French. The excitement of that revolution extended over the British islands as well as over the continent of Europe. In Great Britain and Ireland the people, preparing for the election of new members of parliament, were everywhere seized with an ardent desire for more liberal institutions, and, as a preliminary step, for changes and reforms of the constituencies which elected the members of the House of Commons.

The new parliament assembled on the 26th of October 1830, and the king's speech was delivered by William IV. on the 2nd of November. During the debate which followed, Earl Grey, in the House of Lords, urged the necessity of an immediate reform of the House of Commons, and the Duke of Wellington, in reply, affirmed that "the country already possessed a legislature which answered all the good purposes of legislation, and that the system of representation possessed the full and entire confidence of the country," and declared that he was "not only not prepared to bring forward any measure of reform," but would "resist any such measure as long as he held any station in the government of the country." Public meetings were immediately called throughout the country, which were attended by vast numbers. The Duke had already given offence by his measures against the press, and his declaration against reform now roused the people to a state of excitement little short of fury. On the 15th of November the government were in a minority in the House of Commons, and on the 16th the Wellington ministry ceased to exist, and was succeeded by that of Earl Grey. On the 22nd of April 1831 the king dissolved the parliament, in order to ascertain the sense of the people respecting the proposed alteration in the representation of the House of Commons. The new parliament met on the 14th of June, and the Reform Acts for England, Scotland, and Ireland were passed June 7, July 17, and August 7, 1832. The Duke of Wellington opposed the Reform Bills steadily, and spoke frequently in opposition. Hence he became excessively unpopular, and the bitterness of the feeling—at least of the lower orders—may be inferred from the fact, that when he returned from a visit to the Tower, June 18, 1832, he was hooted and roughly treated by the mob, and would scarcely have reached his residence (Apsley House) in safety, if some gentlemen and soldiers had not placed themselves around his horse, and escorted him. The windows of Apsley House were also broken, and he afterwards protected them by iron casings.

The office of Chancellor of the University of Oxford became vacant

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by the death of Lord Grenville, January 12, 1834, and on the 29th of the same month the Duke of Wellington was unanimously elected to succeed him. The ceremony of installation took place on the 9th of June following, and was attended by a vast concourse of persons.

On the 8th of December 1834 Sir Robert Peel was gazetted as First Lord of the Treasury, and the Duke of Wellington as Secretary of State for Foreign Affairs. This first Peel ministry terminated on the 8th of April 1835. Lord Melbourne, who had succeeded Earl Grey as premier, again resumed that office. William IV. having died on the 20th of June 1837, was succeeded by Queen Victoria, and Lord Melbourne retained the office of premier till August 30, 1841, when he resigned, and Sir Robert Peel again became prime minister. The Duke of Wellington accepted a seat in the Cabinet, but without taking office. After the death of Lord Hill, December 10, 1842, the Duke of Wellington succeeded him as Commander-in-Chief of the Forces, and continued uninterruptedly to perform the duties of that office till the termination of his life. The Duke's last political difficulty occurred in 1846, when the repeal of the Corn-Laws had become a necessity. Sir Robert Peel saw the necessity: he knew that there would be a large majority in the Commons, but success in the Lords depended on the influence of the Duke, who refused to support the measure, and Sir Robert Peel resigned office. The Queen then sent for Lord John Russell, but he was unable to form a ministry, and Sir Robert Peel was recalled. The Duke then saw the necessity of the repeal. He put aside his own opinion, stood by his friend Sir Robert, told the Lords distinctly that they must yield to the Queen and the Commons, and by his influence and his proxies passed the measure through the House of Lords, May 28, 1846, by a majority of 47.

The Duke of Wellington died Sept. 14, 1852, at Walmer Castle, aged 83, seeming as if he had fallen asleep in his chair, after a slight illness in the morning. He was buried in St. Paul's Cathedral, London, under the dome, and beside the remains of Lord Nelson. The funeral was public, and similar to that of Nelson, which took place Jan. 9, 1806; and during the procession to the cathedral, Nov. 9, the deep sympathy of all classes of the people for the loss of the greatest of Britain's military commanders was as strongly manifested as it had been at the funeral of her greatest naval hero. He was succeeded in his title and estates as Duke of Wellington by his eldest son Arthur, Marquis of Douro, who was born in 1807. The Duchess of Wellington died in 1831.

The leading characteristic of the Duke of Wellington's mind seems to have been sound good sense, based on patient examination into details, and a careful study of the whole in order to arrive at a right conclusion. He made allowance for contingencies, passions, interests, estimated things at their real value, and was rarely wrong. His great principle of action seems to have been a sense of duty rather than the stimulus of glory or ambition. His manner was in general singularly calm. He never seemed to be elated by success, nor depressed by discouragements or difficulties. Quickness of decision and energy of execution marked his character during the whole of his life. He was not inflexible however in carrying out his plans as a commander or his views as a statesman; but altered his course when new information or a change of circumstances offered a sufficient reason for a change of determination. He was regular in his attendance in the House of Lords, and spoke frequently. His influence over the members of that House was such as probably has never been possessed by any other individual. As a public speaker, his delivery, without being fluent or rapid, was emphatic and vehement. In private life he was simple and methodical. He was temperate in the use of food and wine, slept on a hair-mattress on a simple camp-bedstead, was an early riser, and was indefatigable in his attention to business. He seldom made use of a carriage, and continued to ride on horseback when from the infirmities of age he could no longer sit erect, and he also used the exercise of walking even to the last, though his steps were slow and faltering.

WELLS, CHARLES WILLIAM, physician, was born at Charlestown in South Carolina, U.S., in May, 1757. His father and mother were natives of Scotland, and emigrated in 1755. He was sent by his father to Dumfries and afterwards to Edinburgh, for the purpose of being educated, and returned to Carolina in 1771. The revolutionary movements shortly after commenced in America, and his father, who espoused the royalist party, was obliged to flee to Great Britain, where he was followed by his son in 1775. He then went to Edinburgh, and commenced the study of medicine, and here formed an intimacy with David Hume, and William Miller, afterwards lord Glenlee. After acting as surgeon in a Scotch regiment in Holland, he graduated at Edinburgh, in 1780. He returned to America the same year, and with the remains of his father's and brother's property went to St. Augustine, in East Florida, where he conducted a newspaper in his brother's name. On the preliminaries of peace being signed in 1783, he again went to Charlestown, where he was seized and thrown into prison, and continued there for three months, having escaped further confinement by paying a ransom. On returning to St. Augustine he was shipwrecked, and only saved his life by swimming on shore. He returned to London and commenced practice as a physician in 1785. In 1790 he was appointed physician to the Finsbury Dispensary, and in 1795 was elected assistant-physician to St. Thomas's Hospital, and full physician in 1800.

Dr. Wells was a fellow of the Royal Society, and published the following papers in their 'Transactions:'—1, In 1795, 'On the Influence which incites the Muscles of Animals to contract, in M. Galvani's Experiments.' 2, In 1797, 'Experiments on the Colour of the Blood.' 3, In 1811, 'Experiments and Observations on Vision.' In the 2nd and 3rd volumes of the 'Transactions of a Society for the Promotion of Medical and Surgical Knowledge,' he published several papers on various departments of medicine. His contributions to newspapers and magazines were very numerous, embracing politics, general literature, and biography. His last work, and the one on which his reputation as a philosopher must rest, is his 'Essay upon Dew,' which was published in 1814. The demonstration of the nature of dew in this work is an extremely fine application of the principles of induction in philosophical inquiry, and has deservedly given the author a wide-spread reputation. The experiments involved in this inquiry were such as to lead him to expose himself frequently for long intervals together to the night-air. The consequence was, that it brought on attacks of disease from which he never ultimately recovered, and he died on the 18th of September 1817. Dr. Wells was an accurate observer and acute reasoner, rather than an original thinker. On the extent to which he was indebted to previous investigators for his views on the Theory of Dew, see a paper by Mr. Charles Tomlinson, F.R.S., in the 'Edinb. New Phil. Transactions' for Jan. 1861.

WELSTED, LEONARD, a small poet, or versifier, of the last century, was sprung from a reputable Leicestershire family, and was the grandson, through his mother, of the lawyer and antiquary Thomas Staveley, known for his curious volume against popery, entitled 'The Romish Horseleech.' Welsted was born at Abington in Northamptonshire, in 1689, and was educated at Westminster School. The common statement that he afterwards studied at both universities rests upon no better authority than a satirical pamphlet, called 'The Characters of the Times,' published, in 8vo, in 1728, which has been sometimes ridiculously attributed to Welsted himself, who is one of the persons satirised in it. Early in life, by the interest of the Earl of Clare (afterwards Duke of Newcastle), he obtained a situation in the Ordnance-Office, which he held till his death, in 1747. Welsted's earliest production is supposed to have been a short poem of some humour, called 'The Apple-Pie, a Tale,' which may be read in Nichols's 'Select Collection of Poems,' with notes, iii. 78. But this was originally attributed to Dr. William King (of whom there is a notice in Johnson's 'Lives of the Poets'); nor was it claimed for Welsted till 1735, when he was asserted to be the author in a periodical publication called 'The Weekly Chronicle' (for 16th August), with the remark, that King had "let it pass some years, without contradiction as his own." King died in 1712. Others of Welsted's poems appeared in 1709, 1710, &c. One of his literary performances is a translation of Longinus from the French; another is a comedy, entitled 'The Dissembled Wanton; or, My Son, get Money,' which was brought out with considerable success at Lincoln's Inn Fields in 1726, and printed the same year. But what has chiefly been the means of preserving Welsted's name is a piece called 'The Triumvirate, or a letter in verse from Palæmon to Celia at Bath,' which he published in 1718. For this, which, according to one of the notes on the 'Dunciad,' "was meant for a satire on Mr. Pope and some of his friends," the luckless author was immortalised ten years after in the third book of that poem, in the following parody on Denham's well-known lines:—

> "Flow, Welsted, flow! like thine inspirer, beer;
> Though stale, not ripe; though thin, yet never clear;
> So sweetly mawkish, and so smoothly dull;
> Heady, not strong; o'erflowing, though not full."

But there is a note of Pope's on the prologue to the Satires, which implies that there was also a personal cause for Pope's animosity against him. He is also noticed in the second book, and in the treatise 'Of the Art of Sinking in Poetry,' published the year before the 'Dunciad.' A note on the passage quoted above affirms that Welsted was one of Sir Robert Walpole's anonymous writers, and that it appeared from the Report of the Secret Committee of 1742 that he had at one time received 500*l.* for his secret services in that capacity. Welsted was twice married: first, to a daughter of Henry Purcell, the eminent musical composer; secondly, to a sister of Bishop Walker, the defender of Londonderry, who survived him.

WENCESLA'US, or WENZEL, Emperor, or more correctly King, of Germany, the eldest son of the Emperor Charles IV., of the house of Luxemburg, was born in 1361. Charles intended to intrust the education of Wenceslaus to his personal friend Petrarch, but the poet declined the honour, and the young prince was instructed by other teachers. The system of education, which was planned by the emperor himself, was bad; and the consequences were that Wenceslaus became unfit for the high post for which he was destined by his birth. At the age of two, he was crowned king of Bohemia; at twelve, he was invested with the margraviate of Brandenburg; and at sixteen, he was chosen and crowned king of the Romans. From the accession of Rudolph I., in 1273, no Roman king had been chosen, the electors thinking that the election of a successor to the reigning emperor was incompatible with the freedom of election. They objected to the youth of Wenceslaus, but Charles answered them that the sons of kings had received from God souls much more enlightened than those of other men, and as their education was likewise more carefully con-

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ducted, they of course, at the age of sixteen, knew quite as much as, and were in every other respect superior to, common men of double that age. The electors were less persuaded by these arguments than by the wealth of Charles, who is said to have given one hundred thousand gold guldens to each of them, besides estates and other advantages, and thus Wenceslaus was chosen king at Frankfurt in 1376.

Wenceslaus succeeded his father in 1378. The state of the empire was this:—After the death of Pope Gregory XI., at Avignon, in 1378, the Roman cardinals chose Urban VI., who was to reside in Rome. The French cardinals however chose Clement VII., who maintained himself a short time in Rome, but he was driven out by Urban VI., and took up his residence at Avignon. Wenceslaus recognised Urban VI. as pope, and in return received the papal recognition of his election to the imperial throne, which he had not yet obtained. This policy involved him in difficulties with the kings of France, Charles V., and, after him, Charles VI., from which however he disentangled himself by an alliance with King Richard II. of England, in 1381, who married the emperor's sister, Anne, and who likewise recognised Urban VI. As to the disturbances occasioned by the disputed government of two popes, the emperor was unable to quell them; and he only quieted Clement VII.'s adherents among the princes of the empire by granting to them several important privileges. To Leopold, duke of Austria, he pledged the imperial rights over the free cities of Suabia for a large sum of money; but these cities, fearing that they would lose their freedom under Leopold, concluded an alliance to which a great number of towns and free cities on the Rhine adhered, and they defended themselves against the duke. Some other princes of Southern Germany also tried to obtain imperial rights, and then gradually the sovereignty over other towns and free cities, and for that purpose they concluded a union, which was headed by Eberhard, count of Würtemberg, and Leopold, duke of Austria, who had very extensive possessions in Suabia. The consequence was a dreadful civil war between the princes and the citizens, whose party was strengthened by the towns and cities of Switzerland, which was then a province of Germany. In Switzerland the princes were defeated in the battle of Sempach (9th of July 1386), where Duke Leopold of Austria was slain, with 656 counts and knights; but in Suabia the citizens were routed at the battle of Döfingen (24th of August 1388) and in several other engagements. Wenceslaus tried to pacify the belligerent parties, but his measures were partial, and had no effect. In order to please the victorious princes, he cancelled the heavy debts which they had contracted by borrowing money from the Jews, a proceeding of which we find many other instances in Germany, England, and France: 3000 Jews were killed by the mob in Prague. For some time the emperor, who seldom left Prague, succeeded in maintaining peace in Bohemia and other parts of his own dominions, but he abandoned himself to a dissolute life and committed many acts of cruelty. By his order John Pomuk, commonly called Nepomuk, a virtuous divine, and afterwards a saint, was drowned in the Moldau, after Wenceslaus had tortured him with his own hand (1393). He showed himself faithless to his own brothers, and to Jobst of Moravia, who surprised the emperor and put him in prison, in order to obtain justice from him, but was compelled to liberate him at the summons of the other princes. As Wenceslaus resided at Prague, and seldom appeared in any other part of Germany, the princes declared that they would depose him if he did not fulfil his duty of visiting the provinces of the empire, and contributing by his personal appearance to their tranquillity. Through sloth or timidity, Wenceslaus did not leave Bohemia, but appointed his brother Siegmund vicar-general of the Roman empire, and kept for himself nothing but the imperial name.

The state of the Church was still deplorable: Boniface IX., the successor of Urban VI., was pope at Rome, and Benedict XIII., the successor of Clement VII., was pope at Avignon. The doctrines of Wycliffe had found their way into Bohemia, where they were propagated by Huss, and the confusion was so great, that a general council was considered the only means of restoring peace to the church. On this Wenceslaus suddenly left Bohemia and appeared at the diet at Frankfurt (1398), but his propositions were so imprudent, and his conduct so destitute of good faith, that the princes resolved to depose him. He was summoned to appear at Lahnstein before the tribunal of the electors, and on his non-appearance he was declared to have forfeited his crown, and his deposition, founded on seven different charges, was pronounced by John, elector of Mainz, in the presence of a numerous crowd (20th August 1400). Ruprecht, elector-palatine, was chosen emperor on the following day. Wenceslaus protested against his deposition, and continued to style himself emperor, and as such he was recognised by the council of Pisa in 1409. But he had not influence enough to form a powerful party in the empire, and even his authority in Bohemia was disregarded by his brother Siegmund, who kept him in prison for two years. After the death of Ruprecht, in 1410, Wenceslaus, without giving up his imperial title, effected the election of his cousin Jobst of Moravia, who died in the following year (1411). The choice of the electors fell upon Siegmund, elector of Brandenburg and king of Hungary, the brother of Wenceslaus, who now renounced the imperial title and lived quietly in Bohemia. He tried to protect Huss against the proceedings of the Council of Constanz, but did not succeed. After the burning of Huss, in 1415, his adherents in Bohemia formed a union, the ultimate consequence of which was the dreadful war of the Hussites against the empire. The beginning of this war was an outbreak at Prague in 1419. Wenceslaus resided then at his castle of Kunratiz, and when the news of the outbreak reached him, he fell into a fit of passion, and died of apoplexy on the 16th of August, 1419. He left no male issue, and his nominal successor in the kingdom of Bohemia was his brother, the emperor Siegmund.

WENTWORTH, THOMAS. [STRAFFORD.]

WERGELAND, HENRIK ARNOLD, a very distinguished Norwegian poet and political writer, was born on the 17th of June 1808 at Christiansand, where his father, Nikolai Wergeland, a clergyman, was one of the assistant masters at the Latin school. The father, who was much respected, and who survived the son, was one of the deputies who, when in 1814 Norway was severed by the allied powers from Denmark and united to Sweden, met and framed the constitution of Eidsvold, the acceptance of which by Sweden laid the foundation of a new and much more prosperous and glorious period in the annals of Norway. He was afterwards appointed priest of the parish of Eidsvold, the place from which the constitution takes its name, which is at the distance of about 40 English miles from Christiania; and it was there and at Christiania, first at the cathedral school and afterwards at the university, that his son received his education. It was in 1827 that Henrik Wergeland commenced his literary career under the assumed name of Siful Sifadda, by a farce or dramatic satire entitled 'Ah.' It was afterwards followed by twelve other farces of a similar kind, some in verse and some in prose, and mostly of an Aristophanic vein, with a political bearing and a seasoning of personalities. It was not surprising that these productions should arouse the animosity of the parties to whom they referred, and for the ten years from 1827 to 1837 Wergeland's life was passed in what is familiarly called 'hot water.' His contributions to the Norwegian newspapers, some of which he occasionally edited, were very frequent; and his poems, many of which were on political subjects, were hardly less numerous. His admirers were at this time fond of calling him 'the Byron of Norway;' but Dr. R. G. Latham, who knew him personally, and in his 'Norway and the Norwegians' gives an interesting account of a visit to the parsonage of Eidsvold, observes that his productions rather reminded him of those of Elliott, the Corn-Law Rhymer, and that he might be called an 'Elliott Ossian.' His political feelings were intensely and exclusively Norwegian, and so narrow as to be antagonistical even to the other members of the Scandinavian family, the Danes and Swedes. For some time he drew the whole youth of Norway with him, but in 1832 the appearance of an attack upon him by Welhaven, another rising poet and critic—'Henrik Wergelands Digtekunst og Polemik' (Henry Wergeland's Poetry and Polemics)—began to turn the current, though Wergeland's father wrote vigorously in his defence, and at present it may be considered that the public opinion of Norway is in favour of the united action of the three Scandinavian countries. It was regarded however as a great triumph of Wergeland's views that, in 1837, Sweden conceded the point of allowing a separate national flag to Norway. In the following year King Charles John (Bernadotte) paid a visit to Christiania, and Wergeland wrote a complimentary poem on the occasion, which was said to have been received by the sovereign with peculiar gratification. The Norwegian public was surprised to hear afterwards that the king had manifested his feelings by conferring on Wergeland, hitherto regarded as the chief 'radical' of Norway, an annual pension from his own privy purse, and a storm of indignation burst on the head of the poet. His position up to that time had been a somewhat precarious one. So far back as 1834 he had given up the clerical profession, after passing in 1829 his examination as candidate in theology, and officiating for some time as curate to his father. A poem which he had published, under the title of 'Creation, Man, and the Messiah,' which he regarded as his best work, and which many even of his admirers declared themselves unable either to admire or comprehend, contained views and opinions which were not considered compatible with the position of a minister of the church; and the general freedom of his life and opinions was also against him. On quitting theology he studied medicine; in 1836 he was appointed keeper of the university library, and in 1840 keeper of the Norwegian archives. Giving up political writing after his pension, he devoted himself to poetry; and though his productions at this time did not meet with the enthusiastic reception their predecessors had enjoyed, it is now acknowledged that they are the best of his whole career. In 1840 he married, and was enthusiastically attached to his wife. But his constitution, originally athletic and corresponding with his stature of six feet three, was irrecoverably shattered by an immoderate indulgence in brandy, and he died on the 12th of August 1845, at the age of thirty-seven.

A collected edition of the principal works of Wergeland was commenced in 1851 by the Students' Society of Christiania, under the editorship of H. Lassen. The last volume we have seen of it is the eighth, published in 1856, and it was to be completed in nine. The editor, who had the task of collecting many of these writings from magazines, reviews, and newspapers, has also had that of adding notes, which on some occasions were necessary to render them intelligible to those not intimately acquainted with the passing history of Norway at the time during which they appeared. Three volumes of the eight are occupied with poetry, among which 'Jan Van Huysum's Flower-

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Piece' and 'The Spaniards' are considered by far the best. One volume is filled with the farces; two others with dramatic poems. An early tragedy, entitled 'Sinclair's Death,' is founded on a well-known incident in the annals of Norway, the destruction of a body of Scottish mercenaries in Swedish pay by a treacherous attack of the Norwegian peasantry. An opera entitled 'The Campbells,' and two tragedies, 'The Child-Murderess' and 'The Venetians,' are of particular merit. 'Creation, Man, and the Messiah,' is given in a revised and corrected shape, as left by the author. Of Wergeland's prose writings the most interesting are a volume of short biographies of distinguished Norwegians, and a history of the formation of the constitution of Eidsvold.

WERL, OLAF. [VERELIUS, OLAUS.]

WERNER, ABRAHAM GOTTLOB, was born on the 25th of September 1750, at Weslau on the Queiss, in Upper Lausitz. His father was superintendent of a foundry at that place. He gave his son minerals as playthings, and young Werner thus became acquainted, says Cuvier, with their names and characters as soon as he learned the letters of the alphabet. He received his early education at the school of the orphan asylum at Bunzlau in Silesia, but was afterwards placed at the celebrated school of mines at Freiberg in Saxony. He soon formed the resolution of entering into the mining establishment at that place; and as the regulations required a licentiate's degree in law before admission, he studied jurisprudence for three years at the University of Leipzig, but at the same time continued to cultivate a knowledge of mineralogy. At that University he published, in 1774, being then twenty-four years of age, a treatise on the external characters of minerals, in which he proposed a methodical and precise language to describe the sensible qualities of mineral substances. By this work, consisting of a few leaves, Werner, says Cuvier, rendered a service to mineralogy analogous to that which Linnæus had rendered to botanical science by the terminology made use of in his 'Philosophia Botanica,' and effected a revolution in the science of mineralogy. He here expressed his ideas on the deficiencies existing in mineralogical science, and on the means of removing them. He observes that the external characters of minerals had been neglected in their description; and at the same time he showed that these characters were not to be applied to the systematic distribution of minerals, but to determine the conception of their exterior, and to fix a method of describing them; that the external characters, previously employed by mineralogists, were very indefinite, and that the perfection and utility of the external description of minerals depended on the complete definition and arrangement of the external characters. This work of Werner soon became popular in Germany, but it was several years before it became more extensively known. A French translation, by Picardet, appeared in 1790, and one in English, by Mr. Weaver, was published in Dublin in 1805. In his native country it appears to have earned Werner a reputation, for in the year following its publication (1775), we find him appointed professor of mineralogy in the School of Mines at Freiberg, and inspector of the mineralogical cabinet at that place. He held these offices for seventeen years.

In 1780 Werner published a translation of Cronstedt's Mineralogy, with notes, and in the following year a catalogue of the private collection of minerals of Pabst d'Ohain. In both these works he introduced his method of distribution and descriptions of minerals according to his terminology, giving the name 'Oryctognosy' to the study, while he termed the knowledge and science of the positions of minerals and fossils in the crust of the globe, and the classification of rocks and the inferences to be drawn as to the period and circumstances of their origin, 'Geognosy.' Although in the former department Werner had done great practical service, it is in connection with the latter division, and his theory of geology, that his name must be always associated.

In 1787 Werner published a little work on the classification of rocks, 'Kurze Klassifikation und Beschreibung der verschiedenen Gebirgsarten;' in which he points out the mineralogical distinctions of rocks, but the work contains none of Werner's theoretical views respecting formations, and the classification he has given in it was materially altered by him at a subsequent period. Werner now proceeded to teach in his lectures the doctrine of the formation of the primitive and other rocks by chemical precipitation from water; and in the same year, 1787, from an examination of the Erzgebirge (or Ore-Mountains), in Saxony, and the basaltic rocks of the neighbourhood, he extended the application of this doctrine to the origin of trap rocks. Raspe, a German, had as far back as 1768 described the basalt of Hesse as of igneous origin. To Werner's limited sphere of observation, his erroneous opinions on this and other subjects may in some measure be attributed. He found the basaltic rocks of Saxony and of Hesse forming the summits of the hills in tabular masses, and not occurring in dykes and veins, or extending downwards into the valleys, and hence some of the strongest proofs by which these rocks are now universally admitted to be of igneous origin were absent in the phenomena which came under his actual observation. But many even of the appearances in the neighbourhood of Freiberg, Werner appears to have overlooked or misconstrued. Thus within a day's journey of his school, the porphyry, called by him primitive, has been found not only to send forth veins or dykes through strata of the coal formation, but to overlie them in mass. The granite of the Harz mountains, on the other hand, which he supposed to be the nucleus of the chain, is now well known to traverse and branch the other beds, penetrating even into the plain (as near Goslar); and still nearer Freiberg, in the Erzgebirge, the mica-slate does not mantle round the granite, as was supposed, but abuts abruptly against it. (Lyell.)

These views of Werner were soon followed by the promulgation in his lectures of his Theory of Formations, which, of all that he taught, we are inclined to select as his greatest achievement in the science. His ideas respecting the division of rocks into great classes we have seen was not original, but he was the first to observe that "the masses or strata that constitute the surface of the globe present themselves in groups or assemblages, the members of which are generally associated wherever they occur, and are so connected as to exhibit a certain unity of character." These he termed 'formations,' and taught that "the exterior of the earth consists of a series of these formations laid over each other in a certain determinate order." This was a most startling announcement when we consider what a small portion of the globe had undergone a geological examination, and that even with that which had been examined, the author of this bold theory had little practical acquaintance. But if this reflection increases our surprise, it must also increase our admiration for the sagacity which announced from such small data a truth which, combated and resisted at the time, now receives the assent of all geologists, and which extended observations in all parts of the globe confirm. Ideas of this magnitude are, says Cuvier, the true characteristics of genius.

Unfortunately however but as the natural consequence of his notions respecting basaltic and other rocks, now deemed of igneous origin, he included the latter among his series of constant universal formations, and it is almost needless to say that this part of the theory has been as effectually disproved as the rest has been confirmed. Werner taught that these formations, including his primitive rocks, as well as his flötz or secondary rocks, were produced by a series of precipitations and depositions formed in succession from water, which he supposed to have covered the globe, and, existing always more or less generally, contained the different substances which have been produced from them. In almost necessary connection with this hypothesis, he supposed a number of successive and universal changes in the level of the sea, of very great extent.

In November 1791, Werner published his 'Theory of the Formation of Veins,' which he had also taught for some years previously in his lectures. In this work he contended that veins were originally open fissures. He accounted for the existence of the fissures by supposing mountains to have been formed in the manner above stated, namely, by deposition from the sea of beds one above another, and that the mass of these beds being at first wet, and possessed of little tenacity, the mountain yielded to its weight, cracked, and sunk down on the side where support was wanting; and that as the waters also, which assisted in giving them support, began to lower their level, the mass would more readily yield to its weight, and would fall to the side where least resistance was opposed. The shrinking of the mass in drying, and the operation of earthquakes, might, he supposed, have further assisted in the production of such rents. Having thus accounted for the origin of the fissures, he believed, and endeavoured to prove, that the materials filling the veins were introduced into them from above, and that the mass of veins have been formed by a series of precipitations from water, which have filled, in whole or in part, the spaces or fissures; that these precipitations entered by the superior parts of the rents which were open, and were furnished by a solution in water, generally chemical, which covered the country in which these rents existed. To account for the high degree of crystallisation which prevails in the veins, he supposed that the precipitations and depositions which formed them were made with more tranquillity than those which produced beds and formations; that mechanical solutions and depositions had disturbed the formation of veins much less than of beds, and that the spaces in which veins are found preserved for a longer time the faculty of receiving and retaining different solutions. (Playfair, 'Edin. Review,' vol. xviii.)

A French translation of the work, by D'Aubuisson, appeared at Paris in 1802, and an English translation by Dr. Anderson, at Edinburgh in 1809. This was the last work Werner wrote. It is said he had a most singular aversion to the mechanical act of writing, which he carried to such an extreme as never to reply to letters, and which even deterred him from reading them, least he should be tempted to reply.

In 1792 he was appointed Counsellor (Bergrath) of the mines of Saxony. Von Charpentier held the situation of Captain-general (Berghauptmann) in the same establishment, and there appears to have been a feeling of rivalry between the two officers, although the labours of Charpentier were principally confined to the practical details of mining. In 1795 or 1796 Werner introduced into his lectures the doctrine of a new class of rocks, to which, as lying between the primitive and secondary or flötz, he gave the name of 'transition.' The total number of distinct formations or rocks of all these classes to which he assigned precise relative places, was between thirty and forty. The establishment of the transition class completed Werner's labours, and the promulgation and further illustration of his views now occupied his lectures. He had at this time acquired a great celebrity

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throughout Europe as the first geologist and mineralogist of the day, and was looked upon as the founder and author of mineralogy as a science. His fame was not so much acquired through his writings as by means of his lectures, for we have seen that some of his principal views were only promulgated in this channel. He was an admirable lecturer. One of his pupils describes his appearance in 1799 as very remarkable and striking at the first interview. He was middle sized, and broad shouldered; his round and friendly countenance did not at first sight promise much, but when he began to speak, he at once commanded the most marked attention. His eye was full of fire and animation, his voice from its high tone was sometimes sharp, but every word was well-weighed; a cautious clearness and the most marked decision in the views he expressed were apparent in all that he said. With all this there was united a good feeling which irresistibly won every heart. In mineralogical investigations his discrimination of the most delicate distinctions was remarkable. In recognising and exhibiting these, his whole demeanour presented a combination of earnestness and assured conviction. Every single obscurity annoyed him, and he almost compelled his hearers to distinguish with the greatest possible certainty the most trivial variations in the mixtures of colours occurring in minerals, all the characters of which were classified with extreme minuteness, and every instance of deviation from his arrangement and every case of doubt, vexed and annoyed him. Although he employed no mathematical formulæ in the arrangement of his crystals, afterwards so successfully adopted by Haüy, yet the crystalline structure, the number of cleavages, and their relative position were materials in Werner's classification. Whoever, under his instruction, undertook a mountain expedition, received an extremely minute plan according to which he was to make his observations. Every deviation, even the slightest, from the rules thus laid down, and every neglect of any portion of them, was severely blamed. It was necessary that he who wished to derive advantage from Werner's instruction, should give himself up to his master, for the whole system was so intimately linked together, and the various elements of discrimination in mineralogy were so closely united with the mode of observation in geology, that the disturbance of any of them rendered all the others uncertain and doubtful. (Professor Steffens, 'Was ich Erlebte.')

He considered minerals under their chemical, economical, and even geographical aspects, and he arranged his collections under these different modes of treating the subject. He showed or attempted to show the influence of the mineral composition of rocks upon the habits, history, and even moral qualities of nations, and it may therefore be easily seen that his lectures had some points of interest even for the coldest minds. (Cuvier, 'Biographie Universelle.') He associated everything with his favourite science, and in his excursive lectures he pointed out all the economical uses of minerals, and their application to medicine; the influence of the mineral composition of rocks upon the soil; and of the soil upon the resources, wealth, and civilisation of man. The vast sandy plains of Tartary and Africa, he would say, retained their inhabitants in the shape of wandering shepherds; the granitic mountains and the low calcareous and alluvial plains gave rise to different manners, degrees of wealth, and intelligence. The history even of languages, and the migration of tribes, had been determined by the direction of particular strata. The qualities of certain stones used in building would lead him to descant on the architecture of different ages and nations; and the physical geography of a country frequently invited him to treat of military tactics. The charm of his manners and his eloquence kindled enthusiasm in the minds of his pupils; and many who had intended at first only to acquire a slight knowledge of mineralogy, when they had once heard him, devoted themselves to it as the business of their lives. (Cuvier, 'Éloge de Werner;' Lyell, 'Principles of Geology,' vol. I.)

This extended and popular treatment of the science attracted some, while others to whom the love of science for science sake was not a sufficient inducement, became his pupils from the connection that his lectures, from the situation he filled, necessarily had with mining. Among his pupils or attendants on his lectures may be enumerated Alexander Humboldt, Von Buch, D'Aubuisson, Jameson, Brocchi, Napione, Freisleben, Raumer, Englehart, Karsten, Mohs, Herdar, Wiedemann, Emmerling, Reuss, Steffens, Braithaupt, Esmark, Wad (Denmark), D'Andrada (Brazil), and Elhyar (Spanish Mexico). In consequence of Werner writing so little, and his lectures not being preserved, it is to the works of many of these pupils that recourse must be had to acquire a perfect acquaintance with the details of their preceptor's views, and the gradual extension of his theories and discoveries. That Werner's powers of external discrimination were extremely acute, we have seen in speaking of him as a mineralogist, and his talent and tendency for classifying were in his mineralogical studies fully fed by an abundant store of observation; but when he came to apply this methodising power to geology, the love of system, so fostered, appears to have been too strong for the collection of facts he had to deal with.

To return to the biography of Werner. In 1802 he visited Paris, and was received with great honour by the scientific and learned bodies. The Academy of Sciences elected him one of their eight foreign associates; and the leaders of the French republic sent him a diploma as 'Citoyen,' an honour which somewhat perplexed Werner, as he was a loyal Saxon, and firmly attached to his prince. Werner was so devoted to his country that he never would enter into any other service, although the most tempting offers were repeatedly made to him.

Werner suffered for many years uninterruptedly from a stomach complaint. The distresses of his country, consequent upon its being made the theatre of the campaign of 1813, seem to have preyed upon his mind, increased his malady, and produced a complication of diseases from which he never rallied. In 1817 he went to Dresden, in the hope of obtaining some relief from his sufferings. He became worse, and died there on the 30th of June, in the arms of his sister, in the sixty-seventh year of his age. Böttiger pronounced his funeral oration: Ritter delivered his 'Éloge' at the Academy of Munich, and Baron Cuvier at the Academy of Sciences in Paris. Werner was never married. He had surrendered in his lifetime the whole of his valuable collection of minerals, comprising upwards of 100,000 specimens, and also a large collection of Greek and Roman medals, to the School of Mines at Freiberg, for 40,000 crowns, a price considerably below the value; and in consequence of the distressed state of Saxony at that period, he accepted only a small part of the reduced sum, reserving a moderate interest upon the remainder under the form of an annuity, and bequeathing the capital after his death to the academy in which he had been more than forty years the most distinguished professor.

WERNER, FRIEDRICH LUDWIG ZACHARIAS, an eminent German dramatist, was born on November 18, 1768, at Königsberg, in East Prussia, in the university of which town his father was professor of history and rhetoric. The death of his father left him at an early age to the sole care of his mother, a woman of considerable talent and of a lively imagination. In 1784 he began to prepare for the civil service, and attended lectures on jurisprudence and finance in Königsberg, and also those of Kant, to which he gave much attention. In 1793 he entered the Prussian civil service as secretary in the Finance department, in which capacity he lived for a considerable time at Warsaw, which had recently been taken possession of by Prussia. In 1800 he there produced his first dramatic work, 'Die Söhne des Thals,' a work distinguished by the simplicity of its plot, its successful characterisation, depth of feeling, and power of language. On February 24, 1804, his mother died at Königsberg on the same day with his friend Mnioch, and the sad remembrance gave the title to his most celebrated tragedy, 'Der vierundzwanzigster Februar,' a play elevating itself far above those of later imitators in a similar style by a terrible originality, a keenly penetrating insight into the human heart, an artistical arrangement of the action, and a rare and discriminating use of language. After his return to Warsaw he wrote 'Das Kreuz an der Ostsee' (The Cross on the Baltic), for which G. T. A. Hoffmann composed the music. In 1805 he was removed to an official situation in Berlin, but his mind, always eccentric, became now more decidedly erratic. His religious feelings were strongly excited, and an irrepressible desire for change possessed him, with an almost total want of stability. He gave up his office and separated from his wife, an amiable Polonese, whom he had married in 1799, after having divorced two other wives. He then wrote for the Berlin theatre, 'Martin Luther, oder die Weihe der Kraft' (The Consecration of Strength), in which he mixed up history with mysticism, but which has fine poetical passages. After this he wandered through Germany, and remaining at Weimar for three months, returned to Berlin in 1808. His stay was short there; he travelled into Switzerland, and at Interlaken became acquainted with Madame de Staël-Holstein. In the autumn of the same year he was in Paris, and in December again at Weimar, where the duke bestowed a pension on him, while almost at the same time the Grand-duke of Hesse-Darmstadt created him a counsellor of state. He next resided for four months at Coppet with Madame de Staël and A. W. Schlegel, and afterwards, on their recommendation, proceeded to Rome in 1809. In April 1811 he was secretly admitted as a member of the Roman Catholic Church, and for a time studied theology privately. In 1814, having removed to the seminary at Aschaffenburg, he was consecrated priest, went to Vienna during the sitting of the Congress in the autumn of that year, commenced preaching, and attracted large audiences. Part of the years 1816-17 he passed in Poland. Soon after his return to Vienna he quitted, to the great surprise of the public, the order of the Redemptorists into which he had been admitted two or three years previously, though he still continued to preach. In 1820 he wrote his last tragedy, 'Die Mutter der Makkabäer,' which, with passages of considerable poetical beauty, evinces the same striving after novelty shown in his other pursuits. He affects a roughness of language, a rude and often indelicate humour, widely different from his earlier works, but of which some of his intervening ones had shown symptoms, for during all this vacillation of opinion and constant change of scene, he had not lost or altogether neglected his poetical powers, though the changes he had adopted in their development were by no means improvements. He had written 'Attila, König der Hunnen,' 'Wanda, Königin der Sarmaten,' 'Kunegunda,' and other poems, among which were hymns, that do not add greatly to his reputation as a poet. As a preacher he was popular, but his sermons, while they possess an attractive and inventive manner of explanation and illustration are disfigured by poor witticisms not unfrequently irreverent, and an obtrusive humility. He continued to preach until a short time before his death, which happened on January 18, 1823. His dramatic works were collected and published

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in 1817-18 in six volumes, containing all but the 'Mother of the Maccabees.' In 1836 his posthumous sermons were published, and in 1839-41 a complete edition of his collected works in fourteen volumes.

WERNER, JOANNES, a German mathematician and astronomer, was born at Nürnberg on the 14th of February 1468. Nothing apparently is known of his life, except that, when he was twenty-five years of age, he went to Italy, where he made some astronomical observations; and he is said to have made a series of observations on the comet which appeared in the month of April 1500. From observations which he made on the positions of Regulus, α Virginis, and α Libræ, compared with those which had been assigned to the same stars by Ptolemy and Alphonso, he determined the precession of the equinoxes to be 70 minutes of a degree in 100 years, a quantity much too small; and he found the obliquity of the ecliptic to be 23° 28′.

In 1514 he published 'Annotations on the First Book of Ptolemy's Geography,' in which he endeavoured to explain an obscure passage concerning the projection of the celestial sphere on a plane surface; and it deserves to be remarked that in this work we find the first notice of the method of determining geographical longitudes by the angular distance of the moon from some star: he recommends, for making the observation, the 'cross-staff,' or 'fore-staff,' a rude instrument which has long since been disused by mariners. In 1522 he published at Nürnberg, in 4to, his 'Opera Mathematica,' in which is contained a tract on conics: he also published a work on trigonometry, in five books, containing a great number of astronomical and geographical problems.

Warner wrote explanations of the construction and uses of meteorological instruments; and it is said that he collected a number of observations with a view of discovering from them rules for determining the changes which take place in the atmosphere. He executed a machine in which the movements of the sun, moon, and planets were represented conformably to the Ptolemaic system; and he wrote a work on 'The Movement of the Eighth Sphere.' He died in the year 1528.

WESLEY, JOHN, was the most distinguished member of a family, several of the other members of which however also claim to be shortly noticed, either on their own account or in consequence of their connection with him. It will be most convenient to comprise all the Wesleys under one head, and to take them in chronological order.

The Wesleys, or Westleys, as they formerly spelled their name, are said by Dr. Adam Clarke, in his 'Memoirs of the Wesley Family,' to have believed their progenitors to have come to England from Saxony; and it has been suggested that they might possibly have been of the same stock with the once famous reformer, John Wesselus, otherwise De Wesalia, or Basilius, of Groningen, who died in 1489. (See 'Biographical Notices of the Rev. Bartholomew Westley,' &c., by William Beal, 8vo, London, 1839; and WESSEL.) Supposing the name to be English, or Anglo-Saxon, a doubt has been entertained as to whether it is properly Westleigh or Wellesleigh. There is reason to believe that the family name of Wellesleigh (probably taken from the village so called near the city of Wells) has generally passed into Wesley: Wood, in the 'Athenæ Oxonienses,' has a notice of a bishop of Kildare, of the early part of the 16th century, whom he describes as 'Walter Wellesley, commonly called Wesley;' and it is known that, when John Wesley's younger brother Charles was at Westminster School, an Irish gentleman, Garret Wellesley, or Wesley, Esq., M.P. for the county of Meath, considering the boy to be of his own family, offered to make him his heir if he would have relinquished the intention of proceeding to Oxford, and gone over and settled in Ireland. This was before 1727, in which year Mr. Wellesley died, leaving his estates and also his name to his cousin, Richard Colley, Esq., who was created Baron Mornington (in the Irish peerage) in 1746, and was the father of the first Earl of Mornington, the grandfather of the Marquis Wellesley and the Duke of Wellington. [See WELLINGTON, DUKE OF, col. 589.]

THE REV. BARTHOLOMEW WESTLEY is the first of John Wesley's ancestors of whom there is any distinct record. He was born about 1600; was educated at one of the universities, where he studied both divinity and medicine; became, in the time of the Commonwealth, minister of Charmouth and Catherston (two adjoining villages near Lyme in Dorsetshire); and was ejected from the first of these livings immediately after the Restoration, and from the second on the passing of the Act of Uniformity in 1662. He continued to reside at Charmouth, practising physic, till the passing of the Five-Mile Act in 1665 drove him, with other nonconformists, to a secluded spot at Pinney, now known by the name of Whitechapel Rocks; and there he is believed to have spent the remainder of his days, which appear not to have been many, though we do not find the date of his decease stated. "He lived several years," Dr. Calamy tells us, "after he was legally silenced; but the death of his son made a very sensible alteration in the father, so that he afterwards declined apace, and did not long survive him."

THE REV. JOHN WESTLEY, M.A., son of this Bartholomew, was born about 1636, and studied at New Inn Hall, Oxford, where he applied himself particularly to the Oriental languages, and adopted the opinions as to church government and other subjects of the vice-chancellor of the university, the celebrated Dr. Owen, who is said to have shown great kindness for him. After preaching for some time to what was called "the gathered church," at Weymouth, and at the neighbouring village of Radipole, he was appointed in May 1658 to the vicarage of Winterborne-Whitchurch, in the same county of Dorset. He married a daughter of Mr. John White, one of the lay assessors of the Westminster Assembly of Divines, and commonly called 'the Patriarch of Dorchester,' in which town he was rector of Trinity Church for about forty years. Mrs. Westley is also stated to have been a niece of Dr. Thomas Fuller, the celebrated historian: it is probable that she was his wife's niece. Westley appears to have been thrown into prison for something he had uttered in the pulpit very soon after the Restoration: he lay in confinement till he was discharged by an order of the privy council, dated July 24, 1661, on his taking the oaths of supremacy and allegiance. He was seized a second time in the beginning of 1662 as he was leaving the church, and carried to prison at Blandford, where he lay for some time; and soon after he got out the Act of Uniformity deprived him of his living, and left him for several months a wanderer and an outcast. At length, in May 1663, a pious and charitable person gave him a house rent-free at the village of Preston, a few miles from Weymouth. At one time he thought of emigrating to Surinam or Maryland; but he finally resolved that it was his duty to remain at home. He continued to preach when he could find a safe opportunity, both at Preston and Weymouth; and he eventually united himself as pastor to a small congregation at Poole, though without going to reside among them. He was often apprehended while thus engaged, and, besides being several times fined, was subjected to four imprisonments at Poole and Dorchester. Yet this elder John Westley does not appear to have been a person of extreme opinions, or one who habitually allowed his zeal to hurry him into disregard of danger or other indiscretions. His principle and his practice was to join on ordinary occasions in public worship with the members of the Established Church; and we are told that, while some of his nonconformist brethren in Dorset preached and administered the ordinances of religion to the small congregations who acknowledged them as their pastors openly and at all hazards, he "thought it his duty to beware of men—that prudently he should preserve his liberty and his opportunity to minister in holy things as long as he could, and not by the openness of one meeting to hazard the liberty of all meetings." (Beal, p. 27.) The Five-Mile Act however, which drove his father from Charmouth, drove him also from Preston, and forced him to retire to some place of concealment which does not appear to be known. Venturing forth again some time after to visit his family and to preach to his congregation, he was apprehended and suffered another imprisonment. Many more hardships incident to his situation he also underwent, and it seems to be intimated that his spirits at last sunk under the public and personal afflictions with which he was tried. If he was only three or four and thirty, as Southey states ('Life of Wesley,' i. 5), when he died, that event must have been before or in the year 1670. His death, as already mentioned, was speedily followed by that of his father, at about double the age.

THE REV. SAMUEL WESTLEY, or WESLEY, was a younger son of this John Westley, and was born at Preston, according to one account in 1668, by another in 1666, by a third "about the year 1662, or perhaps a little earlier." (Compare Beal, p. 31, and Southey, i. 7, where it is remarked that the earliest date is established by certain extracts from the Registers of Exeter College, which are given, but which do not appear to us to prove any thing on the subject.) He is said to have been designed by his father for the ministry among the Dissenters, and to have been sent with that view, after leaving the free grammar-school of Dorchester, first to the academy at Stepney, kept by Edward Veal, B.D., and next to that kept by Charles Morton, M.A., at Newington Green. Wesley however soon left the Dissenters. When he joined the Established Church he was abandoned by his relations; but making his way to Oxford, with only 2*l.* 16*s.* in his pocket, he entered himself at Exeter College as a poor scholar; and, although all he ever after received from any of his friends was a matter of five shillings, he managed to take his Bachelor's degree, and by acting as a private tutor had accumulated the sum of 10*l.* 15*s.*, when he proceeded to London and got ordained. In all the accounts that we have examined it is asserted that the year in which he went to college was 1684, and one of the extracts which Southey prints certainly seems to imply that he made a deposit of caution-money as a poor scholar on the 26th of September in that year; but it will be found that this date will not agree with the rest of his history as commonly related. At all events it is clearly impossible that if he only became a member of the university in 1684, he could, as we are told, have taken his degree of B.A., been ordained, served a curacy in London for a year, been for another year on board a man-of-war as chaplain, and then served another London curacy for two years, during which he married, had a son, became known as a writer for the press, and got a small living in the country (supposed to be that of South Ormsby, in Lincolnshire), all before James II. published the order in council commanding his Declaration for Liberty of Conscience to be read in the churches, in May 1688. At this time Wesley is represented as having been a person of such importance that urgent solicitations and promises of preferment were addressed to him to induce him to support the measures of the court, which however he resolutely refused to do; not only omitting to read the king's declaration, but preaching a

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pointed discourse against it before an audience composed in great part of courtiers, soldiers, and informers.

Other facts equally go to strengthen the improbability of his having gone to college only in 1684. It is stated to have been after he returned from sea that he married Susannah, youngest daughter of the Rev. Dr. Samuel Annesley, one of the most eminent of the London nonconformist clergy, and a near relation of the Irish Earl of Anglesey. This lady, as appears from one of her own letters, which has been printed, had, like her husband, of her own accord left the Dissenters, and that at the early age of not full thirteen, after having, as she intimates, thoroughly examined the controversy between them and the Established Church. Another daughter of Annesley (who had originally held a living in the Church, and was ejected by the Act of Uniformity) was the first wife of the eccentric John Dunton, bookseller, publisher, and author, in whose curious autobiographical performance entitled his 'Life and Errors' there are several notices of his brother-in-law; and Dunton published for Wesley the first work that had his name, an octavo volume of verse, entitled 'Maggots, or Poems on several subjects,' which appeared in 1685. Wesley, besides being already married to Miss Annesley, appears to have been at this time an established writer, though only anonymously, for the booksellers.

When the revolution took place, Wesley, it is said, wrote a book in defence of it; but neither the date nor even the title is given. As it is said to have been dedicated to the queen—who in consequence, we are told, gave the author the living of Epworth, in Lincolnshire, about 1693—it may possibly have been not anything concerning the revolution, but an heroic poem, in folio, entitled 'The Life of Christ,' which he published that year and dedicated to her majesty, and which was reprinted, with large additions and alterations, in 1697. Another folio volume of verse, under the title of 'Elegies on Queen Mary and Archbishop Tillotson,' followed in 1695; 'The History of the New Testament attempted in verse, and adorned with 152 sculptures, done by J. Sturt,' 12mo. in 1701; and 'The History of the Old Testament in Verse, with 180 sculptures, by Sturt,' 12mo, in 1704. In 1705 Wesley published a poem on the battle of Blenheim, for which the Duke of Marlborough made him chaplain to one of the regiments then stationed in England, and would, it is said, have procured him a prebend, had it not been for the influence of the Dissenters at court and in parliament, which was powerful enough not only to prevent this promotion, but soon after to procure the removal of Wesley from his chaplaincy. In the next reign however he received and held with Epworth the small living of Wroote in the same county. He died on the 30th of April 1735, and the same year appeared, under the care of his eldest son, his most elaborate work, entitled 'Dissertationes in Librum Jobi,' a Latin commentary on the Book of Job, for the publication of which proposals had been first circulated in 1729. 'A Treatise on the Sacrament' is mentioned, without date, in a list of Samuel Wesley's publications in Nichols's 'Select Collection of Poems,' ii. 99; and he is stated by his son John, in his 'History of England,' to have been the author of the defence delivered by Dr. Sacheverell before the House of Lords. His poetry is occasionally harsh in expression, but is not without feeling and animation; some passages are elegant and even elevated. By his wife, who was in many respects a very remarkable woman, he had a family of nineteen children, of whom one daughter, Mehetabel, who made an unfortunate marriage with a person of the name of Wright, evinced much literary talent, and was the mother of Mrs. or Miss Mehetabel Wright, who distinguished herself as a modeller in wax; and three sons, Samuel, John, and Charles, all attained more or less celebrity.

The Rev. Samuel Wesley, the Younger, was the eldest, or at least the eldest surviving, son of the Reverend Samuel Wesley of Epworth. He is stated to have been born there, Whitehead, in his 'Life of Wesley,' says about 1692; Coke and Moore, in 1690. Yet the latest of these dates, it will be observed, is earlier than that assigned for his father's induction to the living of Epworth. It is related that he was four years old before he spoke a word; but from that time he spoke not only without any difficulty, but with an understanding above his years. He was sent to Westminster School in 1704, was admitted a king's scholar in 1707, and in 1711 was elected to Christ's Church, Oxford, where he remained at least till he had taken his degree of M.A. He had acquired much reputation for his proficiency in classical learning both at school and at the university, and he was now appointed one of the ushers of Westminster School, in which situation he remained for nearly twenty years. He had taken holy orders soon after leaving college; but he never obtained any preferment in the church, though his religious convictions appear to have been strong, and his epitaph, besides giving him a high character both for benevolence and piety, says that he was an excellent preacher—adding that his "best sermon was the constant example of an edifying life." It is understood that his intimacy with Bishop Atterbury and the other Tory wits of the day, and his warm advocacy or avowal of the principles of that party, stood in the way of his advancement. Both he and his younger brothers, John and Charles, as it has been observed, seem to have imbibed their political opinions from their mother, who, although she concealed her sentiments during all the reign of King William, differed from her husband in his approval of the Revolution—a fact which the latter only discovered by perceiving that in the king's last illness she did not say "Amen" to the prayers for his recovery. But Samuel carried both his political toryism and his high-church notions much further than his brothers, whose "new faith," as he termed it, and canonical irregularities, he viewed with great concern and disapprobation. But he scarcely lived to see more than the beginning of Methodism. In 1732 he was appointed head master of Tiverton School, in Devonshire; and there he resided till his death, 6th of November, 1739. He is the author of a collection of poems, first published in 4to, in 1736, and a second time in 8vo, in 1743. Some of them, especially those of a humorous cast, have much merit. The collection of 'Original Letters by the Reverend John Wesley and his Friends,' published by Dr. Priestley in an 8vo volume, at Birmingham, in 1791, consists for the most part of the correspondence between Samuel Wesley and his brothers, obtained from Samuel's daughter and grand-daughter.

The Rev. John Wesley, the most eminent person of his name and family, was the second, or the second who grew up to manhood, of the sons of the Reverend Samuel Wesley, of Epworth, and was born there, 17th of June (o. s.), 1703. He was still very young when he was sent to the Charter-House, whence, at the age of seventeen, he proceeded to Christchurch, Oxford. The account of his official biographers, Coke and Moore, is, that having taken the degree of B.A., he was elected Fellow of Lincoln College in 1724, was ordained by Potter then bishop of Oxford, afterwards archbishop of Canterbury, in 1725, and graduated as M.A. in 1726 (pp. 42 and 47). Southey's account, which is probably correct, is that he was not elected to his Fellowship till March 1726. In the end of the same year he was appointed Greek lecturer and moderator of the classes.

From his earliest years Wesley had been of a serious temper, and more especially from the commencement of his residence at college religious impressions had taken a strong hold on him. It is related that two books in particular, which he read in the course of his preparations for ordination, produced a powerful effect on him;—the treatise 'De Imitatione Christi,' attributed to Thomas-à-Kempis, and Jeremy Taylor's 'Rules of Holy Living and Dying.' From about the time when he was ordained he began to keep a diary, a practice which he continued to the end of his life. A large portion of this record, under the title of his 'Journal,' was published by himself, in 21 parts, and has been several times reprinted.

Soon after he was ordained, he went to officiate as curate to his father at Wroote, and here he resided for about two years; during which time, in 1728, he received priest's orders from the same prelate by whom he had been ordained deacon. It appears to have been in the end of this year that he was summoned back to college, in consequence of a regulation that such of the junior fellows as might be chosen moderator, should perform the duties of their office in person. Here he found his younger brother Charles, then an undergraduate of Christchurch, one of a small association of students already distinguished in the university by the derisive appellations of the Holy Club, the Godly Club, the Bible Moths, the Bible Bigots, the Sacramentarians, and the Methodists. At first, we are told, their religious enthusiasm only carried them the length of devoting Sunday evenings to the reading of divinity, the other nights being given to secular studies; but very soon religion became the sole business of their meetings; they communicated once and fasted twice a week, employed much of their time in visiting the prisons and the sick, gave away whatever they could spare in charity, observed among themselves a regular system of prayer, meditation, and self-examination; in short, exhibited in all things a zeal and abstraction from the world such as has scarcely been surpassed by the most rigid order of monkish devotees. John Wesley appears to have immediately joined this society, which now consisted of about fifteen individuals, of whom the most remarkable, besides the two brothers, were Mr. Morgan, whose mortifications are supposed to have shortened his life, James Hervey, the well-known author of the 'Meditations,' and George Whitefield, who shares with Wesley the fame of having been one of the two chief founders of Methodism.

It was very soon after this that Wesley became acquainted with William Law, the author of the 'Serious Call' and other similar works; the two brothers used to travel from Oxford on foot two or three times a year to visit Law at his house in the neighbourhood of London, and his conversations and writings, harmonising in the main with their own previous notions and feelings, exerted a powerful influence over them. Meanwhile however the less ardent or resolute of their Oxford associates dropped off one by one; and the number, which had at one time been seven and twenty, declined at last to five. Most of this had happened during the absence of the two Wesleys on a short visit to their parents, in 1732. In these circumstances, when, the next year, it was proposed that he should apply for the next presentation to his father's living of Epworth, John Wesley came to the conclusion that it was his duty rather to remain at the university, as the field where his exertions were most needed, and where also they were likely to find the greatest stimulus. Nevertheless a few months after his father's death he was induced to go out with General Oglethorpe to Georgia, in North America, to preach to the settlers and Indians in the colony which the general was founding there. He and his brother Charles, who now took holy orders, sailed from Gravesend on the 14th of October 1735, in the same vessel with a party of six and twenty Moravians. They anchored in the Savannah River on the

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6th of February 1736. Charles returned to England, sent home by Oglethorpe with despatches, early in 1737; John remained in America till the close of that year. The most remarkable incident of this part of his history is the affair in which he became involved with Miss Sophia Causton, niece of the chief magistrate at Savannah, whose partiality he for some time encouraged, but whom he eventually, on the advice of his Moravian friends, declined to marry. On this disappointment Miss Causton married Mr. Williamson; and soon after Wesley refused to admit her to the communion, upon which her husband indicted him for defamation, laying his damages at 1000*l*. The affair was never brought to an issue; but it was the occasion of driving Wesley from the colony, which he left on the evening of Saturday, the 3rd of December 1737, shaking the dust off his feet, to use his own expression, after a residence of one year and nearly nine months. The singular account which his followers give of this matter may be read in Coke and Moore (pp. 114-130).

He reached England February 1st, 1738. While he had been abroad, the religious excitement which now began to be generally known by the name of Methodism had made great progress in London, Bristol, and other parts of the south of England, under the impulse of the enthusiastic preaching of Whitefield, who had sailed from the Downs for Georgia only a few hours before the vessel which brought Wesley back from thence cast anchor there, the two ships in fact passing in sight of each other. As soon as he arrived in London, Wesley hastened to renew his connection with the Moravians. It was not however till some months after this, that, according to his own account, he for the first time attained to true views of Christianity. His conversion, we are assured, took place about a quarter before nine o'clock on the evening of Wednesday, the 24th of May, at a meeting, to which he had gone very unwillingly, of "a society in Aldersgate-street, where one was reading Luther's 'Preface to the Epistle to the Romans.'"

About three weeks after his 'new birth,' on the 15th of June, he set out for Germany, to visit the Moravian brethren at their original seat of Herrnhut. He met Count Zinzendorf, the head of the Moravians, at Marienborn, was brought before the prince royal of Prussia (afterwards Frederick the Great) at Weimar, and having reached Herrnhut, in Upper Lusatia, on the 1st of August, remained there for about a fortnight, and then set out on his return to England, where he arrived about the middle of September. From this date the history of Wesley merges in the history of Methodism; and all we can attempt here is to note briefly the succession of the principal events and circumstances with which he was personally most concerned.

Whitefield returned from Georgia in the latter end of 1738; and he and Wesley immediately again became intimately associated. The example of preaching in the open air, first set by Whitefield on the 17th of February 1739, was shortly after followed by Wesley at the same place, the neighbourhood of Bristol. The first separate meeting-house for the Methodists was begun to be built in the Horse Fair, near St. James's church, Bristol, on the 12th of May in that same year. Lay preaching, of which the first example had been set by an individual named Bowers, in Islington churchyard, after a sermon by Whitefield, was, not without some hesitation, sanctioned by Wesley soon after his return to London in the autumn. This last movement in particular gave to Methodism in most people's eyes the distinct appearance of a schism in the church. Accordingly, when, before the end of the year, Wesley's mother professed her accordance in his views, her son Samuel wrote to her expressing the exceeding concern and grief with which he had heard that she countenanced the spreading delusion so far as to become "one of Jack's congregation." The old lady had, like her son John, been converted in a moment—and from that time continued to live with him, and to attend his ministry till her death in 1742.

In July, 1740, Wesley solemnly separated himself from the Moravians, with whom he had now come to differ, or had discovered that they differed from him, on some fundamental points of doctrine; and soon after he broke with Count Zinzendorf, the two parting, say his official biographers, "without the least prospect of a reconciliation." Their last interview took place in Gray's Inn Walks. His separation from Zinzendorf and the Moravians, which made the two parties immediately bitter enemies, was followed before the close of the same year by a breach with Whitefield, which however although it divided the new religionists into two permanently distinct bodies, only suspended for a time the friendship and mutual regard of the two fathers of Methodism.

From this time Wesley's life was spent in preaching, travelling, writing books, and labouring in all other possible ways for the consolidation and extension of the new church, the management of which was now wholly in his own hands. No man ever gave himself up more entirely to any object, or prosecuted it either with more zeal and determination, or more method and skilful management. Not an hour, scarce even a minute, was abstracted from the service of the cause on which he had set his heart; and rarely has any ambition been so well seconded by the other qualities and habits of mind, and, it may be added, of body too, necessary to sustain it and give it full effect. He rested nowhere, seldom riding less than forty, fifty, or sixty miles a day; even on his journeys from place to place he read and wrote; and he generally preached three or four times, sometimes five times, a day. For a long time he usually travelled on horseback; latterly he used a chaise; "nor do we believe," say his official biographers, "there could be an instance found, during the space of fifty years, wherein the severest weather hindered him even for one day."

About the year 1750, soon after his brother Charles had become a husband, Wesley married Mrs. Vizelle, a widow with four children. This step was made a little awkward at first by his having a few years before published a tract entitled 'Thoughts on a Single Life,' in strong recommendation of celibacy for all who were able to subject themselves to that restraint. The marriage turned out a very unhappy one: Wesley, who had stipulated that he should not preach one sermon nor travel one mile the less on account of his change of condition, was little at home: the lady became jealous; robbed him of his substance, as he states in one of his letters, to prevent his giving it to bad women; and committed sundry other extravagances and outrages. Wesley had high notions of the authority of a husband, and the superiority of his own sex: "Know me," he wrote to her, "and know yourself. Suspect me no more, asperse me no more, provoke me no more; do not any longer contend for mastery, for power, money, or praise; be content to be a private, insignificant person, known and loved by God and me. Attempt no more to abridge me of my liberty, which I claim by the laws of God and man; &c., &c. . . . . Of what importance is your character to mankind? If you was buried just now, or if you never lived, what loss would it be to the cause of God?" The end was, that after she had several times run away from him and been induced to return, she repeated the experiment once more, and was not asked to come back. "Non eam reliqui," says Wesley in his journal, "non dimisi, non revocabo—I did not forsake her, I did not dismiss her, I will not recall her." This was in 1771. She lived for ten years longer, and died at Camberwell, where a stone is placed at the head of her grave in the churchyard, setting forth that she was "a woman of exemplary piety, a tender parent, and a sincere friend." She bore no children to her second husband.

Wesley died after a short illness at his house in London, on the 2nd of March 1791, in the eighty-eighth year of his age. His publications are far too numerous for us to attempt any account or even an enumeration of them: among the most remarkable, besides his Journal, are —a corrected translation of Thomas-à-Kempis, said to have been published by him in 1735, a short time before his departure for America; various collections of hymns, most of which however were written by his brother Charles; a History of England; a short Roman History; 'Primitive Physic;' and many short tracts on theological subjects. There are at least two collected editions of his works: one in 32 vols. 8vo, printed immediately after his death; another in 16 vols. 8vo, printed in 1809. The 'Arminian Magazine,' now called the 'Methodist Magazine,' was established by Wesley in 1780, and was conducted under his superintendence so long as he lived.

Of several lives that have been written of Wesley, the two principal are that compiled immediately after his death by Dr. Thomas Coke and Mr. Henry Moore, to whom all his manuscripts were left, and published in one volume, 8vo, 1792; and that by the late Dr. Southey, in 2 vols. 8vo, London, 1820. Prefixed to the latter is a list of the chief printed materials for the biography of this extraordinary man.

THE REV. CHARLES WESLEY, the younger brother of John Wesley, was born at Epworth in 1708, and was educated at Westminster School under his brother Samuel, his school-bills there for several years being discharged by the relation or namesake who, as related above, offered to make him his heir if he would accompany him to Ireland. He was elected to Christchurch in 1726, and from this time his history makes part of that of his brother, with whose labours in the diffusion of his religious views and in the establishment of Methodism he was associated from their commencement. It was contrary to the scheme of life he had laid out for himself, which was to spend his days at Oxford as a tutor, that he was prevailed upon, in 1735, to take orders, and to accompany his brother to Georgia. After their return from America, they had occasional differences upon points both of doctrine and practice, but none that ever produced any serious disunion. In 1749 Charles was married by his brother, at Garth in Brecknockshire, to Miss Sarah Gwynne, a lady of a good family in that county. After his marriage he confined his ministrations almost entirely to London and Bristol. Charles Wesley was an able preacher, and "possessed," say Coke and Moore, in their Life of his brother, "a remarkable talent of uttering the most striking truths with simplicity, truth, and brevity." He early showed a turn and talent for writing in verse; and most of the new hymns published by John Wesley in his various collections were of Charles's composition. "In these hymns," observes his brother, in one of his prefaces, "there is no doggerel, no botches, nothing put in to patch up the rhyme; no feeble expletives. Here is nothing turgid or bombast on the one hand, or low and creeping on the other. Here are no cant expressions, no words without meaning. Here are (allow me to say) both the purity, the strength, and the elegance of the English language, and at the same time the utmost simplicity and plainness, suited to every capacity." This is a just character of Charles Wesley's poetry, both in his hymns and other compositions. Harmoniously as the two brothers co-operated throughout their lives, they were very unlike in

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character. Charles appears to have been naturally of a quiet and domestic disposition, with little ambition or love of management and power; and, with all his sincere and fervent piety, so far from any inclination towards asceticism, as to be rather a lover of laughter and other joyous emotions, which his brother counted it almost a sin to indulge in. Charles died in London on the 29th of March 1788. Two of his sons, whom (contrary to his brother's wish) he had educated as musicians, became very distinguished in their profession.

WESLEY, CHARLES and SAMUEL, sons of the Rev. Charles Wesley (see the preceding article), are both entitled to our notice as remarkable instances of a distinct and unquestionable manifestation of musical genius, during almost the earliest periods of infancy.

CHARLES WESLEY was born in 1757; and the Honourable Daines Barrington, who has devoted several pages of his 'Miscellanies' to the youthful Wesleys, tells us, on the authority of their father, he, Charles, could "play a tune on the harpsichord readily, and in good time, when he was only two years and three-quarters old;" and that when he played, his mother "used to tie him up by his backstring to the chair, for fear of his falling. . . . . Whatever tune it was, he always put a true base to it." He became a fine performer on the organ and harpsichord; at a time however when the art of playing on keyed instruments, and indeed on all other musical instruments, was far behind what it is in the present day, and only advancing to that state of perfection which it has since reached. He early in life was brought under the notice of George III., who was much pleased with him, and he had the honour to entertain the king, in hours of royal leisure, by his performance of Handel's music. He was also much patronised by the upper classes, for the sake of his practical skill, and highly esteemed by all for his moral worth, for the simplicity of his manners, and his amiable qualities; but, as too often happens in instances of premature development of genius, the flattering promises of his youth were not fulfilled in future years. After attaining a certain degree of excellence as a mere performer, he remained stationary; and, as regards composition, left not, we believe, any proof that he had ever passed the boundaries of mediocrity. He held during many years the appointment of organist to St. George's, Hanover-square. He died unmarried in 1815.

SAMUEL WESLEY was born in 1766. "The seeds of harmony," says Mr. Barrington, "did not spring up in him quite so early as in his brother, for he was three years old before he aimed at a tune. His first was 'God save great George our King,' and such like, mostly picked up from the street organs. He did not put a base to them till he had learnt his notes." We may here add, that Mrs. Wesley—a very sensible woman, whose testimony may safely be relied on—told Mr. Barrington that she had had "an elder son, who died in his infancy, and who both sung a tune and beat time when he was but twelve months old." Samuel from his cradle enjoyed the advantage of hearing his brother's performances on the organ, and his superiority may undoubtedly be partly ascribed to this circumstance. He was not five years old when Handel's oratorio of 'Samson' fell into his hands, and by this alone he taught himself to read words. Soon after he learned, without instruction, to write. But before he had acquired the art of transferring his thoughts to paper, he composed, in his mind, much music. "Thus," states his father, "he set 'Ruth,' 'The Death of Abel,' &c." He was eight years old, continues the same, "when Dr. Boyce came to see us. . . . . He had by this time scrawled down his oratorio of 'Ruth.' The doctor looked over it very carefully, and seemed highly pleased with the performance. His words were, 'These airs are some of the prettiest I have seen: this boy writes by nature as true a base as I can by rule and study.'"

The young musician was now introduced into all companies as a prodigy, and excited the astonishment of everybody, including the most distinguished professors. Mr. Barrington fills pages in recounting the marvellous things he not only did, but said; for that acuteness which was so striking a feature in him when a man, was not less conspicuous in his youthful days. When about eight years of age he received some instruction on the harpsichord, as well as in composition, and at the same time studied the violin, to which instrument he devoted much time, and completely mastered it. In 1777 he published eight lessons for the harpsichord, and at this period had acquired so much notoriety that his portrait was engraved, and is said, by Mr. Barrington, to have been a strong resemblance.

We have understood that he began to consider music as his profession when he had arrived at his twelfth year, but have in vain endeavoured to trace his history during his progress from adolescence to manhood. Concerning his general education, we must suppose that it was attended to carefully, for he was a good Latin scholar, was not ignorant of Greek, possessed some knowledge of Italian, and had successfully cultivated that taste for polite literature which he may be said to have inherited. From personal knowledge we can state that his conversation was that of a man of letters accustomed to the best society. His steady friend, Mr. W. Linley, introduced him to Mr. Sheridan, at his villa in Surrey, where he passed two days, the party consisting only of those three. That great wit and most discerning man some time afterwards said of his guest, "I am no judge of Mr. Wesley's musical abilities, but I will venture to assert that his intellectual powers and education would have enabled him to distinguish himself in any walk of life."

Mr. Wesley's prospects were early clouded by an accident he met with in 1787. In passing along Snow-hill one evening, he fell into a deep excavation which had been prepared for the foundation of a new building. It is supposed that the severe injury he sustained was the source of that state of mind which subsequently checked the progress of a career that promised to be so brilliant. During seven years he continued in a low desponding state, refusing the solace even of his favourite art. On his recovery however he prosecuted it with renewed ardour, and then brought into notice the works of Sebastian Bach, at that time alike unknown here and on the Continent. In 1815 he suffered a relapse, and was again obliged to retire from public life during another period of the same duration as the former. In 1823 he once more recovered, and up to 1830 was much engaged in various professional pursuits. The disease then recurred, and it was evident that his constitution was undergoing a great change. He now retired from society, and became inactive; though on the Saturday immediately preceding the day of his decease he exhibited his extemporaneous powers to a friend, and composed some psalm-tunes. On the Monday he took to his room, under a presentiment that he should never quit it, which was too truly verified. He died two days after on October the 11th, 1837.

Mr. Wesley produced many compositions, but few of them were calculated to please the multitude. He wrote a grand mass for the chapel of Pope Pius VI., for which the sovereign pontiff thanked him in a Latin letter. He then made his 'amende' to the Protestant church by composing and publishing a complete Service for the use of our cathedrals. He left a numerous family.

WESSEL, JOHN, Latinised WESSE'LUS, a Dutch divine, was born at Groningen in 1419. At an early age he lost his parents, and was educated by a charitable lady, who afterwards sent him to the college of the priests of St. Jerome at Zwoll, where he studied divinity; but he never took orders, though this has been said. He continued his studies at Cologne, where he perused with great zeal the theological works of the Abbot Rupert, the manuscript of which was in a convent at Deutz, opposite Cologne; and being an accomplished Greek and Hebrew scholar, he undertook to purify his religious knowledge by reading the original sources of the Christian religion. He was soon suspected of heterodoxy, and for this reason the university of Heidelberg, where Wessel went to teach divinity, would not admit him among the professors, on the ground that he was not a doctor of divinity, and that they could not confer this dignity upon him because he was a layman. Wessel consequently left Heidelberg, and lived some years at Cologne and Louvain, where he made himself a great name by his private lectures on divinity and philosophy. His philosophical system was that of Aristotle, and his power of argumentation was so great that few doctors ventured to engage in disputes with him. Wessel made himself no less known by several treatises on religion and the state of the church, and he attacked abuses with as much boldness as learning and shrewdness. From Louvain he went to Paris, then the theatre of violent disputes between the Realists, the Formalists, and the Nominalists. Wessel at first attacked the Formalists, but at last he became a Formalist himself. Notwithstanding this change of principles, he maintained his name as one of the greatest dialecticians of his time, and as such the public voice recognised him by the surname of 'Magister Contradictionum,' which was probably given him in Paris. A divine possessing the learning, the talents, and the character of Wessel might have attained the highest dignities in the church, at a time when the Hussites were defending their religious principles for seventeen years against the thunders of the Vatican and the armies of the Holy Roman empire; and when this war and the degenerate state of the church led to the general councils of Pisa, Constanz, Siena, and Basel. Francis della Rovere, general of the Minorites, who became afterwards pope under the name of Sixtus IV., made the acquaintance of Wessel at an early period, and continued to be his friend and patron. It is said that Wessel accompanied Francis della Rovere to the council of Basel; but as this council began in 1431, and was finished in 1443, Wessel must have been very young when he went there, unless he was born in 1398, as some say, though the best authorities agree that he was born in 1419. Francis della Rovere, having been chosen pope in 1471, told his friend Wessel that he was ready to bestow any favour upon him which he should desire, and asked him if he would accept a bishop's see; but Wessel declined honours and dignities, demanding nothing but a Greek or Hebrew bible from the library of the Vatican. After a sojourn of several years at Rome, Wessel returned to Groningen, where he died on the 4th of October, 1489.

Wessel is frequently called a forerunner of Luther, and justly so, inasmuch as he tried to eradicate abuses and errors, and to restore the Christian religion to its original purity. It seems that the doctrines of Wycliffe had great influence upon him. But there is this remarkable difference between Luther and Wessel: Luther attacked the foundations of the Roman Catholic system; Wessel only wrote against particular doctrines, such as purgatory, the ban, indulgence, &c., and he took his arguments from the philosophical systems of the middle ages quite as often as from the simple truths of the gospel. He was nevertheless suspected of heresy, and after his death some monks at Groningen burnt a valuable part of his manuscripts. Wessel argued that the pope was not infallible, and that general councils alone were

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His principal productions are treatises and dissertations:—1, 'De Oratione;' 2, 'De Sacra Eucharistia;' 3, 'De Purgatorio et Indulgentiis;' 4, 'De Dignitate et Potestate Ecclesiastica;' 5, 'Propositiones de Potestate Papæ et Ecclesiæ,' &c. He wrote also numerous notes and additions to the works of the Abbot Rupert, and he used to call this voluminous production 'Mare Magnum.' The editio princeps has the title 'Farrago Rerum Theologicarum,' Leipzig, 1522, reprinted at Basel, 1523. Luther, who esteemed Wessel very highly, wrote a preface to it. This edition is not complete. The first complete edition was published at Groningen, 4to, 1614; 2nd edition, Amsterdam, 4to, 1617. Some of Wessel's treatises are contained in the first volume of Goldast, 'Monarchia Sacri Romani Imperii.'

WESSELING, PETER, one of the first scholars of the 18th century, was born on the 7th of January 1692, at Steinfurt, the capital of the present principality of Bentheim Steinfurt, in Prussian Westphalia, where he received his first education. In 1712 he went to the university of Leyden, where he studied the classical languages under Perizonius, Gronovius, and Wesselius; and in 1714 he went to the university of Franeker, in West Friesland, where he finished his studies under Vitringa, Andala, and Bosius. His first intention was to study divinity, but he soon devoted himself to philology. In 1717 he was appointed conrector of the lyceum at Middleburg, with the title of prorector; in 1719 he was appointed prælector or professor of history and eloquence in the lyceum of Deventer; and in 1723 he became professor of history and eloquence in Franeker, which office he held during eight years. In 1735 he was appointed professor of Greek, and Roman and Greek antiquities, at Utrecht; in 1746 the chair of philosophy of law, or 'jus naturæ,' as it was then, and is sometimes still called, as well as that of the public Roman and German law, was conferred upon him, and he was created doctor of law. He became director of the public library at Utrecht in 1750, or perhaps as early as 1749. Hemsterhuys invited him to teach at Leyden, but Wesseling preferred stopping at Utrecht. Wesseling was rector of the university of Franeker, in 1733, and twice, in 1736 and in 1749, he was chosen rector of the university of Utrecht. He died on the 9th of November 1764. His reputation as a scholar and a sagacious critic was great. Yet he was little disposed to critical investigations, till his friend and colleague at Franeker, Hemsterhuys, succeeded in persuading him, as Ruhnken states, that no learning, however extensive and profound, would be of any use unless it were guided by criticism. Wyttenbach calls Hemsterhuys, Valckenaer, and Wesseling, the triumviri of philology.

The principal works of Wesseling are:—1, An edition of Diodorus Siculus, Amsterdam, 2 vols. fol., 1745-46. This edition contains the prefaces of Henry Stephens and Rhodomann, and the Latin version of Rhodomann, revised by Wesseling, who collected valuable materials, such as the notes of Camusat, and of several other scholars: De la Barre at Paris, Cocchi at Florence, and Assemani at Rome, had examined for Wesseling the manuscripts in the libraries of those three cities. The Bipont edition of Diodorus Siculus is little more than a reprint of the edition of Wesseling, though it contains the notes of Heyne and Eyring, who had access to two manuscripts at Vienna, which were not used by Wesseling. 2, An edition of Herodotus, Amsterdam, fol., 1763. Wesseling had collated the best manuscripts of England, Paris, and Vienna, and several at Rome which were in the possession of Passionei, or to which this learned cardinal had access. This edition contains the Latin version of Laurentius Valla, and the notes of Gale, Gronovius, Valckenaer, and of the editor: it was considered the best edition of Herodotus, till that of Schweighäuser appeared in 1816. 3, 'Dissertatio Herodotea,' 8vo, Utrecht, 1758, treats on several passages which have been erroneously attributed to Herodotus, and on several other subjects connected with Herodotus. 4, 'Veterum Romanorum Itineraria,' Amsterdam, 4to, 1735, contains the Itinerary of Antoninus, that of Jerusalem, and the 'Synecdemus' of Hierocles, which had previously been published by Bandurius, in his 'Imperium Orientale.' This is a useful edition. 5, 'Observationum Variarum Libri Duo,' Amsterdam, 8vo, 1727; 2nd ed., by Professor Frotscher, Leipzig, 8vo, 1832, contains various notes on Dion Cassius, Xiphilinus, Ammianus Marcellinus, Euripides, Sophocles, Plato, and other Greek and Roman writers. Besides several other valuable works, such as 'Liber de Judæorum Archonthibus,' 'Notæ ad Samuelis Petiti Leges Atticæ,' &c., Wesseling wrote eight orations in classical Latin, among which are the following:—'Oratio de Origine Pontificiæ Dominationis,' Franeker, fol., 1724; 'Oratio in Obitum celsissimæ et regiæ Principis Annæ, Fœderat. Belgic. Gubernatricis,' Utrecht, fol., 1759; and nineteen 'Dissertations,' among which are 'Dissertatio Historico-critica de S. Pauli ad insulam Melitam Naufragio;' 'De Origine et Progressu Religionis Christianæ in Veteri Persarum Regno;' and 'Epistola ad H. S. Reimarum, qua selecta quædam Dionis Cassii loca partim emendantur, partim illustrantur.' A complete list of the works and other productions of Wesseling is contained in 'Elogium Wesselingii,' in Frotscher's edition of Wesseling's 'Observationum Variarum Libri Duo.' Wyttenbach, 'Vita Davidis Ruhnkenii,' p. 46; David Ruhnken, 'Elogium Tiberii Hemsterhusii,' 2nd ed., 1789, p. 60, &c. Strodtmann, 'Das Neue Gelehrte Europa,' parts iv., ix., xx.: Wesseling's 'Preface' to his edition of Herodotus.

WEST, BENJAMIN, president of the Royal Academy, and a distinguished historical painter, was born on October 10th, 1738, at Springfield in Pennsylvania, in the United States of North America: he was the tenth child of John and Sarah West. John West was born and educated in England, and was of the Quaker family of the Wests of Long Crenden in Buckinghamshire, of whom was Colonel James West, the friend of John Hampden. Benjamin's birth was brought on prematurely by a vehement sermon preached in the fields near his mother's residence by Edward Peckover; the subject was the corrupt state of the old world and its imminent destruction. Mrs. West was carried home ill, and Benjamin was born after an illness of twelve days. The peculiar circumstances of his birth gave rise to various surmises and prophecies regarding the child's future destiny, and those which promised his future greatness were credulously cherished by his father. The first indication West gave of his talent was in his seventh year, when set to watch the sleeping infant of his eldest sister. He drew a sort of likeness of the child in red and black ink, a feat which appeared so wonderful in the eyes of his parents, that they recalled to mind the predictions of Peckover. When he was about eight years old, a party of Indians paid a visit to Springfield, and struck with the drawings young West had made of birds, fruits, and the like, they taught him to prepare the red and yellow colours with which they stained their weapons; and these, together with the indigo given him by his mother, with the aid of some hair-pencils supplied from his mother's favourite's cat's back, enabled him to make more satisfactory efforts than his pen-and-ink sketches had been. A merchant of the name of Pennington and a cousin of the Wests saw some of these attempts, and upon his return home he sent his young cousin a box of colours with pencils, canvas, and six prints. Young West from this time forsook school and almost shut himself up with his presents in a garret, which he converted into his studio. He made a picture from two of these prints, and Galt, West's biographer, saw this early attempt in the same room with the great painting of Christ rejected; and he relates that West told him that there were touches in that first essay which he had never surpassed.

In his ninth year West accompanied his friend Mr. Pennington to Philadelphia, and that gentleman introduced him to a painter of the name of Williams, who was delighted with the boy's efforts, gave him two books to read, Du Fresnoy's and Richardson's, and invited him to come and see his pictures whenever he pleased. From this time West was determined to become a painter, and his parents were pleased with his resolution. West's first patron was Mr. Wayne, who gave him a dollar each for three poplar-boards upon which he had drawn some figures; and he was at the same time assisted by Dr. Morris, who gave him some money to purchase prepared pannels with. His first painting which attracted much notice was the portrait of Mrs. Ross, of Lancaster, a neighbouring town. This led to many other portraits, and a gunsmith of the same place requested him to paint a picture of the death of Socrates. West said he could paint faces and men clothed, but he asked what he was to do with the slave who presented the poison, who, he thought, should be naked. The gunsmith answered his question by going to his shop, and returning with one of his workmen, who was half naked, and offering him as a model. The picture was painted, and attracted much attention.

Upon his return to Springfield, when he was about sixteen years of age, the propriety of his following professionally such a vain and sensual occupation as that of a painter was canvassed by his Quaker friends; but after they had satisfied themselves of the distinction between the use and the abuse of the art, they agreed unanimously that in his case they might suspend the strict operation of their tenets: and his becoming a painter by profession was sanctioned by the whole Quaker community of Springfield. Shortly after this event, West served as a volunteer under Major Sir Peter Halket, and went in search of the remains of the army which had been lost under General Braddock. But from this service he was soon called home by the illness of his mother, and he arrived just in time to see her die. After this event, which he appears to have greatly felt, he left his home, and established himself, then only in his eighteenth year, as a portrait-painter at Philadelphia. He charged two guineas and a half for a head, and five for a half-length. He painted at this time his picture of the Trial of Susannah. From Philadelphia he went to New York, and doubled his prices. Here he had an opportunity of going to Rome, a journey he had long desired to make. He arrived at Rome in July 1760, and was well received. When he was introduced, by Lord Grantham, to the old Cardinal Albani, who was blind, as a young American who had come to Rome to study the arts, the Cardinal asked whether he was black or white.

West however soon attracted other attention than that of mere curiosity. He painted a portrait of Lord Grantham, which was placed in the gallery of Crespigné, where artists and amateurs used to meet. The picture was almost universally supposed to be by Mengs, and all were greatly surprised when they heard that it was painted by the young American. Mengs himself is said to have told West that he had no occasion to come to Rome to learn to paint; and he advised him immediately to visit the principal cities of Italy, and examine the various great works in them, and then to return to Rome and paint some historical picture. An illness prevented West from putting this plan into execution; he was confined through a fever eleven months at Leghorn. When he recovered, instead of being without means, he found to his great astonishment that his agent had orders to give him

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unlimited credit. He owed this to the generosity of two Philadelphia merchants, Mr. Allen and Governor Hamilton. He now pursued the plan recommended by Mengs; and after he had examined all that was worth studying in Florence, Bologna, Venice, and Parma, he returned to Rome, and painted two pictures, which were well received; one of Cimon and Iphigenia, and one of Angelica and Medora. He was elected a member by the academies of Florence, Bologna, and Parma.

In 1763 West visited England on his way back to his own country; and in London he had the good fortune to meet three of his best friends, Messrs. Allen, Hamilton, and Dr. Smith, who had always taken great interest in him. He soon made connections by the help of his many friends, and the two pictures mentioned above, and a portrait of General Monckton, second in command to Wolfe at Quebec, all of which he exhibited in town, procured him a few commissions. He painted the parting of 'Hector and Andromache' for Dr. Newton, and the 'Return of the Prodigal Son' for the bishop of Worcester. Lord Rockingham offered him 700*l.* per annum to decorate his mansion in Yorkshire; but this offer, by the advice of his friends, he declined. His success was such as to induce him to remain in this country, and having been long attached to Elizabeth Shewell, a young American lady, he requested her to come over to him to England, which she did, and they were married in 1765, at St. Martin's-in-the-Fields.

West's good fortune seemed to keep pace with his years. Dr. Drummond, the archbishop of York, commissioned him to paint a picture of Agrippina landing with the Ashes of Germanicus; and the prelate was so well pleased with the performance, that he attempted to procure the painter an annuity by subscription, so as to enable him to desist from painting portraits and to confine himself to historical subjects. He proposed to raise 3000*l.*, he and his friends subscribing 1500*l.*; he however failed in the enterprise, but he praised both the painter and the picture so highly to George III., that the king desired he would send the young painter with his picture to him. West was well received by the king, who presented him to the queen, and commissioned him to paint a picture for him of the Departure of Regulus from Rome. This was the commencement of nearly forty years' intimacy with George III. West's excellence as a painter however was not the only source of his good fortune; he was an excellent skater, and acquired many acquaintances of rank through this accomplishment. When the Serpentine river in Hyde Park was frozen over, a great circle of spectators was frequently seen to admire the young American painter cutting the Philadelphia salute.

The picture of Regulus was exhibited in the first exhibition of the Royal Academy, of which West was one of the principal members; he had previously been a member and director of the Society of Artists, incorporated in 1765. But his 'Death of General Wolfe' was the first work which caused much stir among artists. Instead of representing his actors in Greek and Roman costumes, as was usual, he very sensibly painted them in their own dresses; an innovation which Sir Joshua Reynolds had tried to dissuade him from. When the picture was finished, according to Galt, "Reynolds seated himself before the picture, examined it with deep and minute attention for half an hour; then rising, said to Drummond, 'West has conquered—he has treated his subject as it ought to be treated—I retract my objections. I foresee that this picture will not only become one of the most popular, but will occasion a revolution in art.'" West was now thoroughly established both in the king's favour and in that of the public, and he continued to produce in rapid succession a series of large historical pictures, and there can be no question that the great reputation he acquired was relatively well merited. Lord Grosvenor purchased the picture of the 'Death of Wolfe,' and West made a copy of it for the king. He painted also for the king, the 'Death of Epaminondas' as a companion to it; the 'Death of the Chevalier Bayard;' 'Cyrus liberating the Family of the King of Armenia;' and 'Segestus and his Daughter brought before Germanicus.' He painted the following series of large historical works for George III. at Windsor:—Edward III. embracing the Black Prince, after the battle of Cressy; the Installation of the Order of the Garter; the Black Prince receiving the King of France and his Son prisoners at Poictiers; St. George killing the Dragon; Queen Philippa defeating David of Scotland in the battle of Neville's Cross; Philippa interceding with Edward for the Burgesses of Calais; Edward forcing the passage of the Somme; and Edward crowning Sir Eustace de Ribaumont at Calais.

After the completion of these works, West proposed to the king to paint a great series upon the Progress of Revealed Religion; but his majesty, before consenting to this proposal, consulted some of the dignitaries of the Church as to the propriety of introducing paintings into a place of worship: Bishop Hurd answered for himself and colleagues, and said that the introduction of religious paintings into his majesty's chapel could in no respect violate the laws or usages of the Church of England. Out of thirty-five subjects proposed by West, all were approved of by the bishops: he afterwards added another to the number. He divided the series into four dispensations,—the Antediluvian, the Patriarchal, the Mosaic, and the Prophetic. Half of the subjects were from the Old Testament and half from the New. They were all sketched, and twenty-eight of them were executed, for which West received 21,705*l.* He painted also in the meantime nine pictures of portraits of the royal family, for which he received 2000 guineas.

After the death of Reynolds, in 1792, West was unanimously elected president of the Royal Academy, and the king sent the Duke of Gloucester to him to inquire whether the honour of knighthood would be acceptable to him, but West declined it; stating however at the same time that with his "hereditary descent and the station I occupy among artists, a more permanent title might become a desirable object" were he possessed of fortune, independent of his profession, sufficient to enable his posterity to maintain the rank. In 1801, during the illness of George III., West met with perhaps the first reverse in his life: Mr. Wyatt, the royal architect, called upon him, and told him that the pictures painting for the chapel at Windsor must be suspended until further orders. Deeply affected he wrote a letter to the king, which was carried to the court by Wyatt, but he received no answer to it. When the king recovered, West sought and obtained a private audience, and he found that the king did not know of the order to suspend the paintings, and that he had not received any letter from him. He spoke very kindly to West, and said, "Go on with your work, West; go on with the pictures; and I shall take care of you." This was West's last interview with his early, constant, and truly royal patron. "But he continued," says Galt, "to execute the pictures, and in the usual quarterly payments received his 1000*l.* per annum till his majesty's final superannuation; when, without any intimation whatever, on calling to receive it, he was told it had been stopped, and that the paintings for the chapel, of Revealed Religion, had been suspended. He submitted in silence—he neither remonstrated nor complained." During the thirty-three years which West worked for George III., he received 34,187*l.* from the king. This sum was held up to the public by West's enemies, without any statement of how it had been earned; and although it is a large sum in itself, yet when West's professional position and abilities, and his years of toil for it, are considered, it makes but a poor income, and much less than would satisfy any successful portrait-painter of that or the present day. After the peace of Amiens West visited Paris, where he was remarkably well received, to see the great collection of works of art which Bonaparte had assembled in the Louvre. After his return he retired from the president's chair in the Academy owing to a strong opposition among its members. Wyatt, the architect, was put in his place, but in the following year, 1803, he was, with one exception, unanimously restored to the chair. The dissenting voice was supposed to be that of Fuseli, who voted for Mrs. Lloyd, an academician, and when he was taxed by some of the members with having given this vote, says Mr. Knowles, his biographer, he answered, "Well, suppose I did; she is eligible to the office—and is not one old woman as good as another?"

When West lost the patronage of the court, although sixty-four years old, he commenced a series of great religious works on a larger scale than any of those for George III. The first of this series was, Christ Healing the Sick, which was purchased by the British Institution for 3000*l.* and presented to the National Gallery. The picture was painted as a present for an hospital established by the Quakers at Philadelphia; but when it was sold, West sent them a copy of it with some alterations in its stead. The copy was exhibited at Philadelphia, and the profits of the exhibition enabled the committee of the hospital to enlarge the building.

The success of this piece induced West to continue even with greater works. He painted a Crucifixion, sixteen feet by twenty-eight; also an Ascension, and Inspiration of St. Peter, and a Descent of the Holy Ghost on Christ at the Jordan, all of very large dimensions. In 1814 he exhibited a picture of Christ rejected by the Jewish High-Priest, and in 1817 he exhibited his extraordinary picture of Death on the Pale Horse, from the Revelations. Others of his large works are the Brazen Serpent, in the possession of Mr. Neeld, and St. Paul on the Island of Melita, now the altar-piece at Greenwich Hospital. Besides these works, he painted several others of a different kind, which were very popular: of these the Battle of La Hogue is one of the best; there is an excellent engraving of it by Woollet; the same artist engraved his picture of the Death of Wolfe. John Hall also engraved three beautiful plates of Penn treating with the Indians, the Battle of the Boyne, and Cromwell dismissing the Long Parliament. The Battle of the Hogue and the Death of Wolfe are accounted Woollet's masterpieces. The Departure of Regulus, and its companion, Hannibal swearing enmity to the Romans, have been scraped in mezzotinto by Valentine Green.

In 1817 West lost his wife, and he survived her little more than two years; he died at his house in Newman Street, March 11, 1820, and was buried with great pomp in St. Paul's cathedral. Two sons survived him.

West's works are numerous: he painted or sketched about four hundred pictures, many of which are the largest works that have been executed in this country, and he left about two hundred drawings. He drew well, and many of his works are well conceived and composed; but in colouring he was far from successful, his pictures are too often of a uniform reddish-brown tint; and in expression he was decidedly deficient in character, and monotonous both in feature and countenance. His great works taken from Classical and Biblical history show considerable academical talent, but not a spark of genius. His best works are his 'Death of General Wolfe,' the 'Battle of La Hogue,' and one or two more of that class. When West was elected

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president of the Royal Academy, he imitated the example of Sir Joshua Reynolds, and read discourses to the students at the distributions of prizes. As literary compositions these discourses are far from remarkable, and they are chiefly distinguished for their simplicity and common sense. The British Institution arose out of a favourite plan of West's, which failed, to establish a national association for the encouragement of works of high art. There is a full-length portrait of West, by Sir Thomas Lawrence, in the National Gallery.

WEST, GILBERT, was the son of the Reverend Dr. West, by whom an edition of Pindar was published at Oxford in 1697, and who died in 1716: his mother was Mary, the eldest of the three sisters of Sir Richard Temple, afterwards Lord Cobham; the second of whom, marrying Mr. Richard Grenville, succeeded her brother as Viscountess Cobham, and was afterwards created Countess Temple; and the third of whom married Sir Thomas Lyttelton, father of the first Lord Lyttelton. West is supposed to have been born about 1705. It was intended by his father that he should go into the Church; and with that view he was first sent to Eton and afterwards to Oxford; but, obtaining a commission through the interest of his uncle, Lord Cobham, he was induced to make the army his profession. It is supposed however that his tastes did not well accord with a military life, and he after some time resigned his commission and "engaged," says Dr. Johnson, "in business under the Lord Townshend, then secretary of state, with whom he attended the king to Hanover." This must have been in 1721, when Townshend, in his second secretaryship, went to Hanover with George I., and the struggle for pre-eminence commenced between him and his colleague Carteret, which ended, three years after, in the removal of the latter. West probably continued to act as secretary or in some such capacity, to Townshend till the resignation of that minister, in May 1730. Johnson states that in May 1729, his patron rewarded him with a nomination to be clerk extraordinary to the privy council, which however produced him no immediate profit. But he seems to have had some resources, for we are told that soon after this he married and settled in a very pleasant house at Wickham, in Kent, "where he devoted himself to learning and to piety," and where he was often visited by his relations, the first Lord Lyttelton and the elder Pitt. It is said that the education of the young Prince George of Wales (afterwards George III.) was once offered to him, "but that he required a more extensive power of superintendence than it was thought proper to allow him." It was not till 1752 that he reaped the benefit of Townshend's nomination, by succeeding to one of the clerkships of the privy council; and soon after his friend Pitt, now in office, made him treasurer of Chelsea Hospital. But he did not long enjoy this increase of income; in 1755 he lost his only son; and on the 20th of March 1756, he was himself carried off by a stroke of palsy.

Gilbert West is the author of several poetical productions, of which his versions of some of the Odes of Pindar, first published in 4to, in 1749, are the best known, or rather attracted most notice in his own day, for the work is now nearly forgotten. It has little merit, except some elegance or smoothness of versification. The publication is entitled 'Odes of Pindar, with several other Pieces in prose and verse, translated from the Greek;' the two most important of the other translations are one of the 'Iphigenia in Tauris,' from Euripides, and one of Plato's 'Menexenus.' There is also an elaborate 'Dissertation on the Olympick Games.' West's literary reputation principally rests on his 'Observations on the Resurrection,' first published in 1730, and since often reprinted. This tract, for which the University of Oxford, in March 1748, made the author a Doctor of Laws by diploma, used to rank as one of the ablest examinations in English theological literature of a particular point in the evidences of Christianity, forming a companion to Lord Lyttelton's 'Dissertation on the Conversion of St. Paul,' which is addressed to West, and was written in consequence of the convictions which West's conversation was the means of suggesting or impressing. Both West and Lyttelton had at one time adopted infidel principles, and "when West's book was published," Dr. Johnson tells us, "it was bought by some who did not know his change of opinion, in expectation of new objections against Christianity."

WESTALL, RICHARD, R.A., was born at Hertford in 1765. In 1779 he was apprenticed to Mr. Thompson, an engraver, in the city, of heraldry on silver, but his superior abilities having been perceived by Mr. Alefounder, a miniature painter, he was recommended by that gentleman to study drawing, and make painting his profession. He accordingly obtained leave from his master in the last year of his apprenticeship to draw in the evenings at the Royal Academy, and in 1786 he was at liberty to follow the bent of his own inclination. He took, jointly with his friend Sir Thomas (then Mr.) Lawrence, a house in Soho-square, in the corner of Greek-street, which they held together for some time.

Westall's first performances which attracted the notice of the public were some highly finished historical pieces in water-colours, in which he was without a rival: of these the following were particularly admired:—Sappho in the Lesbian Shades, chanting the Hymn of Love; Jubal, the first voice of the Lyre; the Boar that killed Adonis brought to Venus; the Storm in Harvest; the Marriage Procession (from the Shield of Achilles); besides many others. He made also a series of graceful designs to illustrate Milton, for Alderman Boydell; and he was a contributor to the 'Boydell Shakspere.' He painted at the same time several large historical pictures, but he met with so little success in the disposal of them, that he was almost compelled to confine himself to making small designs for booksellers, and in the number and popularity of his designs of this class he was second only to Stothard. They added however little to his reputation, for, owing probably to the great number required of him, he fell into a peculiar and decided mannerism. Among many other works, he illustrated Crabbe's 'Poems,' and Moore's 'Loves of the Angels.' Westall was elected a member of the Royal Academy in 1794, the same year in which Sir Thomas Lawrence and Stothard were elected. In 1808 he published a book of poems illustrated by himself. Towards the close of his life he became very much embarrassed in his means, owing to some unsuccessful speculations in foreign pictures and some imprudent partnership engagements. His last occupation was giving lessons in drawing and painting to her present majesty while Princess Victoria. He died on the 4th of December 1836.

WESTALL, WILLIAM, A.R.A., younger brother of the above, was born at Hertford, October 12, 1781. He studied at first under his brother, and subsequently at the Royal Academy. Here however his studies were interrupted, by his appointment, in 1801, on the recommendation of the President, West, to accompany Captain Flinders in the Investigator as a draftsman on his voyage of discovery. Westall was with Flinders for two years, when, the Investigator having been abandoned, he was transferred to the companion ship, the Porpoise, in which he was wrecked on a coral reef on the north coast of Australia on his voyage home. The ship which picked up Westall and his companions was bound to China, and he remained some months in that country, when he secured a passage to India. Here he also remained some time, making a journey into the interior and occupying himself, as elsewhere, in sketching the more striking scenery and objects. Not finding, on his return to England, employment as readily as he anticipated, he made a voyage to Madeira and the West India Islands; and on his return opened, in 1808, an exhibition of the large collection of water-colour drawings and sketches he had made of the various countries he had visited: it proved however an unsuccessful speculation. Captain Flinders returned to England in 1810, and Westall was directed by the government to prepare his sketches for engraving to illustrate the account of the voyage; he was also commissioned to paint several views of the coasts and interior of Australia. Of these he exhibited at the Royal Academy, in 1812, his views of 'Port Bowen, and 'Seaforth's Isle in the Gulf of Carpentaria;' and the striking character of the scenery, and the rich and novel herbage, which he had depicted with the fidelity of a botanist, rendered them very attractive. They secured his election as Associate of the Royal Academy in the same year: he had for some time previously been a member of the Society of Painters in Water-Colours. Unfortunately perhaps for his reputation, he did not steadily follow up the path he had thus opened. He turned his attention to making drawings for engraving, in which he for many years found ample and profitable employment, but he thus contracted a neatness and prettiness of style which proved destructive of all grandeur of effect when applied in his paintings. Among his best known series of engraved designs are his views of the lakes of Westmoreland and Cumberland, which are drawn with great fidelity, though with some deficiency of power: he was a frequent visitor to this district, where he enjoyed the warm friendship of Southey and Wordsworth by both of whom he was greatly esteemed. He also drew and engraved in aquatint a series of views of the Caves, and of the Abbeys and other Monastic Ruins of Yorkshire, of the Isle of Wight, Oxford, Cambridge, the Residences of the Poets, &c. His contributions of oil paintings to the exhibitions of the Royal Academy were comparatively few, and in his later years they became fewer than they might else have been, from finding himself in reality excluded from the full honours of that institution. Mr. Westall met with a severe accident, in 1847, by which his left arm was broken, and he received some internal injuries, and from the effects of which he never wholly recovered. He died January 22, 1850.

WESTMACOTT, SIR RICHARD, R.A., was born in London in 1775. His father was a sculptor of some eminence in his day, and in his studio (Mount-street, Grosvenor-square,) the young Westmacott learned the use of the chisel. In 1793 he went to Rome, where he had the benefit of instruction from Canova. His career as a student in Italy was a distinguished one. He carried off the first prize in sculpture at the Academy of Florence, in 1794; and in 1795 the medal given by the pope. He was elected a member of the Academy of Florence in 1795. After a somewhat prolonged stay in Italy, he returned to London, and was soon recognised as one of the best of the young sculptors of the day; and his future career was on the whole a very prosperous one. His imaginative works were of an exceedingly graceful, chaste, and poetic character, classic in feeling, and in execution resembling that of the modern Italian school; several of these will retain their place among the best poetic works of the English school of sculpture. The most popular is his very pleasing statue of 'Psyche,' executed for the Duke of Bedford, and now, with a companion 'Cupid,' at Woburn. Among the best known of his other poetic works are the 'Euphrosyne,' executed for the Duke of Newcastle; an exquisite figure of 'A Nymph unclasping her Zone,' the property of the Earl of Carlisle; 'The Distressed Mother,' executed for the Marquis of Lansdowne; 'The Homeless Wanderer;' 'Devo-

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tion,' &c. He also executed several important works in alto and bas-relief; one of the first of which was probably his portion of the frieze on the Marble Arch (now at Cumberland Gate), the sculptors of other portions being Flaxman and Baily. His latest work in this style was the pediment of the British Museum. He also executed for the late Earl of Egremont, a large alto-rilievo in marble of the 'Death of Horace' for the gallery at Petworth. A large portion of his time was however occupied, and much of his reputation now rests, on public monumental statues. Of these it will suffice to mention his statues of Pitt, Fox, Spencer Perceval, and Addison (1809), which, with his monuments of the Duc de Montpensier, and Mrs. Warren and her Child, are in Westminster Abbey; Sir Ralph Abercromby, Lord Collingwood, and Generals Pakenham and Gibbs, in St. Paul's Cathedral; Lord Erskine in the Old Hall of Lincoln's Inn; Fox in Bloomsbury-square; Francis, Duke of Bedford, in Russell-square; and the Duke of York on the column at Waterloo-place. The so-called 'Achilles,' copied from the statue at Monte Cavallo, Rome, and inscribed by the Women of England to the Duke of Wellington, was modelled by Westmacott, but whether the choice of the figure is to be laid to the charge of his taste, or that of the women of England, we do not know.

Westmacott was elected A.R.A. in 1805, and R.A. in 1816. In 1827 he succeeded Flaxman as Professor of Sculpture at the Royal Academy, which office he held till his death. He was a man of extensive reading and sound judgment, and his lectures were marked by these qualities, and by the absence of pretension. Shortly after her accession to the throne, her Majesty conferred on him the honour of knighthood. He died on the 1st of September 1856.

*WESTMACOTT, RICHARD, R.A., son of the preceding, was born in London in 1799. He studied under his father, and in 1820 proceeded to Italy, where he remained six years diligently occupied in studying the remains of Greek and Roman art, and investigating their history. The works of Mr. Westmacott are in many respects not unlike those of his father; graceful and tender in conception, with something of classic severity in the style, and never failing purity of feeling,—but his genius is of a graver character, and he excels in monumental and devotional subjects, and in fancies of a thoughtful and reflective cast. He is especially happy in the treatment of rilievi. Among his classical and academic works may be noticed his rilievi of 'Venus and Ascanius,' and 'Venus instructing Cupid,' executed for the Earl of Ellesmere; a seated statue of the 'Cymbal Player,' the property of the Duke of Devonshire; 'Venus carrying Cupid;' the statue of 'Ariel;' 'Paolo and Francesco,' an admirable bas-relief executed for the Marquis of Lansdowne. More original in style are his charming fantasies the 'Bluebell' and the 'Butterfly,' two exquisite bas-reliefs executed for the Earl of Ellesmere (1836-38). As examples of his monumental works, we may instance his recumbent figure of the Archbishop of Canterbury, in Canterbury Cathedral, and that of Earl Hardwicke at Wimpole; and the Ashburton monument, and especially the grand figure of the 'Angel Watching.' Of his religious works we may mention the fine statue of 'David as the Slayer of Goliath;' 'Prayer and Resignation;' and the bas-relief 'Go and Sin no More.' Of late years Mr. Westmacott has been chiefly occupied in the execution of monumental and portrait sculpture. His busts are very numerous, and include those of Lord John Russell, Sir Francis Burdett, Sydney Smith, Sir R. Murchison, and other celebrated personages; but he is perhaps most successful in female busts. The pediment of the Royal Exchange is from his chisel. Mr. Westmacott is also distinguished for his literary attainments. He has contributed several valuable papers to various serial publications, among others, the articles 'Sculpture' to the 'Penny Cyclopædia,' and to the 'Encyclopædia Metropolitana;' and he has delivered courses of lectures on the history and principles of Sculpture at the Royal and London Institutions. He was elected F.R.S. in 1837; A.R.A. in 1838; R.A. in 1849; and to succeed his father as Professor of Sculpture in July 1857.

WESTMORLAND, MILDMAY FANE, SECOND EARL OF, was born about the year 1600. He was one of the Knights of the Bath at the coronation of Charles I., and at the breaking out of the civil war he ranged himself under the Royal banner; but in 1643 (according to Whitelocke's 'Memorials') he "came into parliament, along with divers other delinquents, desiring the benefit of the declaration of both kingdoms for composition:" he subsequently took the parliamentary oath. Concurring however in the restoration of the monarchy, he was taken into the favour of Charles II., and appointed joint lord-lieutenant of Northamptonshire. His name is best known as the author of a scarce volume of poems of more than ordinary merit, printed only for private circulation in 1648, and entitled 'Otia Sacra.' He died in 1665. The family of Fane, we should add, is descended from a common ancestor with the Vanes of Cleveland, namely, Howell ap Vane, who held landed property in Monmouthshire before the Norman Conquest.

*WESTMORLAND, JOHN FANE, ELEVENTH EARL OF, and a general in the army, is the eldest and only surviving son of the tenth earl by his first wife, the daughter and heiress of Robert Child, Esq., banker, of Osterley Park, Middlesex. He was born in 1784, and was educated at Westminster School. Entering the army in 1803, he served as aide-de-camp to the late Sir A. Don in the expedition to Hanover of 1805-6. He subsequently served in Sicily, the Dardanelles, Egypt, and the Peninsula, where he was aide-de-camp to the Duke of Wellington. Having served through a great part of the campaigns of Spain and Portugal, he accompanied the Allied Armies in Germany as military commissioner in 1813, and in the following year became envoy at the court of Florence. In 1815, whilst still bearing the courtesy title of Lord Burghersh, he accompanied the Austrian army in the campaign which ended in the restoration of the Bourbons to the throne of the Two Sicilies; he was also for some years British minister at the court of Tuscany. In 1841 he succeeded to his father's title, and was appointed ambassador at the court of Berlin, and held that post for ten years. In 1851 he was sent to succeed the late Lord Ponsonby as ambassador at Vienna, and in that capacity acted on the part of the British government in the discussion of the complicated Eastern question, out of which the Russian war arose. He retained this position down to the year 1855, when Lord John Russell was sent to Vienna on a special mission to co-operate with him in the Vienna Congress. In December 1855 he returned home, being replaced in his diplomatic post by Sir G. Hamilton Seymour. Besides being a soldier and a diplomatist, Lord Westmorland bears the reputation of being a distinguished musician, and has of late years taken the greatest interest in the Concerts of Ancient Music. He has received at various times the foreign orders of Maria Theresa, San Ferdinand, San Josef of Austria, and of Henry the Lion of Brunswick; he is also a Knight Grand Cross of the Bath in England, a member of her Majesty's Privy Council, and colonel of the 56th regiment of Foot. He married in 1811 a daughter of Lord Maryborough, afterwards third Earl of Mornington, by whom he has two daughters and two surviving sons, the elder of whom, Lord Burghersh, was aide-de-camp to the late Lord Raglan in the Crimea, and is now captain in the Coldstream Guards and a Companion of the Bath.

WETSTEIN, JOHN JAMES, distinguished for his labours on the text of the Greek New Testament, was descended from a family which had long been one of distinction in the city of Basel. His grandfather, John Rudolph Wetstein, who was born in 1614 and died in 1684, was professor of Greek, and afterwards of divinity, in the university there, as was also one of his sons of the same names, who was born in 1647 and died in 1711. Another son, Henry, was the well-known learned Dutch printer, and died in 1726. Rudolph, a son of the second John Rudolph, was professor of divinity at Basel; and John Henry, another son, became a bookseller at Amsterdam.

The subject of the present notice was born at Basel in 1693. After having studied divinity under his uncle the professor, and Hebrew under Buxtorf, he was admitted a minister of the national church in 1713, on which occasion he printed a Latin thesis in defence of the substantial genuineness and authenticity of the commonly received text of the Greek Scriptures, under the title of 'Dissertatio de Variis Novi Testamenti Lectionibus,' 4to. To this subject he may be said to have thenceforth devoted his life. He commenced by visiting France and England, as well as the various libraries in Holland, for the examination of manuscripts; he was in England in 1716, and again in 1720, and he appears to have been employed for some years in this work by Bentley, who had himself printed a new edition of the Greek Testament (see Life, by Monk, pp. 311 and 429). It was not till 1730 that Wetstein produced his next publication, a quarto volume of 'Prolegomena' to a proposed new edition of the Greek text according to the most ancient codices. By this time however his critical investigations had alarmed a party among his clerical brethren, who had influence enough not only to obtain a decree from the senate of Basel condemning his project as both unnecessary and dangerous, but even to get him prohibited from officiating as a minister. On this he retired to Amsterdam, where the Remonstrants or Arminians appointed him successor to Le Clerc in the professorship of philosophy and history; and although, on his making a public apology for some opinions savouring of Socinianism that had been ascribed to him, the decree of the Basel senate was reversed in May 1733, he resided at Amsterdam for the rest of his life, and died there on the 24th of March 1754. He had meanwhile paid another visit to England in 1746. His edition of the Greek New Testament appeared at last, at Amsterdam, in 2 vols. folio, in 1751 and 1752. Notwithstanding many errors by which it is disfigured, this edition (now become very scarce) is of great value for the purposes of the critical student. The first volume of an intended reprint of it, in 4to, corrected and improved, appeared at Rotterdam in 1831, under the care of the learned J. A. Lotze; but his death prevented its being continued. The portion published contained only the Prolegomena. There is also a previous republication of the Prolegomena at Halle, in 1764, under the care of Dr. John Solomon Semler. Two epistles attributed to Clemens Romanus, which Wetstein had printed at the end of his New Testament, from a Syriac manuscript, have been proved by Lardner to be spurious.

*WEYER, SYLVAIN VAN DE, a distinguished Belgian writer and statesman, well known in English society, was born at Louvain in 1803, the son of a commissary of police. He studied at the university of his native town, and afterwards became a member of the Brussels bar, but at an early age was named librarian of the city of Brussels, and devoted himself chiefly to literary pursuits. In 1825 he published at Louvain an edition of the philosophical works of Francis Hemsterhuys, the son of Tiberius Hemsterhuys, the eminent classical scholar, both

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of them Dutchmen by birth, but of whom the father wrote exclusively in Latin and the son in French. Van de Weyer, in a 'Letter to M. Munch on the National Language,' showed a fondness for the French language and a contempt of his native Flemish, which drew on him the indignant remonstrances of his countryman Willems. "I have the honour," said Willems, in a printed letter addressed to him in 1829, "to know you and to know something of the language that has always been spoken in your family and mine. When you protest aloud before the public that a man like M. Van de Weyer would think himself dishonoured if he had written in favour of that language, I think I have some right to place myself among the public as one of your judges." The question of language was one of the many that embittered the disputes then pending between the Belgian people and its governors. Van de Weyer became a writer in the leading newspaper called the 'Courier des Pays Bas,' the principal organ of the popular party, and when M. de Potter was prosecuted by the government for sedition, he made his first conspicuous appearance as an advocate as one of the counsel on his trial. A verdict was pronounced against De Potter, and Van de Weyer was dismissed from his post as librarian, but the Paris revolution of 1830, and the Belgian revolution in consequence, followed so immediately, that he had no time to regret the loss. He was one of the members of the Committee of Safety appointed to re-establish order in Brussels after the retirement of the Dutch authorities, and also a member of the provisional government named on the 24th of September. At the beginning of November he was charged with an important mission to the English government, his brilliant success in which fixed him during the prime of his life to a diplomatic career. He procured the assent and support of the British government to a proposition for consolidating the changes which had taken place in Belgium by a conference of the great powers, to be held in London. To this conference Van de Weyer was accredited, and achieved further diplomatic success. Under the regency of Surlet de Chokier he was nominated to the ministry of foreign affairs in Belgium, and in this position proposed the name of Prince Leopold as a candidate for the Belgian throne, and materially contributed to promoting his election. He was sent by King Leopold as his ambassador to the court of London, and in 1839 married Miss Bates, the daughter of an American partner in the great commercial house of Baring. In 1845, on the fall of the Nothomb cabinet, he was recalled to Brussels as premier; but in his endeavours to reconcile the conflicting views of the Catholics and Protestants on the education question he did not meet with his wonted success, and he returned the next year to his London embassy, in which (1857) he still continues. M. Van de Weyer is in great favour with the highest London society; his name stands high as an authority in literature and the arts, and he has frequently given evidence before royal commissions and committees of the House of Commons on questions in which they were concerned. His political career put an end to his appearance as a writer, except that he wrote his two pamphlets on the Belgian question under the assumed names of Victor de la Marre and Goubeau de Rospoel. He has lately shown an inclination to resume his interrupted studies. He is one of the members of the recently-established Philobiblon Society of London, which circulates an occasional volume of 'Bibliographical and Historical Miscellanies,' in an edition of a hundred copies only, and has commenced what promises to be an interesting series of articles 'On the English Authors who have written in the French Language.'

WEYERMAN, JACOB KAMPO, a Dutch fruit and flower painter, was born at Breda in 1679. Weyerman, though a clever painter, is chiefly notorious for his bad character and scandalous writings. He wrote a set of lives of Dutch painters, which, according to Van Gool, are full of calumnies; and Descamps says of him, "Il a rempli ses écrits d'ordures, d'impiétés, et de calomnies." His work is entitled 'Levensbeschryvingen der Nederlantsche Konstschilders en Schilderessen,' 4to, 'sGravenhage, 1729. In one of his scandalous writings he attacked the Dutch East India Company; and in 1739 he was condemned to perpetual imprisonment at his own cost, in which he died in 1747. Weyerman learnt painting of Ferdinand van Kessel, and had great skill in his style and great facility in writing; he however neglected his art and abused his abilities, and, according to all accounts, appears to have been a thoroughly bad man in every respect.

WHARTON, REV. HENRY, was born on the 9th of November 1664, at Worstead in Norfolk, of which his father, the Rev. Edmund Wharton, the descendant of an ancient family, and afterwards rector of Saxlingham in the same county, was then vicar. After being taught Latin and Greek by his father, he was admitted of Caius College, Cambridge, February 17th, 1680, and at Michaelmas in the same year was chosen to one of the scholarships founded by Mr. Matthew Stockys, who was his great-uncle. Having taken his degree of B.A. in 1684, he resided in his college till 1686, when he was taken into the employment of Dr. William Cave, then engaged in the compilation of his 'Scriptorum Ecclesiasticorum Historia Literaria,' in which Wharton assisted him not only as an amanuensis, but to so great an extent, in at least the collection of materials, that a dispute afterwards arose as to his claim to be considered the author of a considerable part of the work. Cave himself acknowledges his obligations in large terms in his Preface; but after Wharton's death he addressed a long letter to Archbishop Tenison, which is printed in Chalmers's 'Biographical Dictionary,' in confutation of an account of the matter which Wharton had left behind him. The publication of Cave's work (in 1688) immediately made Wharton's name known, and brought him into reputation as a young man of remarkable talents and acquirements. The year before it appeared he had been ordained deacon, and had also taken his degree of M.A., and he was now sought out by Dr. Tenison, then vicar of St. Martin's, afterwards primate, who employed him to translate and epitomise a Latin manuscript on 'The Incurable Scepticism of the Church of Rome,' written by Jean de la Placette, the French Protestant divine, which it was thought desirable to make public in an English dress. He was also, on Tenison's recommendation, engaged by the second Lord Arundel, of Trerice, as tutor to his son; and about the same time he was presented to Archbishop Sancroft, who soon after made him one of his chaplains, and otherwise took him into great favour. Having been ordained priest in November 1688, he was collated the following year both to the vicarage of Minster in the Isle of Thanet, and to the rectory of Chartham. The catalogue of the works which he wrote or compiled, or in the publication of which he was concerned from his first appearance as an author till the close of his short life, makes one of the most notable displays of literary ardour and exertion on record. His biographers enumerate eight or nine treatises which he had already published or edited even before he had taken priest's orders; their titles may be found in the account of his Life prefixed to his Sermons, and, abstracted thence, in the 'Biographia Britannica.' They were principally directed against Popery. The most important was a quarto volume, entitled 'A Treatise of the Celibacy of the Clergy, wherein its Rise and Progress are historically considered,' which appeared in 1688, the imprimatur being dated November 3rd, 1687. In 1691 he brought out at London, in 2 vols. folio, his great work entitled 'Anglia Sacra,' being a collection of original histories of archbishops and bishops in England from the introduction of Christianity to the year 1540. In this undertaking his patron had been Bishop Lloyd, who appears to have generously defrayed all the expenses of transcribing the manuscripts and printing the work. Unfortunately very much of it has been hurriedly prepared, and it abounds with errors both of the printer and of the amanuensis; but the original matter that Wharton has supplied evinces a great command of antiquarian learning; and of many of the pieces in the collection there is as yet no other edition. The 'Anglia Sacra,' accordingly, with all its defects, still retains a high value. In 1692 Wharton published, in 8vo, 'A Defence of Pluralities,' which was held to display great ability. In 1693 he edited, in a 4to volume, some hitherto unpublished works of Bede, under the title of 'Bedae Venerabilis Opera quaedam Theologica,' &c.; and the same year, under the fictitious name of Anthony Harmer, he published an 8vo pamphlet entitled 'A Specimen of some Errors and Defects in the History of the Reformation of the Church of England, written by Gilbert Burnet, D.D.' Burnet replied, acknowledging the ability of his assailant, but complaining of his bitterness and bad temper; and Wharton did not continue the controversy. In 1695 appeared another of the most elaborate and valuable compilations of this indefatigable illustrator of our ecclesiastical history—the first volume, in folio, of 'The History of the Troubles and Trials of Archbishop Laud.' This is Laud's own account, written during his imprisonment in the Tower, accompanied with his Diary of his Life and other papers, printed from the originals, which had been placed in Wharton's hands by Archbishop Sancroft a few days before his death. A second volume, consisting of further collections relating to Laud, was left ready for the press by Wharton, and was published by his father in 1700.

Wharton died at Newton in Cambridgeshire, worn out by his labours, on the 5th of March 1695. Two octavo volumes of his Sermons were printed after his death; and his papers, among which were several transcripts of old English historians, and notes upon various printed books, were purchased by Archbishop Tenison, and are now in the library at Lambeth. The second edition of Cave's 'Historia Literaria,' printed at Oxford, in 2 vols. folio, 1740, 1743, is enriched with many additions from Wharton's manuscripts.

WHARTON, THOMAS WHARTON, MARQUIS OF, was the eldest son of Philip, Lord Wharton,—one of the few noblemen who adhered to the parliament in the civil wars, and who is characterised by Clarendon as "a man very fast" to that side,—by his second wife, Jane, daughter and heiress of Arthur Goodwyn, of Upper Wichendon, in Buckinghamshire, Esq. Mr. J. T. Rutt, in a note to his edition of Burton's 'Diary' (i. 367), makes him to be the son of whom Lord Wharton's lady is recorded in the Diary to have been delivered on Tuesday, 13th January 1657—an event which his lordship's relation, Sir Thomas Wharton, is stated to have related to the writer "with great joy;" but this we apprehend must be a mistake. The common account is that he was born about 1640. In a note on a passage of Burnet's 'History of his Own Time' (i. 790), in which mention is made of Lord Wharton, Swift says—"famous for his cowardice in the rebellion of 1642;" upon which the Oxford editor remarks, "It was Mr. Wharton, his son, as Speaker Onslow has noted." It is evident that this had repute, on whatever it was grounded, could not have been earned by a person born only in 1657. Besides, Swift, to whom he was personally well known, elsewhere speaks of him in 1710 as having "passed some years his grand climacteric." Mr. Thomas

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Wharton, who did not succeed to his father's title till 1696, is stated to have entered parliament in the reign of Charles II.; and from the commencement of his political life he adhered steadily to the Whig party. On the landing of the Prince of Orange at Torbay, in November 1688, he and his father were among the first who joined him; and after the settlement of the new government he was made comptroller of the household, and sworn of the privy council. In April 1697, being now a peer, he was appointed lord-lieutenant of Oxfordshire, and also one of the two chief justices in eyre, then an office of some importance. On the accession of Anne he was removed from his places by the Tory ministry, which then came into power; but after Whig principles re-acquired the ascendancy, his eminent abilities came again into request, and, after having given his assistance as one of the commissioners in arranging the treaty of union with Scotland, he was, in December 1706, created Viscount Winchendon and Earl of Wharton. In 1708, he was appointed lord-lieutenant of Ireland, and he held that post till after the overthrow of the Whig administration of Lord Godolphin in the autumn of 1710. For the remainder of the reign of Anne he was one of the most active leaders of the opposition. In September 1714, immediately after the arrival of George I., he was made lord privy seal, and on the 1st of January 1715, he was created Marquis of Wharton and Malmsbury in the peerage of England, and Baron Trim, Earl of Rathfarnham, and Marquis of Catherlogh in that of Ireland; but he died at his house in Dover Street, London, on the 12th of April in the same year.

The Marquis was twice married: first to Anne, daughter of Sir Henry Lee of Ditchley, in Oxfordshire, by whom he had no issue; secondly, to Lucy Loftus, daughter of Viscount Lisburne, by whom he had the son who succeeded to his honours. Both these ladies were cultivators of literature. Some account of the first, who died in 1685, and also some poetical pieces written by her, may be read in Nichols's 'Collection,' i. 51-53, and ii. 329. She is highly complimented in various passages by Waller, especially in his 'Two Cantos of Divine Poesy, occasioned upon sight of the 53rd chapter of Isaiah turned into verse by Mrs. Wharton.' Some love-verses by the second (entitled 'To Cupid') are in Nichols, v. 10. The famous ballad of 'Lilliburlero,' made on the Earl of Tyrconnel, who had in 1686 been appointed lord-lieutenant of Ireland by James II., going over to his government for the second time in 1688, is said to have been written by Lord Wharton (see Percy's 'Reliques,' iii. 373-376).

The Marquis of Wharton, probably on account of his eminent abilities and services to his party, appears to have been an object of special dislike to the Tories of his own day. There are two characters of him by Swift, one in his 'Four Last Years of Queen Anne,' which is severe enough; the other dated London, August 30th, 1710, a concentration of bitterness and venom. In the latter he says, among other things, "He hears the gallantries of his lady with the indifference of a Stoic, and thinks them well recompensed by a return of children to support his family," &c. This would seem to imply that the Marquis's second wife bore him several children. In the notes upon Burnet's 'History of his Own Time,' by Lord Dartmouth, among other caustic things, it is said that the marquis, "in respect to his great sincerity and veracity, went amongst his own party by the name of honest Tom Wharton."

WHARTON, PHILIP WHARTON, DUKE OF, was the son (we believe the only son) of Thomas, Marquis of Wharton, and was born in December 1698. Having early shown great quickness of parts, he was carefully educated at home under the superintendence of his father, whose ambition was to make him both a great orator and a great patriot; the latter term meaning in his lordship's notion not only a pure Whig in politics, but further, it would seem, a Presbyterian in religion. Either the training he received, however, or possibly the nature with which he had come into the world, proved more favourable to the intellectual than to the moral progress of the boy. His first folly was an early one, his getting himself married clandestinely at the Fleet, when he was scarcely sixteen, to the daughter of Major-General Holmes, a shock which his father took so much to heart, that it is said to have killed him in six weeks. The old marquis died April 12th, 1715; and the marchioness, also, it is affirmed, killed in effect by the same stroke, followed her husband to the grave in the course of the next year. Yet it is admitted by Wharton's biographers that, although the match he had made was "no ways suitable to his birth, fortune, or character, and far less to the great views which his father had of disposing of him in such a marriage as would have been a considerable addition to the fortune and grandeur of his illustrious family," the lady was unobjectionable, except upon the score of the inequality of her condition, and "deserved infinitely more happiness than she met with in this unfortunate alliance." They appear to have parted soon after the marriage; in the beginning of 1716 the marquis, probably in obedience to directions left by his father, went abroad with a French Huguenot governor to be educated or confirmed in strict Presbyterian principles at Geneva. In passing through Germany, his vanity was gratified by receiving an order of knighthood from some petty court; he also immediately began to run in debt; his Huguenot governor only disgusted him by his "dry moral precepts and the restraints he endeavoured to lay upon him;" the Geneva discipline proved intolerable, and, after a brief space, cutting all entanglements, he left the Huguenot behind, and, "as if he had been flying from the plague," set out post for Lyon, where he arrived on the 13th of October 1716. His next proceeding was to write a letter to the Pretender, then residing at Avignon, which he forwarded with the present of a fine stallion; the Chevalier in return sent for him to his court, where he spent a day, and, it is said, accepted from the soi-disant king the title of Duke of Northumberland. After this he presented himself in Paris, where he visited the widow of James II. at St. Germain, and borrowed 2000*l.* from her; without however declining the attentions of the English ambassador, Lord Stair, at whose table he repeatedly dined. To get the money from the queen-dowager, who was obliged to pawn her jewels to raise it, he is asserted to have engaged to employ it in promoting the interest of her family in England: at the same time he told a friend who remonstrated with him, that till he could repay what he had thus borrowed, he must remain a Jacobite, but when that obligation was discharged he would return to the Whigs.

Having signalised his stay in Paris by sundry extravagances, he returned to England in December, but soon after set out for Ireland, where he was immediately allowed to take his seat in the House of Peers, although as yet only in his eighteenth or nineteenth year. Whether he had purchased this indulgence by any engagement to support the government does not appear; but he forthwith took that side with all apparent sincerity and zeal, and speedily raised himself to such distinction by the figure he made in debate, that, under age as he still was, it was thought proper to raise him to the highest rank in the English peerage, and on the 20th of January 1718, he was created Duke of Wharton. If we put aside those bestowed on members, legitimate and illegitimate, of the royal family, this was certainly the most extraordinary creation of an English dukedom on record; and it may also be regarded as the most remarkable passage even in Wharton's singular career. Notwithstanding the practice which then prevailed, of conferring that dignity with much less reserve than at present, the attainment of it in such circumstances must be held to bear strong testimony to the impression which the talents of the young nobleman made at his first appearance on the political stage.

It was probably not till after he had attained his majority, early in 1720, that he took his seat in the English House of Peers. His name first appears in the records of the debates on the 5th of April in that year. Up to this time he is said to have continued to support the ministry; but he now warmly joined the opposition to the great government measure of the South Sea Bill, in the debate on the motion for its committal, which took place on the above-mentioned day. He also spoke several times on the same subject at the explosion of that wild scheme; and it was in replying to a bitter invective of his, on the 4th of February, 1721, that Earl Stanhope, then secretary of state, burst a blood-vessel, which occasioned his death the next day. His next prominent appearance was as an opponent of the bill of pains and penalties against Atterbury, in the great debate about which, on the 15th of May, 1723, on the motion that the bill should pass, he delivered a long and able speech, a full report of which was soon after published. This is the last speech of the Duke of Wharton's that is noticed in the 'Parliamentary History.' His estate, worth, it is said, 16,000*l.* a year when he came to it, had by this time become so involved, that his property was placed in the hands of trustees, for the benefit of his creditors, and he was allowed only 1200*l.* per annum. He now, perhaps in the hope of making money by the speculation, set up a twice-a-week political paper, under the title of 'The True Briton:' the first number appeared on Monday, June 3rd 1723; the second, on the following Friday; the 74th and last, on Monday, February 17th 1724. At the same time he exerted all his influence in every other way against the ministry and the court; even getting himself made a member of the Wax-Chandlers' company in the city of London, that he might speak and vote at common-halls and other civic meetings. But he soon got tired of that unprofitable work, and giving out that his intention was to retrench for a few years, he went off to the continent, apparently in the early part of the year 1724. Proceeding first to Vienna, he made a distinguished figure at that court for a short time; then he set out for Madrid, "where," says his original biographer, "his arrival alarmed the English minister so much, that two expresses were sent from Madrid to London, upon an apprehension that the duke was received there in the character of a minister himself; upon which his grace was served with an order under the privy seal to summon him home." This order he entirely disregarded: "His grace," says one account (Salmon, in 'Chronological Historian,' under date of June 1726), "being in a coach when it was delivered to him, contemptuously threw it into the street without opening it; and soon after, it is said, declared himself a Roman Catholic." He "endeavoured," continued the writer of his Life, "to stir up the Spanish court not only against the person that delivered the warrant, but against the court of Great Britain itself, for exercising an act of power, as he was pleased to call it, within the jurisdiction of his Catholic Majesty's kingdom. After this he acted openly in the service of the Pretender, and appeared at his court, where he was received with great marks of favour."

The subsequent conduct of this spoiled child of fortune can only be attributed to a species of madness. His duchess, whom he had entirely neglected from an early period of their marriage, having died, April 14th 1726, he immediately offered his hand to Miss O'Byrne, the

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daughter of a deceased Irish colonel in the Spanish service, who was then one of the maids of honour to the queen of Spain: her majesty at first refused her consent to their union, but he threatened to kill himself, or at least to die, if she would not relent; and the marriage took place. After this he went to Rome, where he accepted the order of the garter from the Pretender, and openly assumed the title of Duke of Northumberland, formerly bestowed upon him by that personage. But it seems to have been soon discovered that he was likely to be more detriment than service to the cause in which he had thus enlisted himself. "As he could not always keep himself within the bounds of the Italian gravity," says his first somewhat tender biographer, who has been substantially followed in all the later accounts, "and had no employment to divert and amuse his over-active temper, he ran into his usual excesses; which being taken amiss, without falling into actual disgrace, it was thought advisable for him to remove from that city for the present." His next appearance was at the siege of Gibraltar, in the spring of 1727, where, having offered his services as a volunteer to the King of Spain, he was appointed by the Conde de los Torres one of his aides-de camp. Here, we are told, he was often in the trenches, and exposed himself wherever any service was going forward; but his conduct appears to have partaken quite as much of mere recklessness and bravado as of real gallantry. "He went one evening," it is related, "close to the walls, near one of the posts of the town, and either called to, dared, or threatened the soldiers of the garrison. They asked who he was: he readily answered, 'The Duke of Wharton:' and, though his grace appeared there as an enemy, they suffered him to return to the trenches without firing one shot at him; had they done otherwise he must inevitably have perished." The only injury he received at the siege was a slight wound in his foot from the bursting of a grenade; and as a reward for what he had done, the King of Spain gave him a commission of colonel aggregate to one of the Irish regiments. But this was small compensation for what his frantic conduct lost at home: where, soon after, a bill of indictment was preferred against him for high treason, committed by appearing in arms before, and firing off cannon against, his majesty's town of Gibraltar, upon which a conviction followed in due course, and he lost both his peerage and all else that he possessed in his native country. Before this had happened however he had written to the Pretender, proposing to come back to Rome, but received for answer a strong exhortation rather to make the best of his way to England, and try if he could accommodate matters there. On this he set out with his duchess for Paris, where he arrived in May 1728. He immediately waited upon Mr. Walpole, the English ambassador, who received him with abundance of civility, but was not a little surprised when, at parting, his grace told him he was going to dine with the Bishop of Rochester (the exiled Atterbury). Walpole replied, that if he meant to dine with that prelate, there was no reason why he should tell him of his intention. From Paris he went to Rouen, and here, where he first heard of his indictment, it is affirmed that he was visited by two emissaries from the English minister (Walpole), who endeavoured to persuade *him* to avert his fate by making some sort of submission to the government; but he remained deaf to all they could urge. The rest of his history reads like an account of a long fit of drunkenness—which indeed it no doubt in great part actually was. He extorted some further pecuniary assistance from the Pretender, and also from other quarters; but, notwithstanding these occasional supplies and his military pay, he was now commonly involved in all the embarrassments of the most extreme poverty; for whenever he received any money, if it escaped his clamorous rabble of creditors, it was spent as fast as his still untamed profusion and taste for luxury and dissipation could squander it. He moved about as whim, or hope, or sometimes desperation drove him: first to Paris, then to Orleans, then to Nantes, whence he took ship for Bilbao, and, leaving his duchess there, went to join his regiment, which appears to have been stationed at Madrid. Some time after he is stated to have been in garrison at Barcelona, where he got into a quarrel with the Marquess de Risbourg, governor of Catalonia, the end of which was that he received orders from court not again to enter Barcelona, but to repair to his quarters at Lerida. On this, we are told, giving way to melancholy, he fell into a deep consumption; so that, by the beginning of the year 1731, he had lost the use of his limbs, and was unt able to walk from his bed to the fireside without assistance. After about two months he rallied somewhat, from drinking a mineral water in the mountains of Catalonia; but in May, having gone with his regiment to Tarragona, he became again as ill as ever; and, going back to the mineral spring, "he fell," says his biographer, "into one of those fainting fits to which he had for some time been subject, in a small village, and was utterly destitute of all necessaries, till some charitable fathers of a Bernardine convent, which happened to be near the place where he lay, hearing of his miserable condition, offered him what assistance their house afforded." After languishing in the convent for a week, he died there on the 31st of May 1731, and was buried the next day by the monks in the same manner in which one of themselves would have been interred. His widow survived, in obscurity, till February 1777, when she died in London, and was buried in Old St. Pancras churchyard.

The account from which the preceding facts are chiefly extracted was originally published in 8vo, at London, in 1731, under the title of 'Memoirs of the Life of his Grace Philip, late Duke of Wharton, by an Impartial Hand.' It is prefixed to two octavo volumes published in 1732, entitled 'The Life and Writings of Philip, late Duke of Wharton,' but which contain only the 74 numbers of the 'True Briton,' and the speech on the bill of pains and penalties against Atterbury, the paging of which is a continuation of that of the 'True Briton,' although it has a title-page of its own, dated 1724. There is another publication, in two volumes, 8vo, without date, entitled 'The Poetical Works of Philip, late Duke of Wharton, and others of the Wharton Family, and of the Duke's Intimate Acquaintance, particularly Lord Bolingbroke, Dean Swift, Lady Wharton, Doctor Delany, Lord Dorset, Major Pack, the Hon. Mrs. Wharton, &c.' These two volumes however appear to have been all printed in 1727 (before the duke's death), with the exception only of this general title-page and a Life of the duke, which is substantially the same with that noticed above, and is here stated to be "communicated by a person of quality, and one of his grace's intimate friends." The volume contains very little that is even attributed to the duke; but in the second are some letters in prose, addressed to Lady Wharton, his father's first wife, and her poetical paraphrase of the 'Lamentations of Jeremiah.' It is said that Ritson had at one time an intention of collecting and publishing the poetical productions of the Duke of Wharton, which however probably would not be very easily ascertained. Nichols has printed two poems by his grace in the 5th volume of his 'Collection,' pp. 24-33. Pope's highly finished character of him in his 'Moral Essays,' beginning "Wharton, the scorn and wonder of our days," is familiar to most readers.

*WHATELY, THE MOST REV. AND RIGHT HON. RICHARD, ARCHBISHOP OF DUBLIN, was born in Cavendish-square, London, in 1787, the fourth son of the Rev. Dr. Whately of Nonsuch Park, Surrey. He was educated at Oriel College, Oxford, where he graduated B.A. in 1808, taking a second class in classics and mathematics; in 1810 he gained the university prize for an English Essay; in 1811 he became a Fellow of Oriel; and in 1812 he took his M.A. degree. Oriel College is celebrated as having sent forth some of the most eminent English theologians of recent times, such as Arnold, Coplestone, and the elder Newman. At this college also Whately distinguished himself by his theological bent, attaching himself to the "liberal" or "Low Church" as distinct from the "High Church" party of which Newman, till his secession to the Romish Church, was one of the leaders. In 1822 he held the Bampton Lectureship at Oxford; and in the same year he was appointed to the rectory of Halesworth in Suffolk, a living of 450*l.* a year. In the preceding year he had married the daughter of William Pope, Esq., of Hillingdon, Middlesex. It was while he was rector of Halesworth that he became known by his theological and theologico-political writings as one of the rising intellects in the English Church. In 1821 he had published 'The Christian's Duty with respect to the Established Government and the Laws, Considered in Three Sermons,' and in the same year, anonymously, his curious work entitled 'Historic Doubts relative to Napoleon Buonaparte;' these were followed in 1822 by his eight Bampton Lectures on 'The Use and Abuse of Party Feeling in Religion;' to which succeeded 'Five Sermons on several occasions preached before the University of Oxford' (1823), and 'Essays on some of the peculiarities of the Christian Religion' (1825). In 1825 he was chosen Principal of St. Alban's Hall, Oxford; and about this time he took the degree of D.D. While Principal of St. Alban's Hall Dr. Whately extended his theological and literary reputation by various works, including his celebrated 'Elements of Logic,' originally published in 1826, and since then reprinted more frequently than any work of the kind; his 'Elements of Rhetoric,' first printed in its complete form in 1828, after the substance of it had been contributed to the 'Encyclopædia Metropolitana;' his 'Essays on some of the Difficulties in the Writings of St. Paul, and in other parts of the New Testament' (1828); his 'Thoughts on the Sabbath,' in the form of an additional note to the Essays last named (1830); his 'Errors of Romanism traced to their origin in human nature' (1830); and detached addresses and sermons on various topics. In 1830 he had been appointed Professor of Political Economy at Oxford; and in 1831 he published 'Introductory Lectures to Political Economy,' also an 'Essay on the Omission of Creeds, Liturgies, and Codes of Ecclesiastical Canons in the New Testament,' and several sermons. In the same year (1831), the Whigs being then in office, he was consecrated Archbishop of Dublin and Bishop of Glendalagh; and since 1846 he has also been Bishop of Kildare. As primate of Ireland Dr. Whately has led a most active and influential life, taking interest as a liberal churchman in all questions of social and ecclesiastical importance, and more especially in Irish education. He was one of the Commissioners of National Education in Ireland, but resigned his connection with the commission in 1853. His public duties as archbishop however have not interfered with his continued activity as a theological writer. Besides separate sermons, charges to his clergy, &c., too numerous to be specified, he has issued the following publications—'The Evidence before the Committee of the House of Lords respecting Tithes in Ireland,' 1832; 'Thoughts on Secondary Punishment,' 1832; 'Reply to the Address of the Clergy of the Diocese of Dublin and Glendalagh on the Government Plan for National Education in Ireland,' 1832; 'Introduction to Political Economy; section 9th,' 1832; 'Speech

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on Jewish Disabilities in the House of Lords,' 1833; 'Remarks on Transportation, in a Letter to Earl Grey,' 1833; 'Sermons on Various Subjects,' 1835; 'Essays on some of the Dangers of Christian Faith which may arise from the teaching or the conduct of its professors,' 1839; 'The Kingdom of Christ delineated, in two Essays on our Lord's account of his Person and the Nature of his Kingdom,' 1841; 'Thoughts on the Proposed Evangelical Alliance,' 1846; 'Introductory Lectures on the study of St. Paul's Epistles,' 1849; 'English Synonyms: a collection of, edited by Archbishop Whately,' 1851; 'Inaugural Address delivered in the Exhibition Pavilion, Cork,' 1852; 'Address to the Members of the Manchester Athenæum,' 1852; 'On the Origin of Civilisation,' a lecture to the Young Men's Christian Association of London, 1855; and 'Thoughts on the New Dogma of the Church of Rome,' 1855. A publication attributed to Archbishop Whately is one entitled 'Lectures on Scripture Revelations respecting Good and Evil Angels,' 1855; an Introduction from his pen is prefixed to 'The Remains of the late E. Coplestone, Bishop of Llandaff,' published in 1854; and he has recently (1856) published an edition of Bacon's Essays with annotations. A work entitled 'Selections from the Writings of Archbishop Whately' is now in progress. To the merit of all these writings must be added the value of the influence exercised by Archbishop Whately in stimulating and superintending the literary labours of others. Few men of the age have led a life of such activity.

WHEATLEY, FRANCIS, R.A., an English painter of various subjects. He excelled in rural pieces with figures, and in landscape, which he painted in oil and water colours. His father was a tailor in London, where Wheatley was born in 1747. He received his first instruction as an artist in Shipley's school, and when young obtained several premiums from the Society of Arts. He assisted Mortimer in a ceiling which he painted for Lord Melbourne at Brocket Hall, Hertfordshire. Wheatley led a very irregular life; "he left London," says Edwards, "for Dublin in company with Mrs. Gresse, with whom he had the folly to engage in an intrigue, for which he was prosecuted and cast in the Court of King's Bench." While in Dublin, Wheatley painted an interior view, of considerable merit, of the Irish House of Commons, in which he introduced portraits of several of the members. One of Wheatley's best works, a picture of the London riots of 1780, was burnt in the house of James Heath, the engraver, who had made a print of it for Alderman Boydell, who gave 200*l.* for the use of it. Wheatley was elected a member of the Royal Academy in 1791: he died in 1801.

WHEATON, HENRY, an eminent American diplomatist and writer on international law, was born at Providence, Rhode Island, U.S., in November 1785. Having completed his education at Brown University in his native city, he graduated there in 1802; studied law under Mr. N. Serle; and was admitted to the bar. He then passed a couple of years in Paris and London, during which he acquired considerable acquaintance with civil law, and rendered himself a complete master of the French language. On his return to America he settled in New York; commenced practice in his profession, and in 1812 became editor of the 'National Advocate,' which journal he continued to conduct for about three years with merited success. He contributed to it, among other things, a series of disquisitions on the law of nations. In 1815 he was appointed one of the justices of the Marine Court, and the same year he published a 'Digest of the Law of Marine Captures and Prizes,' which was received by the profession with much favour. He was about this time appointed reporter to the Supreme Court of the United States, an office he held for twelve years; his 'Reports of Cases Argued and Determined in the Supreme Court of the United States,' in 12 vols., are considered to be of great value. He had besides written a life of William Pinckney; contributed numerous articles to the 'North American Review;' published several orations and addresses; and edited several English and other law books. Mr. Wheaton had by this time taken high rank as a civilian. The degree of LL.D. was conferred upon him by Harvard University in 1819, and by Brown University in 1820. He was called upon to lecture upon the subject of International Law, before the New York Historical Society, the New York Athenæum, and other learned societies. He was appointed in 1821 a member of the convention for revising the constitution of New York; and in 1825 a commissioner for revising the laws of that state. He resigned his offices however in 1827, on being appointed by President J. Q. Adams as first chargé d'affaires to the court of Denmark. This important post he held until 1834, when he was transferred to the court of Prussia. During his residence in Denmark Mr. Wheaton greatly increased his reputation as a publicist by his conduct on several matters of considerable importance, and by his despatches, in which various questions of international law and policy were discussed. But he also found time to devote to the study of Scandinavian history and literature, the result of which he published in London in 1831, under the title of 'The History of the Northmen, or Danes and Normans, from the Earliest Times, to the Conquest of England by William of Normandy;' this work he afterwards revised and greatly extended for a French version by M. P. Guillot. He also, in conjunction with Mr. Crichton, wrote a history and description of Norway, Sweden, and Denmark, under the title of 'Scandinavia.'

On the accession of Mr. Van Buren to the Presidency (1837) Mr. Wheaton was raised to the rank of minister plenipotentiary to the King of Prussia; and during his nine years' tenure of this high office, he was regarded as at the head of the American diplomatists in Europe, and his advice was almost invariably sought by other American ministers in all matters of difficulty, whilst his attainments as a publicist, and his personal character and bearing, gave him great weight and won for him high esteem and respect with the courts and cabinets of the continent. He was recalled by President Polk in July 1846.

Mr. Wheaton's chief literary production, 'The Elements of International Law,' was published in 1836, and at once took its place as a standard work on the important subject of which it treats, and of which it affords a complete survey. This work he followed up by a history of International Law, which he wrote in French in consequence of the Academy of Moral and Political Sciences of the Institute of France offering a prize for a treatise on the subject; it was published at Leipzig in 1841, under the title of 'Histoire du Progrès du Droit des Gens en Europe depuis la Paix de Westphalie jusqu'au Congrès de Vienne, avec un précis historique du Droit des Gens Européen avant la Paix de Westphalie.' The author afterwards remodelled the work and published it in English in one thick volume (New York, 1845), under the title of 'History of the Law of Nations in Europe and America from the Earliest Times to the Treaty of Washington.' Notwithstanding his advancing years Mr. Wheaton continued after his return to America to pursue his usual studies. He had even accepted the offer of the chair of International Law in Harvard University, and was preparing to enter upon its duties, when he was suddenly cut off on the 11th of March 1848. Since his death there has been published a fourth edition of the 'Elements of International Law. By the late Hon. Henry Wheaton, LL.D. Revised, Annotated, and brought down to the present time, with a Biographical Notice of Mr. Wheaton, and an account of the Diplomatic Transactions in which he was concerned. By Hon. William Beach Lawrence, formerly Chargé d'Affaires at London.'

* WHEATSTONE, CHARLES.*

WHETSTONE, GEORGE, a voluminous writer of prose and verse, lived in the latter half of the 16th century. Both the place and time of his birth are unknown; but he claimed kindred with Serjeant Fleetwood, the recorder of London. His history was that of a succession of misadventures. He began by wasting his patrimony in seeking a place at court: he then served abroad as a soldier, and was an eye-witness to the fall of Sir Philip Sydney at Zutphen: he was next an unsuccessful farmer; afterwards he sailed with the abortive expedition of Gilbert to Newfoundland; and, finally, returning to England, he appears to have been chiefly occupied during the remainder of his life in literary labour, which he had previously practised occasionally, and now attempted with indifferent success as a means of subsistence. He is now chiefly known as having been the author of the rude play (or rather two plays) called 'Promos and Cassandra,' which, having been printed in 1578, ranks as one of our earliest extant comedies; while it has the further interest of having the same plot with Shakspere's 'Measure for Measure.' It is reprinted in Steevens's 'Six Old Plays,' 1779. In Chambers's 'English Poets' is Whetstone's Life of George Gascoigne: of his other works, a curious account, with specimens, will be found in Mr. Collier's 'Poetical Decameron.'

* WHEWELL, WILLIAM.*

WHICHCOTE, BENJAMIN, D.D., was the sixth son of Christopher Whichcote, Esq., of Whichcote Hall, in the parish of Stoke, Shropshire, and was born there on the 11th of March 1610. He studied at Emmanuel College, Cambridge, where he was admitted in 1626, and of which he was elected a Fellow in 1633. Having taken holy orders in 1636, he soon after set up an afternoon Sunday lecture in Trinity Church, and was also appointed one of the university preachers. Meanwhile he had attained distinguished reputation as a college tutor. In 1643, being presented by his college to the living of North Cadbury, in Somersetshire, which vacated his Fellowship, he went to reside there, and married; but early in the next year, on the ejection of Dr. Samuel Collins from the provostship of King's College by the parliamentary visitors, Whichcote, whose principles were less rigid or uncomplying, though scarcely a greater friend to the existing order in Church and State, was appointed to succeed him. Having taken his degree of D.D. in 1649, he was in that year, or soon after, on the death of Dr. Collins, presented by his college to the rectory of Milton, in Cambridgeshire, on which he resigned his Shropshire living. At the Restoration Dr. Whichcote was removed from his provostship by the new government, rather to mark their disapprobation of the circumstances of his induction than from dislike of the man or his conduct; for he had never signed the Covenant, nor taken any part in the violent proceedings of the times. He retained his rectory of Milton, and, coming up to London, was chosen minister of St. Anne's, Blackfriars. From this church he was burned out by the great fire in 1666; but two years after he was presented by the crown to the vicarage of St. Lawrence, Jawry, on the promotion of Dr. Williams to

* In some instances, not before pointed out, notices of eminent individuals which have been in preparation have not been received in time for insertion in their alphabetical order. The articles on PROFESSOR WHEATSTONE and DR. WHEWELL are amongst these; and, with others, will be supplied in a brief Supplement which will follow the conclusion of this Division.

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the bishopric of Chester. He died while on a visit to Cambridge, at the house of his friend Dr. Cudworth, master of Christ's College, in May 1683.

Dr. Whichcote is regarded as one of the heads, if not the chief founder, of what is called the Latitudinarian school of English divines, as holding those views of Christianity which attribute least importance to minute points of doctrine, and are favourable to the largest comprehension of such as hold a few principles conceived to be alone fundamental and essential. But it was principally by his preaching and other oral teaching that Dr. Whichcote diffused his opinions while alive. An 8vo volume of his 'Observations and Apophthegms,' taken down from his own mouth by one of his pupils, was published in 1688, and passed at least through two editions. The first selection of his sermons was published, in 8vo, in 1698, by the third Earl of Shaftesbury, the author of the 'Characteristics,' with a preface in which he recommended them as making religion to consist rather in natural goodness of disposition than in anything either divinely revealed or having respect to the rewards and punishments of another life. This collection was reprinted at Edinburgh in 12mo, in 1742, preceded by a recommendatory epistle from the Rev. Dr. William Wishart, principal of the university there. Meanwhile three more volumes of Whichcote's sermons had been published from the original manuscript in 1701-3, by Dr. Jeffery, archdeacon of Norwich, and a fifth volume by Dr. Samuel Clarke, in 1707. A new edition of the whole appeared at Aberdeen, in 1751, in 4 vols. 8vo, under the superintendence of Drs. Campbell and Gerard. There is also a volume of 'Moral and Religious Aphorisms,' collected from Whichcote's manuscripts, which was first published in 1703, by Jeffery, and which was re-edited, with additions, in 1753, by Dr. William Salter. Dr. Whichcote, who was possessed of considerable property besides his endowments, was a person of much active benevolence and charity, and was eminently distinguished for his command of temper and general excellence of character.

WHISTON, WILLIAM, was the son of Josiah Whiston, rector of Norton, near Twycross, in Leicestershire, and was born at that place, December 9, 1667. The materials for his Life are mostly contained in his singular autobiography, published in 1749; and from these the account given in the 'Biographia Britannica' is mostly taken. These memoirs, like others of the same kind, are to be read with allowance for the character of the author, in which there was much of vanity combined with unsuspected integrity. There never was a writer of his own life who laid his weaknesses more plainly before the reader, unless it were Boswell. Whiston was educated by his father (who was blind in the latter part of his life, and employed his son largely as an amanuensis) till the age of seventeen. He was then sent as a pupil to Mr. Antrobus at Tamworth, whose daughter he afterwards married. At the age of nineteen he was entered at Clare Hall in Cambridge, where he applied himself to the study of mathematics and the Cartesian philosophy. He took his degree in Lent 1689-90, was elected a Fellow of his college in the following June, and received ordination in 1693. In 1694 his health obliged him to give up his pupils, and he was made chaplain to Dr. More, bishop of Norwich. In this year he became acquainted with Newton, whose 'Principia' he had already studied. In 1696 he published his first work, the celebrated 'Theory of the Earth,' which went through six editions. His fancies on this subject, particularly his management of the comet for the production of the Deluge, are well known: there was a joke against it, which was not without foundation, namely, that he had covered the whole earth with water, without providing any means of drawing it off again. In 1698 he got the living of Lowestoft in Suffolk, and by his subsequent marriage vacated his Fellowship: during his tenure of this preferment he performed his duties with singular disinterestedness and industry. But his connection with the university was soon revived, for in 1701 Newton made him his deputy in the duties of the Lucasian chair, and in 1703 resigned the chair itself, and procured Whiston to be appointed as his successor: on this he resigned his living, and settled at Cambridge. In 1702 he published an edition of Tacquet's Euclid, which was several times reprinted. He had also some clerical duties, obtained the character of an eminent preacher, and was fairly in the road to high preferment, when his theological studies, in which he was most assiduous, brought about a gradual change in his opinions, which ended in his becoming an Arian; he finally added the rejection of infant baptism to his system. His views on the matter were much influenced by a conviction which he obtained that the 'Apostolic Constitutions' were not only genuine books, but equal if not superior in authority to any of the books of the ordinary canon. The change in his opinions soon appeared in his sermons and in his writings, which came out with great rapidity and were very numerous. The list was too long even for the 'Biographia Britannica.' Very wide varieties of doctrine were common enough at that time in the Church of England; and, if not made too public, views which were called heresies were connived at. The bishop of Ely (Dr. Patrick), even when Whiston had gone so far as to omit part of the Litany, and had consequently been cited, contrived to break up the court before the promoter made his appearance; and subsequently contented himself by desiring Whiston not to do the duties of a lectureship which he held at Cambridge, promising that the salary should be continued. But Whiston, whose whole life was one uncompromising act of maintenance of his own opinions, and defiance of his opponents, immediately resigned both office and salary.

In October 1710, the storm burst upon him. The heads of houses, after several hearings, to which they would not allow Whiston to bring a single friend, banished him from the university, after the usual offer of leave to recant. A year afterwards they declared his professorship vacant. Both proceedings, as being done by the heads without a public trial in the vice-chancellor's court, were highly irregular, if we may trust the opinions given in subsequent affairs of the same kind; but the Court of Chancery confirmed them. Whiston was now thrown upon the world, but he had a small patrimony, and with this, his writings, his public lectures, and the occasional liberality of those who admired his unflinching character, particularly (towards the end of his life) of his son-in-law, he never was in want. His trials however were not yet over, and the heads of them will show how difficult, then, as now, it was to define and prosecute heresy in the Church of England. The lower house of convocation censured his writings in 1711, but the censure happened to get mislaid before it was brought to the queen. Whiston, nothing daunted, published his 'Primitive Christianity' in November, whereupon the lower house applied to the upper house for a censure, but without effect. Further steps were thought of, and the judges were applied to for information on the extent of the powers of convocation: four were of opinion that there was no power to cite a heretic, but the rest were the other way. Still the convocation did not move, and in 1713 a private incumbent in London delated Whiston of heresy before the Dean's court of St. Paul's. The commissary of this court would not assume jurisdiction, but referred the matter to the Dean of the Arches, who in his turn objected to hear it except as an appeal. The delator thereupon applied to the Chancellor, who appointed a court of delegates, who decided that the Dean of Arches ought to have heard the case, but proceeded to treat it as an appeal made to themselves. Whiston was accordingly cited, and appeared, but not until the court had managed to dissolve the sitting, after declaring him in contempt. This sort of thing happened so often, that we cannot but suspect the courts liked in such cases to take advantage of some party being a few minutes behind his time, and to escape the discussion. The lay delegates subsequently declared they would not proceed without a court of adjuncts to determine what heresy was. One of the delegates (a judge) affirmed that he would not take heresy on his shoulders nor on his conscience, and another kept whispering Whiston's counsel (Sir Peter King, afterwards lord chancellor) to move for a prohibition. Finally, in the court of adjuncts, the chief justice declared he would not be a judge of heresy; and so proceedings were delayed till 1715, when all heresy was pardoned by an act of grace; and neither excommunication nor degradation ever followed. Whiston declares that he never lost more than two or three hours' sleep during the whole five years; he handed about his 'Proposals for finding out the Longitude at Sea by Signals' at the door of the court, and on one occasion presented each of his judges with a sheet, wet from the press, which they supposed was a petition, but which on being opened displayed the following title:—'The Cause of the Deluge demonstrated.' During the remainder of his life Whiston had no serious annoyance for his opinions. He was preached against and refused the communion by the clergy, foremost among whom was the famous Dr. Sacheverel, but he was never averse from controversy, and would have been anything but pleased if he had not excited attention. He was also refused admission into the Royal Society. According to his account, Sloane and Halley one day asked him (in 1720) why he was not a Fellow: he replied, that they durst not choose a heretic; upon which Halley proposed Whiston, and Sloane seconded him. When Newton heard this, he said that if Whiston was chosen a member, he would not be president. The reason of this could not have been disapprobation of Whiston's opinions, for even supposing that Newton was not himself an Arian (which is a disputed point), his most particular friend Dr. Clarke was one, and we can hardly suppose that he would not endure in a Fellow of the Society the opinions of his own most intimate associate. Whiston states what he considers to be the reason as follows:—"Now if the reader desires to know the reason of Sir Isaac Newton's unwillingness to have me a member, he must take notice that as his making me first his deputy, and giving me the full profits of the place, brought me to be a candidate; [and] as his recommendation of me to the heads of colleges in Cambridge made me his successor; so did I enjoy a large portion of his favour for twenty years together. But he then perceiving that I could not do as his other darling friends did, that is, learn of him without contradicting him when I differed in opinion from him, he could not, in his old age, bear such contradiction, and so he was afraid of me the last thirteen years of his life." Whiston was a singularly vain man, but no one can read his writings without seeing a good portion of shrewdness mixed up with his vanity. Some of his retorts deserve to be celebrated in the history of such things. Talking with Chief Justice King, he says, "We fell in debate about signing articles which we did not believe, for preferment, which he openly justified, and pleaded for it, saying, 'We must not lose our usefulness for scruples.' I replied, that I was sorry to hear his lordship say so; and desired to know whether in their courts they allowed of such prevarication or not. He answered, they did not allow of it. Which produced this rejoinder from me: 'Suppose God Almighty should be

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as just in the next world as my lord chief justice is in this; where are we then?' To which he made no answer; and to which the late Queen Caroline added, when I told her the story, 'Mr. Whiston, no answer was to be made to it.'" On another occasion (and this story does not come from Whiston himself, but from the 'Biographia Britannica,' in which the writer assures us that he has it from undoubted authority), being in company with Pope, Addison, Walpole, Craggs, and others, they appealed to Whiston on the subject they were debating, namely, whether a secretary of state could be an honest man. Whiston's reply may be imagined; on which Craggs said, "It might do for a fortnight, but not longer." To which Whiston replied: "Mr. Secretary, did you ever try it for a fortnight?" To which Craggs answered nothing, and Mr. Walpole said he could not answer. The story of his telling Queen Caroline, at her request, one of her faults, talking during public worship, and refusing to tell another till she had amended that one, is well known. Such readiness in conversation, it may easily be supposed, was invaluable to a person in Whiston's position.

There are various circumstances of Whiston's life which it is not necessary to do more than name: his formation of a religious society which met at his own house—his various philosophical lectures, oral and printed—his multifarious speculations on prophecy, particularly his decision that the Jews were to be restored and the millennium to commence in 1766; his speculations on finding the longitude, whether by attempting to moor fixed light-vessels in the sea (which he thought everywhere fathomable), by the dipping-needle, or by Jupiter's satellites, &c.; his survey of the coasts of England by subscription, which produced a useful chart, &c. He died on the 22nd of August 1752, in London, at the age of eighty-five, having never remitted his efforts for the diffusion of his opinions, nor forfeited in the smallest point his character for courageous consistency. He left several children, one of whom, John Whiston, made a fortune as a bookseller, and published many of his father's later works. The titles of Whiston's writings, up to 1737 only, are 59 in number. Only one has lasted, the translation of Josephus, published in 1737. This book has been reprinted a great many times, but is of little value. [JOSEPHUS.]

WHITAKER, REV. JOHN, was born at Manchester about 1735, and studied at Oxford, where he took his degree of M.A. in 1759, and B.D. in 1767: he was also a fellow of Corpus Christi College. In Reuss's 'Register of Living Authors of Great Britain' (8vo, Berlin, 1791), there is attributed to Whitaker a 'Survey of the Doctrine and Arguments of St. Peter's Epistle, with a Paraphrastical Exposition,' published in 1751; but this is probably a mistake. His first publication appears to have been the first volume, in 4to, of 'The History of Manchester,' which appeared in 1771, and which was followed by a second volume in 1775; the first having been reprinted, with corrections, in 2 vols. 8vo, in 1773. Meanwhile also he had published, in an 8vo volume, in 1772, his 'Genuine History of the Britons asserted,' in answer to James Macpherson's 'Introduction to the History of Great Britain and Ireland,' which had appeared the preceding year. Macpherson (already made famous by his 'Ossian'), and the Rev. Dr. John Macpherson of Skye, whose 'Dissertations on the Caledonians' James Macpherson had published, with a preface, in 1768, had maintained that the modern Scotch Highlanders were the descendants of the ancient Caledonians spoken of by Tacitus and other Roman writers; Whitaker endeavoured to show that they were sprung from an Irish colonisation subsequent to the Roman invasion of the country. Whichever of the two opinions may be true, or nearest to the truth, it will now be admitted that neither the Macphersons nor Whitaker threw much light upon the subject, and that the speculations of both have been superseded and made quite valueless by subsequent investigations.

In November 1773 Whitaker was appointed morning preacher of Berkeley Chapel, London; but the person, Mr. Hughes, who had given him the situation, thinking proper to remove him in about two months after, Whitaker published a statement, under the title of 'The Case between Mr. Whitaker and Mr. Hughes, &c.,' in which, his biographer in Chalmers (a personal acquaintance) tells us, "he expressed himself so indiscreetly that his 'Case' was considered as a libel by the court of King's Bench." This would seem to mean that the publication had been made the subject of an indictment or an action. Having soon after this given substantial proof of his scrupulous orthodoxy by refusing a living in the Church which was offered to him by a Unitarian patron, he remained with nothing but his fellowship till 1778, when he succeeded, on the presentation of his college, to the valuable rectory of Ruan-Langhorne in Cornwall. Taking up his residence here, he became involved in a contest with his parishioners about his tithes, which appears to have almost wholly occupied him for some years; but he proved finally victorious in the courts of law, and after a time, we are told, he had also "the satisfaction to perceive a visible alteration in the behaviour of the principal parishioners, and a mutual good understanding was established between the pastor and his flock." He was an animated and impressive preacher, and in all respects an attentive and zealous clergyman. His principal publications after this were—an 8vo volume of 'Sermons upon Death, Judgment, Heaven, and Hell,' in 1783; 'Mary Queen of Scots vindicated,' in 3 vols. 8vo, 1787, of which a second edition, much enlarged, appeared, in the same number of volumes, in 1790; Gibbon's 'History of the Decline and Fall of the Roman Empire Reviewed,' 8vo, London, 1791; 'The Origin of Arianism disclosed,' 8vo, 1791; 'The Course of Hannibal over the Alps ascertained,' 2 vols. 8vo, 1794; 'The Ancient Cathedral of Cornwall historically surveyed,' 2 vols. 4to, 1804; and 'The Life of St. Neot,' published in 1809, after his death. He had besides projected and in part executed a History of London and a History of Oxford, and at least talked of bringing out Notes on Shakspere and Illustrations of the Bible. He also wrote some fugitive poetry, printed in the collection of the works of 'The Cornwall and Devon Poets,' 2 vols. 8vo; and he contributed many articles to the 'English Review,' the 'British Critic,' and the 'Antijacobin Review.' He died at his rectory some time after having had a stroke of paralysis, on the 30th of October 1808.

As a man, Whitaker appears to have been a person of warm and hasty but generous feelings, better liked by those to whom he was well known than by those who were only for a short time or occasionally brought into contact with him. As a writer he is lively and ingenious, and scatters about a great quantity of curious reading and research; but his learning is more excursive and various than profound or exact, and his fancy is much too active for the strength of his judgment. His most important work certainly is his 'History of Manchester,' which is in fact a description of the general state of the country during the Roman and Saxon Times; much of it indeed is merely conjectural, though set down in the most dogmatic style; but valuable ideas and luminous views are occasionally thrown out.

WHITAKER, REV. THOMAS DUNHAM, LL.D., was descended from an elder brother of Dr. William Whitaker, the Cambridge professor of divinity and eminent polemic of the 16th century. At the time when he was born, June 8th, 1759, at the parsonage-house of Rainham in Norfolk, his father was curate there; but the next year he succeeded to the family estate of Holme, in Lancashire, which his ancestors had possessed from about the year 1431. In 1775 he was sent to St. John's College, Cambridge; and in 1780 he proceeded LL.B., with the design of following the profession of the civil law; but having by the death of his father, in 1782, become proprietor of the family estate, he changed his views, and determined to enter the Church. He was ordained deacon in 1785, and priest the next year. It is not stated however that he held any preferment till he became perpetual curate of Holme, in 1797, probably on his own presentation. Having taken the degree of LL.D. in 1801, he was in 1809 presented by the Archbishop of Canterbury to the vicarage of Whalley, and in 1818 to that of Blackburn. On being inducted into the latter living, he resigned the rectory of Heysham, which he had previously held along with Whalley, but for how long is not stated. He died at Blackburn, on the 18th of December 1821, leaving by his wife Lucy, daughter of Thomas Thoresby, Esq., of Leeds, who survived him, three sons and one daughter, besides a daughter whom he had lost in 1816, and a son, his eldest, who had been killed by a fall from his horse the year after.

Dr. Whitaker's publications consist of a number of single sermons and of the following antiquarian works:—'A History of the Original Parish of Whalley and Honour of Clitheroe, in the Counties of Lancaster and York,' 4to, 1801 (reprinted, with additions and corrections, in 1806, and again in 1818; 'History of the Deanery of Craven,' royal 4to, 1805, reprinted 1812; an account, in Latin, of the rebellion of 1745, 'De Motu per Britanniam Civico annis 1745 et 1746,' 12mo, 1809; 'The Life and Original Correspondence of Sir George Radcliffe, Knt.,' 4to, 1810; an edition of 'The Visions of Peirs Ploughman,' 4to, 1810; a new edition of Thoresby's 'Ducatus Leodinensis, or the Topography of Leeds,' fol., 1816; 'Loidis and Elmete, or an Attempt to Illustrate the Districts described in these words by Bede, and supposed to embrace the lower portions of Aredale and Wharfdale, together with the entire Vale of Calder, co. York,' 4to, 1816. To these is to be added a portion of an intended 'History of Yorkshire,' comprehending Richmondshire and Lunedale, which he left ready for the press, and which was published in folio after his death. He also published, in 1812, an edition in 8vo of 'The Sermons of Dr. Edwin Sandys, formerly Archbishop of York, with a Life of the Author;' and 'The Substance of a Speech delivered at a General Meeting of the Magistrates, Clergy, Gentry, and other Inhabitants of the Hundred of Blackburn, convened at Blackburn, Monday, February 10th, 1817, to support the existing Laws and Constitution of England.' This speech (which is inserted in full in the 'Gentleman's Magazine,' vol. lxxxvii., part i., pp. 213-220) is a strong expression of such anti-democratical and conservative opinions as, whether right or wrong in themselves, might be expected from an enthusiastic antiquary. As an illustrator of the national antiquities, Dr. Whitaker a good deal resembled his namesake, the author of 'The History of Manchester,' with whom he has sometimes been confounded. He was not a mere grubber in the earth for forgotten facts, deriving for the most part their only value from their having dropped out of sight and been thus laboriously recovered, but looked at the past in a poetical spirit, with fancy and feeling—which no doubt however sometimes led him wrong where a colder or duller investigator might not have made the same mistakes. He was also, like the other Whitaker, a good classical scholar, as well as conversant with the learning of the middle ages. Some able articles on antiquarian subjects in the early numbers of the 'Quarterly Review' are understood to have been contributed by Dr. Whitaker.

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WHITBREAD, SAMUEL, for many years a leading member in the House of Commons, the son of a wealthy brewer of the same name, by his wife Mary, third daughter of the first Earl of Cornwallis, was born in London in 1758. He inherited the brewery, and, by a clause in his father's will, he was compelled to retain a majority of the shares in his own hands. At his death he held five-eighths, which would of themselves have been a princely fortune; but in addition to this he possessed landed estates to the value of 20,000*l.* per annum (upon the plantations of one of which alone he had expended 120,000*l.*) and large property in the funds. Independent of his personal talents, Mr. Whitbread must in this country have occupied a position among the untitled aristocracy, both on account of his wealth and his connections.

Great pains were taken with his education. He was sent for the usual time to Eton, and removed thence to St. John's College, Cambridge. On leaving the university he made the tour of Europe under the care of Mr (afterwards Archdeacon) Coxe. In 1789 Mr. Whitbread married Lady Elizabeth, eldest daughter of the first Earl Grey; and six years later the lady's brother, Sir Charles, married Mr. Whitbread's sister. Mr. Whitbread entered parliament in 1790, as representative of the borough of Steyning; he continued a member of the House of Commons till his death in 1815, but during the greater part of the time he represented the town of Bedford, in which he possessed large property. As might have been anticipated from his education under Mr. Coxe, and from his family connections, Mr. Whitbread attached himself to the Whig party. During the life of Fox he continued a zealous and personally attached adherent of that statesman. After Fox's death, Mr. Whitbread, though he could scarcely be called the leader, was one of the men of most influence in the ranks of the disorganised opposition. Though he had received a liberal education, Mr. Whitbread owed his political power rather to natural shrewdness, unquestioned sincerity, and vehement energy, than to extensive knowledge or polished oratory or argument. The unimaginative and even common-place character of his mind kept him secure from vacillation or inconsistency; his strong passion made him an active and assiduous member of the legislature; and his benevolence and integrity of purpose lent a moral dignity to his oratorical displays. Like most members of parliament of his character, he could not elevate himself above mere personal conflict, and his vehemence of disposition gave his attacks an appearance of asperity alien to his native kindness of disposition. The most prominent event in Mr. Whitbread's parliamentary career was the impeachment of Lord Melville, which he conducted.

He was a warm advocate of popular education, and a man of deep religious impressions. There was however nothing ascetic in his religion, as may be inferred from the active part he took in the affairs of the Drury Lane Theatre. In private life he was amiable and irreproachable. Mr. Whitbread terminated his own life during a temporary aberration of intellect, July 6, 1815. He had some time previously been liable to attacks of a morbid despondency, under which he imagined himself the victim of conspiracies and the object of public ridicule or condemnation. A local pressure on the brain, discovered on dissection, seems to account sufficiently for this malady.

WHITBY, DANIEL, D.D., an English divine of great celebrity in his own day, and some of whose works are still in considerable repute, was born in 1638, at Rushden, or Rusden, in Northamptonshire. In 1653 he was admitted of Trinity College, Oxford, of which he was elected a scholar in June 1655; he took his degree of B.A. in 1657, and that of M.A. in 1660, and was elected Fellow of his college in 1664. Having taken holy orders, he found a zealous patron in Dr. Seth Ward, bishop of Salisbury, who made him his chaplain, and collated him in October 1668 to a prebend in his cathedral, and in November following to another. In September 1672, he was admitted chantor or precentor of the same church, and immediately after accumulated the degrees of B.D. and D.D. About the same time he was presented to the rectory of St. Edmund's church, in the city of Salisbury; but, although his life lasted for more than half a century longer, this was the last of his preferments. He died at Salisbury, at the age of eighty-eight, on the 24th of March 1726.

Dr. Whitby's first publications were a series of attacks upon popery, in the course of the active controversy upon that subject which was kept up almost without intermission in England from the Restoration to the Revolution:—'Romish Doctrines not from the beginning,' 4to, London, 1664, an answer to Serenus Cressy; 'Δὸς ποῦ στῶ, or an answer to *Sure Footing*' (an anonymous work by a Popish missionary called John Sergeant, alias Smith), 8vo, Oxford, 1666; 'A Discourse concerning the Idolatry of the Church of Rome,' 8vo, London, 1674, in defence of Stillingfleet, and against his popish assailant Dr. Thomas Godden, alias Browne; 'The Absurdity and Idolatry of Host-worship proven,' 8vo, London, 1679; 'A Discourse concerning the Laws, ecclesiastical and civil, made against Heretics by Popes, Emperors, &c.,' 4to, London, 1682, reprinted at London in 8vo in 1723, with an Introduction by Bishop Kennet, in which it is erroneously ascribed to Dr. Maurice. In 1671 he also published at Oxford, in 8vo, 'Λόγος τῆς Πίστεως, or the Certainty of the Christian Faith and of the Resurrection of Christ.'

In 1683, unfortunately for his peace and his reputation, he turned aside from attacking the Papists to defending the Dissenters, publishing in that year, at London, an 8vo volume entitled 'The Protestant Reconciler, humbly pleading for condescension to Dissenting Brethren in things indifferent and unnecessary, for the sake of peace, and showing how unreasonable it is to make such things the necessary conditions of communion.' The book (which was anonymous, but the authorship of which appears to have been soon discovered) was immediately attacked with great fury from various quarters; the University of Oxford, in a congregation held on the 21st of July, condemned it to be burnt by the hand of the marshal in the Schools Quadrangle; and at length Whitby, on the requisition of his diocesan and patron, Bishop Ward, signed on the 9th of October a strong expression of his sorrow and repentance for having "through want of prudence and deference to authority" caused it to be printed and published, and his distinct retractation of its two main principles—that it is not lawful for superiors to impose anything in the worship of God not antecedently necessary, and that the duty of not offending a weak brother is inconsistent with all human rights of making laws concerning indifferent things—both of which he now professed to have discovered to be false, erroneous, and schismatical. The same year he also published a second part of the 'Protestant Reconciler, earnestly persuading the Dissenting laity to join in full communion with the Church of England, and answering all the objections of nonconformists against the lawfulness of their submission unto the rites and constitution of that church.'

He now, after publishing a Latin compendium of ethics, 'Ethices Compendium in usum academicæ juventutis,' 8vo, Oxon., 1684, returned to his old subject, the errors of popery, and published 'A Treatise in confutation of the Latin Service in the Church of Rome,' 4to, London, 1687; 'The Fallibility of the Roman Church demonstrated,' 4to, London, 1687, a treatise against the worship of images; 'A Demonstration that the Church of Rome and her Councils have erred,' 4to, London, 1688, on communion in one kind; and 'Treatise of Traditions,' part i., 4to, London, 1688; part ii., 4to, London, 1689.

He next came forward in defence of the Revolution, in two treatises: the first entitled 'Considerations humbly offered for taking the Oath of Allegiance to King William and Queen Mary,' 4to, London, 1689; the second, 'An Historical Account of some things relating to the Nature of the English Government, &c.,' 4to, London, 1690. These were followed by 'A Discourse confirming the Truth and Certainty of the Christian Faith, from the Extraordinary Gifts of the Holy Ghost vouchsafed to the Apostles,' 4to, 1691; a treatise in Latin against Arianism and Socinianism, 'Tractatus de Vera Christi Deitate,' 4to, Oxford, 1691; and 'A Discourse of the Love of God,' 8vo, London, 1697.

In 1703 appeared, in two volumes folio, his principal work, 'A Paraphrase and Commentary on the New Testament.' This has been often reprinted, and is still held in much esteem by the adherents of the Arminian system of doctrine. The best edition is that of 1760, in 2 vols. folio. In connection with it he afterwards published 'A Discourse of the Necessity and Usefulness of the Christian Revelation, by reason of the Corruptions of the Principles of Natural Religion among Jews and Heathens,' 8vo, London, 1705; 'Reflections on some Assertions and Opinions of Mr. Dodwell, &c.,' 8vo, London, 1707; 'A Discourse concerning the True Import of the words *Election* and *Reprobation*,' 8vo, London, 1710 (commonly called 'Whitby on the Five Points,' and often reprinted; the best edition is that of 1735); 'Four Discourses' (on Election and Reprobation), 8vo, London, 1710; a treatise against the doctrine of Original Sin in Latin, 'Tractatus de Imputatione Divina Peccati Adami Posteris ejus, &c.,' 8vo, London, 1711. Whitby had been bred a Calvinist, his teachers at the university having been all of that persuasion; and, as he states himself in a preface to one of the above tracts, his own investigations and reflections had gradually brought him round to the opposite opinions.

But his views afterwards underwent a still farther change. Dr. Clarke's 'Scripture Doctrine of the Trinity,' which appeared in 1712, made him a convert to Arianism, and he afterwards published the following tracts in defence of his new creed:—'Dissertatio de S. Scripturarum Interpretatione' (against the authority of the Fathers in the controversies about the Trinity), 8vo, 1714; 'A Discourse showing that the Expositions which the Ante-Nicene Fathers have given are more agreeable to the Interpretations of Dr. Clarke, &c.' 8vo, London, 1714; 'A True Account and Confutation of the Doctrine of the Sabellians,' 8vo, London, 1616; and a disquisition, in Latin, on the difficulties which attend the study of the doctrine of the Trinity, under the title of 'Disquisitiones Modestæ in Bulli Defensionem Fidei Nicenæ,' 8vo, 1720. This last tract involved him in a controversy with the great Trinitarian champion, Dr. Waterland. Whitby defended himself in two additional pamphlets, published this same year, and retained his Arian principles to the end of his life, as appears from his posthumous work entitled 'Ὕστεραι Φροντίδες, or the Last Thoughts of Dr. Whitby: containing his Correction of several passages in his Commentary of the New Testament; to which are added Five Discourses, published by his express order;' 8vo, London, 1728.

Meanwhile he had published another tract on the Romish question, entitled 'Irrisio Dei Panarii Romanensium; the Derision of the Breaden God, &c.,' 8vo, London, 1716; and he had also taken part in the Bangorian controversy, by two pamphlets in defence of Bishop Hoadly; the first, 'An Answer to Dr. Snape's Second Letter to the

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Bishop of Bangor,' 8vo, London, 1717; the second, 'A Defence of the Propositions contained in the Lord Bishop of Bangor's Sermons,' 8vo, London, 1718.

To this long list are still to be added six single sermons published at different times between 1671 and 1714; 'Thirty-three Sermons upon the Attributes of God,' 2 vols., London, 1710; 'Sermons on Several Occasions,' 8vo, London, 1720; 'Twelve Sermons preached at the Cathedral Church of Sarum,' 8vo, London, 1726; besides an anonymous pamphlet, entitled 'A Short View of Dr. Beveridge's Writings,' 8vo, London, 1711—a severe attack on Bishop Beveridge—of which he is supposed to be the author.

WHITE, GILBERT, the author of the 'Natural History of Selborne,' was born at Selborne on the 18th of July 1720, and received his early education at Basingstoke, under the Rev. Thomas Warton, father of the poet of that name. On leaving Basingstoke he was admitted a student of Oriel College, Oxford, and took his Bachelor of Arts degree in 1743. He was elected a Fellow of his college in 1744, and became Master of Arts in 1746, and was made a senior Proctor of the university in 1752. He exhibited when young an attachment to literature and the study of natural history; and it was to indulge in these tastes that he retired at an early period of his life to his native village. Here he lived surrounded by his friends, engrossed by his favourite pursuits during the whole of his life: he died on the 26th of June 1793. Although he had frequently offers of preferment in the Church, he declined them all: not that he was averse to the duties of the clerical profession; for during the latter part of his life he acted in the capacity of curate at Selborne, and had previously performed the same duties in the adjoining parish of Faringdon. The work on which the reputation of White as a naturalist rests, and which must ever claim for him a conspicuous position amongst the cultivators of science, as well as the classical writers of Great Britain, is his 'Natural History of Selborne.' This work was first published in quarto, in 1789, four years previous to the death of the author. In this first edition also appeared a chapter of the antiquities of Selborne, a part of the work which has been often, without sufficient reason, omitted in subsequent editions of the 'Natural History.' After the death of Gilbert White, Dr. Aikin published a work entitled 'A Naturalist's Calendar, with Observations in various branches of Natural History,' the whole work being selected from a natural history journal which had been kept by White for twenty-five years. In 1802 the 'Calendar' and 'Natural History' were published together in two volumes, octavo. In 1813 the 'Antiquities,' 'Natural History,' 'Calendar,' and some poems of the author's were published together in one volume, quarto. From this time various editions of these works have appeared, edited by the Rev. John Mitford, Sir William Jardine, Captain Brown, the Rev. L. Jenyns, and other editors. One of the best of the later editions was by the late Edward Turner Bennett, secretary to the Zoological Society. It contains the 'Natural History,' 'Antiquities,' and the 'Naturalist's Calendar,' and is enriched with copious notes by the editor, and by Messrs. Bell, and others; but an edition embodying in notes such general corrections, qualifications, and additions as recent investigations may have rendered necessary, and also a specific account of the present natural history of Selborne, would be a welcome addition to our literature.

The portions of White's writings devoted to natural history are written in an elegant and pleasing style, and give to the reader something of the enthusiasm of the writer. No one can fail wishing to participate in the quiet pursuits of the author in his rural solitude, after reading his letters, and they have much contributed to spread a taste for natural history in this country. But his letters and essays on subjects of natural history are not merely interesting for their style and matter; they contain a large amount of original observation which has contributed much to a knowledge of the form, habits, and instincts of the animals that inhabit Great Britain.

White was peculiarly fortunate in belonging to a family whose members all took great delight in natural history pursuits, and with whom he was in constant correspondence. Four of his brothers are referred to in his letters, and some of them are well known for their literary labours. Most of his brothers and sisters were married, but he died single. He however took great interest in the families of his near relatives, and carefully noted down in his diary the births of his nephews and nieces, who at his death amounted to the number of sixty-three.

WHITE, HENRY KIRKE, was a native of Nottingham, where he was born on the 21st of March 1785. He was the son of John White, a butcher of that place, and of his wife Mary, whose maiden name was Neville, and who belonged to a respectable Staffordshire family. He early showed a passion for reading, and had begun to try his hand at composition in prose when he was about seven years old. His first attempts in verse appear to have been of considerably later date; the earliest that is given or mentioned by his biographer is a short poem stated to have been "written at the age of thirteen." He had now, in addition to writing and arithmetic, acquired an acquaintance with the French language; but up to this time it continued to be the intention of his father to breed him up to his own business, and one whole day in every week, and his leisure hours on other days, were employed in carrying the butcher's basket. At last his mother, who appears to have been a woman of some education, as well as of a superior cast of mind, and who had now, in conjunction with her eldest daughter, opened a girls' boarding- and day-school, which proved very successful, persuaded her husband to give up this plan; and at the age of fourteen Henry, being taken from school, was placed in a stocking-loom, that he might learn the hosiery business. But this proved scarcely more satisfactory than his original destination; and after a year his mother found means to have him placed in the office of Messrs. Coldham and Enfield, attorneys and town-clerks of Nottingham. To make up for the want of a premium, he was engaged to serve two years before the commencement of his apprenticeship, so that he was not articled till the beginning of the year 1802. By this time he had acquired a tolerable knowledge of Latin with very little instruction, and had begun Greek. To these languages he afterwards added Italian, Spanish, and Portuguese; chemistry, astronomy, and electricity also engaged his attention; drawing was another of his pursuits; and he played very pleasantly by ear on the piano-forte. He showed likewise a turn for practical mechanics. All this while too his time was principally occupied by the law, "to which," says his biographer, "his papers show he had applied himself with such industry as to make it wonderful that he could have found time, busied as his days were, for anything else."

By his fifteenth year he had already begun to acquire distinction as a speaker in a literary society in Nottingham, and as a correspondent of various periodical publications, the 'Monthly Preceptor, or Juvenile Library,' the 'Monthly Magazine,' the 'Monthly Visitor,' and the 'Monthly Mirror.' The encouragement of Mr. Hill, the proprietor of the last-mentioned work, and of Mr. Capel Lofft, induced him, about the close of the year 1802, to prepare a volume of poems for the press. It does not appear to have been published however till the end of the next year, or the beginning of 1804, when it came out, dedicated, by permission, to the Duchess of Devonshire. But her grace, after giving her name, forgot to give anything more, or even to notice the poems or their author; and the volume, which was harshly treated by the reviewers, appears to have attracted little of the public attention. It was the means however of making the youthful writer known to Southey, to whom he is principally indebted for the preservation of his memory and the general interest that is still felt about him.

Before his first volume of poetry was published, a great change had been wrought in his opinions, and his whole intellectual being, by his conversion from an indifference to religion and a tendency towards infidelity, to a deep and passionate conviction of the truth of Christianity. What appears to have been most operative in drawing his mind and heart in this new direction was the circumstance of a young friend, who had been some time before suddenly struck in the same way, being about to proceed to the University, a destination which White had often looked forward to with intense desire, though with scarcely a hope. He now bent his whole soul to finding the means of following his friend to Cambridge, and getting himself educated for the Church. For some time the prospect was very discouraging; but at last the matter was managed, principally by means of Mr. Simeon, of King's College, to whom he had been recommended, and who procured him a sizarship at St. John's, with additional pecuniary assistance. He quitted his employers, who very kindly gave their consent to this arrangement, in October 1804. During his first term one of the University scholarships became vacant, for which he was advised to offer himself as a candidate. He passed the whole term in preparing for this object; but his strength and spirits sunk under his exertions, and when the day came he found himself compelled to decline being examined. He had now only a fortnight to prepare for the general college examination: in his exhausted and desponding condition he would have declined that too; but he was prevailed upon to come forward, and was pronounced the first man of his year.

He now paid a short visit to London, the excitement of which probably only accelerated the progress of his disease. The next year, at Cambridge, he was again pronounced first at the college examination. The college now offered him a private tutor in mathematics during the long vacation; but relaxation, not stimulus, was what he wanted. He paid another visit to London, from which he returned to college only to die. His death took place on Sunday, the 19th of October 1806, when he had just passed the middle of his twenty-second year.

His papers were put into the hands of his friend Southey, who in 1807 published a selection from his poems and prose compositions, in two volumes, accompanied with the memoir from which the above facts have been taken. A supplementary volume, consisting of additional pieces, appeared in 1822; and both publications have since been incorporated, and in that form 'The Remains of Henry Kirke White' have been several times reprinted. The popularity which Henry Kirke White's poetry has enjoyed is owing perhaps more to the touching circumstances of his history and the attractive picture of his disposition and character which has been drawn by his enthusiastic biographer, than to its merit. It has in its best passages considerable feeling and melody, but its general tone is feeble, and the manner and spirit decidedly imitative. His acquirements also, though considerable for the circumstances under which they were made, were certainly not otherwise very remarkable.

WHITE, REV. JOSEPH, was the son of a poor journeyman weaver of Gloucester, where he was born about 1746. His father brought him up to his own trade, but sent him for a time to a charity-school,

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where the education he received, whatever it amounted to, had the effect of inspiring him with a love of reading and study, which he carried so far in his leisure hours that his attainments at length attracted the notice of a neighbouring gentleman of fortune, who furnished him with the means of entering himself at Wadham College, Oxford. This was probably when he was about three-and-twenty, since he is stated to have taken his degree of M.A. in 1773. At that date the only one of the Oriental languages which he knew seems to have been the Hebrew. He now began, under the encouragement of Dr. Moore, afterwards successively Bishop of Bangor and Archbishop of Canterbury, to apply himself to the Arabic and others, and made rapid progress. In 1774 he was elected to a fellowship in his college (worth about 70*l.* per annum), and next year he was appointed Laudian Professor of Arabic in the University, from which he derived about as much more. On entering upon this office, on the 7th of April 1775, he pronounced a Latin oration on the utility of the Arabic tongue in theological studies ('De Utilitate Linguæ Arabicæ in Studiis Theologicis'), which was printed in quarto the same year, and brought him great reputation. His next publication was an edition, with a translation and notes, of the Syriac Philoxenian Version of the Four Gospels ('Sacrorum Evangeliorum Versio Syriaca Philoxeniana'), from a celebrated manuscript belonging to New College, which appeared in 2 vols. 4to, in 1778. This was followed the same year by a sermon preached before the University, on the 15th of November 1778, recommending a revisal of the authorised English translation of the Old Testament, which was much applauded both for its learning and eloquence. White was now appointed one of the preachers at Whitehall chapel, and, having taken his degree of B.D. in 1779, he continued to keep his name before the public by publishing in that same year 'A Letter to the Bishop of London (Lowth) suggesting a plan for a new edition of the Septuagint;' and the next year, in 4to, 'A Specimen of the Civil and Military Institutes of Timour, or Tamerlane, rendered from the Persian into English.' The completed translation of the latter work, executed by Major Davy, appeared in 4to in 1783, with a preface, index, geographical notes, &c., by White.

Soon after this occurred the most remarkable passage in his life. In Easter Term, 1783, he was appointed to preach the Bampton Lectures for the following year: this duty he executed accordingly with extraordinary effect; and when the sermons, the subject of which was 'A View of Christianity and Mahometanism, in their History, their Evidence, and their Effects,' were published, soon after their delivery, the admiration with which they had been heard from the pulpit was borne out by an equally flattering reception from the reading world, which demanded a second edition of the volume within a twelvemonth. A wealthy prebend in the cathedral of Gloucester, bestowed upon him by the Lord Chancellor (Thurlow), speedily rewarded the learned and eloquent author, who in 1787 took his degree of D.D., and was now looked upon as one of the chief ornaments of the University. Soon after this however a strange discovery was made. In May 1788 died suddenly the Rev. Samuel Badcock, who had for some time been one of the most active and able writers in the 'Monthly Review' and other periodical publications of the day, chiefly on theological subjects; and in his pocket-book was found a promissory note from White for 500*l.*, dated Wadham College, 7th of August, 1786. From letters afterwards found among Badcock's papers it was abundantly proved that this note was granted by White in payment for assistance which he had secretly obtained from Badcock in the composition of his Bampton Lectures. White, upon being applied to, first shuffled, and then tried what he could do by bullying: by his blundering management he provoked the parties in whose hands the secret was, to make an exposure of the whole affair; and then it turned out that Badcock had not been his only coadjutor—that he had also employed the services of Dr. Parr in the same way. Badcock, it would appear, was aware of Parr having a hand in the matter; Parr, much to his indignation when the truth came out, had been kept in entire ignorance of Badcock's share in it. White had meanwhile paid the money to Badcock's representatives; but in 1789, Badcock's friend, the Rev. Dr. R. B. Gabriel, preacher at the Octagon chapel in Bath, by whom the discovery had been made, published the whole story in an octavo pamphlet, entitled 'Facts relating to Dr. White's Bampton Lectures.' To this White replied the next year in another pamphlet, which he called 'A Statement of Dr. White's Literary Obligations to the late Rev. Mr. Samuel Badcock, and the Rev. Samuel Parr, LL.D.' This statement amounts substantially to an admission of the charges, the undeniable facts being merely attempted to be excused or apologised for. But the most complete account of this curious affair is that given by Dr. John Johnson in his 'Memoirs of Dr. Parr,' London, 1828, pp. 216-290. The numerous letters which are printed by Dr. Johnson present the strangest development of the system of importunate mendicancy which White appears to have carried on, not only upon this but other occasions. And yet it is difficult after all to assign what would seem to ordinary people an adequate motive for his conduct. He was unquestionably a man of sterling talent, and probably quite capable of writing as good lectures as those he begged or bought; and it could hardly have been indolence that induced him to take the course he did; for the trouble he gave himself in managing his scheme of complicated deception, and in fitting into the form of a continuous writing what he wrote himself and what he got from others, must have been fully equivalent to the labour of original composition. One thing is clear, that his object was of the lowest kind—the producing such discourses as would be most likely to procure him preferment or money, however he might come by them. Parr, it may be added, who in one letter characterises him as uniting to the darkest management the clumsiest execution, always believed that his own and Badcock's were not the only pens he had laid under contribution; his notion was, that another of White's friends, Dr. John Parsons, afterwards Bishop of Peterborough, was a main auxiliary in the preparation of the Bampton Lectures from beginning to end, though "without being let into the secret of other persons being also employed."

White's calculation as to preferment was not disappointed. He was soon after promoted by the crown to a canonry of Christ Church; besides which, having in 1790 vacated his fellowship by marriage, he was presented by his college to the living of Melton in Suffolk. His subsequent publications were his well-known 'Diatessaron,' or chronological arrangement of the passages in the Greek text of the Four Gospels containing the history of the Life of Christ, which appeared in 8vo in 1800, and has been several times reprinted; his 'Aegyptiaca, or Observations on certain Antiquities of Egypt' (containing the Arabic text, with a Latin translation of Abdallatif's Description of Egypt), 4to, 1801; a critical edition of the Greek New Testament, exhibiting the alterations proposed by Griesbach in the common text, 2 vols. cr. 8vo, 1808; and a sequel to this, in a Latin synopsis of the system of criticism adopted by Griesbach, 'Criseos Griesbachianae in Novum Testamentum Synopsis,' which appeared in 1811. He died at his residence in Christ Church, May 22nd, 1814.

WHITE, REV. JOSEPH BLANCO, was descended paternally from an Irish Roman Catholic family. In the early part of the last century, William White went over to Seville, in Spain, where he succeeded to the then flourishing business of an exporting merchant carried on by his mother's brother. He was raised by the king of Spain to the rank of the *noblesse*, which his posterity retained. But when after his death the business fell into the hands of his son, the house failed, and the family were left for a time with very limited resources. This son had married a Spanish lady of the name of Crespo y Neve, connected with the old Andalusian nobility; and Joseph Blanco White, commonly designated in Spain Don Jose Maria Blanco y Crespo, who was born at Seville, 11th July 1775, was their son.

The commercial business of the family had been re-established after the bankruptcy, and Joseph was placed in the first instance in his father's counting-house. When he was about twelve years old however his parents complied with his own desire of allowing him to be educated for the Church. In the end of the year 1799 he was ordained a priest. But a dislike to the profession he had thus chosen soon took possession of him. He came to England in March 1810, and spent the remainder of his life in this country. The same year he set up in London a monthly periodical work in Spanish, entitled 'El Español,' which he carried on for nearly five years; and in 1814 upon its discontinuance the English government bestowed upon the editor a pension of 250*l.*, which he enjoyed so long as he lived. About the same time he joined the Church of England, originally with the view of pursuing the clerical profession; but this intention he soon dropped. His religious creed after this gradually passed through various grades, from evangelicalism to unitarianism, then to rationalism, till at last it seems to have nearly evaporated into scepticism. He first made himself generally known to English readers by a series of papers which he contributed in 1820 to the 'New Monthly Magazine,' under the title of 'Letters from Spain, by Don Leucadio Doblado,' and which were afterwards extended and published separately in 1822. In the last-mentioned year he set up a second Spanish Journal, 'Las Variedades,' which was published quarterly, and continued for about three years. Other separate works followed, both in Spanish and English; those among the latter that attracted most attention being his 'Practical and Internal Evidence against Catholicism,' 1825, and again 1826; 'The Poor Man's Preservative against Popery,' 1825, several times reprinted; 'Second Travels of an Irish Gentleman in search of a Religion,' (in answer to Moore's well known work) Dublin, 2 vols. 12mo, 1833. He was also an occasional contributor to the 'Quarterly Review,' to the 'London Review,' established in 1829 (of which he was the editor for the six months that it lasted), to the 'London and Westminster Review,' to the 'Journal of Education,' to the 'Dublin University Review,' and to the 'Christian Teacher.' He resided occasionally at Oxford and Dublin as well as in London; and in 1839 he settled in Liverpool, where he continued till his death, which took place on the 20th of May, 1841. Of White's writings probably those that will last the longest are the papers which have been published since his death under the title of 'The Life of the Reverend Joseph Blanco White, written by himself; with portions of his correspondence; edited by John Hamilton Thom,' London, 3 vols. 8vo, 1845.

WHITE, ROBERT, an English line and mezzotint engraver, born in London in 1645. He learnt drawing and etching of David Loggan, for whom he drew and engraved many buildings. He has engraved a large collection of English portraits, many of which were drawn by himself from the life in lead-pencil upon vellum. He drew also the heads of Sir Godfrey Kneller and his brother, which are engraved in Sandrart's 'Teutsche Academie,' &c. Sir Godfrey painted White's portrait in return. White engraved the first Oxford Almanac in 1674.

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He died in 1704. He was busily employed for forty years, and he had amassed about 5000*l.*; yet, says Walpole, by misfortune or waste he died indigent at last: in 1704 a printseller however, in the Poultry, who purchased his plates, made a fortune in a short time. Walpole has given a list of about two hundred and fifty of White's heads, and he acknowledges that it is not a complete catalogue of them.

GEORGE WHITE, the son of Robert White, was also a clever mezzotint engraver and a painter. He was instructed by his father, and he completed some plates left unfinished by him at his death. He excelled his father in mezzotint, and the following heads in this style are very good:—the Duke of Ormond, Lord Clarendon, Sylvester Petyt, Sir Richard Blackmore, Colonel Blood, who stole the crown, and the notorious Jack Sheppard, after Sir James Thornhill. His last plate is dated 1731, and he probably died a few years later.

WHITEFIELD, REV. GEORGE, the founder of one of the two great divisions of Methodism, was, as well as his fellow-labourer Wesley, of clerical lineage, although his immediate progenitors were of the laity. His great-grandfather, the Rev. Samuel Whitefield, was rector of North Ledyard in Wilts, and afterwards of Rockhampton in Gloucestershire; in which latter charge he was succeeded by a son of the same name, who died without issue. Another of his sons, Andrew, probably his eldest, lived as a private gentleman on his estate. Thomas, the eldest son of this Andrew, was bred a wine-merchant, and followed that business for some time in Bristol, where he married Miss Elizabeth Edwards, a lady respectably connected; but afterwards, having probably been unfortunate, he transferred himself to Gloucester, and there took an inn. He and his wife, besides a daughter, had six sons, of whom George, the subject of the present notice, was the youngest. "I was born in Gloucestershire," says Whitefield himself, "in the month of December, 1714. My father and mother kept the Bell Inn." It appears from one of his letters that his birthday was the 16th of the month.

His father died when he was two years old; but his mother, who continued to keep the inn, did her best, in the midst of declining circumstances, to bring him up creditably, having been used to say, even when he was an infant, that she expected more comfort from him than from any other of her children. "My mother," says Whitefield, "was very careful of my education, and always kept me in my tender years (for which I can never sufficiently thank her) from intermeddling in the least with the tavern business." He has painted the perversity of his youth in dark colours, but he appears to have been nothing more than a lively and somewhat mischievous and wilful boy, with far more promise of good in him than the reverse. Moreover, Whitefield is compelled to acknowledge that he had his occasional religious aspirations from his earliest years. He had always in fact a good and sensitive heart, and never was capable of any hardened or deliberate wickedness. Even when he took, as he says he did, the halfpence or other small change which his mother left carelessly in his way, he used to give part of the money, he tells us, to the poor. By the time he was ten years of age, too, he had formed the wish of entering the church. "I was always," he says, "fond of being a clergyman, and used frequently to imitate the minister's reading prayers," &c. Part of this ambition no doubt was inspired by the pleasure he had already begun to take in the exercise of his fine voice and power of declamation, which were among the greatest of his personal gifts.

He was placed at the grammar-school of St. Mary de Crypt in his native city, when he was about twelve, and here he made considerable progress in Latin, distinguishing himself besides in delivering the speeches at the annual visits of the corporation, and also in acting (often in girl's clothes) plays composed by the schoolmaster for the gratification of the magistrates. But after a time he got tired of this. "Before I was fifteen," he proceeds, "having, as I thought, made sufficient progress in the classics, and at the bottom longing to be set at liberty from the confinement of a school," he persuaded his mother not to let him learn Latin any longer. "Hereupon, for some time I went to learn to write only. But my mother's circumstances being much on the decline, and being tractable that way, I began to assist her occasionally in the public-house, till at length I put on my blue apron and my *snuffers*, washed mops, cleaned rooms, and in one word became professed and common *drawer* for nigh a year and a half." After about a year, his eldest brother having married, his mother left the inn; and Whitefield, finding that he could not agree with his sister-in-law, followed his mother in a few months. But it appears that neither mother nor son had given up the idea of the latter yet making his way to the university. "Having thus lived with my mother for some considerable time," Whitefield goes on to state, "a young student, who was once my schoolfellow, and then a servitor of Pembroke College, Oxford, came to pay my mother a visit. Amongst other conversation, he told her how he had discharged all college expenses that quarter, and saved a penny. Upon that my mother immediately cried out, 'That will do for my son!' Then, turning to me, she said, 'Will you go to Oxford, George?' I replied, 'With all my heart.' Whereupon, having the same friends that this young student had, my mother without delay waited on them. They promised their interest to get me a servitor's place in the same college." The result was, that he went back to school, where, he states, he now spared no pains to get forward in his book; and that he was admitted a servitor of Pembroke College in 1733. Before he had left school, the religious element in his character had been strongly developed. His own account is that for a twelvemonth he had gone on in a round of duties, "receiving the sacrament monthly, fasting frequently, attending constantly on public worship, and praying often more than twice a day in private." He was thus in the fittest temper of mind for joining the Wesleys and their associates, who had been already for some years known in the University by the name of Methodists, and of whose proceedings he had heard before he came up. He was introduced to them after he had been about a year at college, and soon shewed that he was to be outrun in zeal by no one. It had happened that, before he and the Wesleys met, Whitefield had been nourishing his devotional temperament by the same books to which they had devoted themselves—those of Thomas à Kempis, Scougal, and Law.

Whitefield was ordained deacon by Bishop Benson, of Gloucester, 20th June 1736. Soon after, he returned to Oxford, and took his degree of B.A. From the first his preaching made an extraordinary impression. Even the doctrine he delivered was not so novel and arousing as the manner in which he delivered it. Such earnestness, such passionate enthusiasm, had not before been heard from the pulpit in England by that generation. But even this vehemence lay quite as much in the voice and action as in the language of the preacher. Whitefield's voice, which is affirmed to have been so powerful as to be audible at the distance of a mile, appears by general testimony to have been in all other respects one of the most effective for the purposes of elocution ever possessed by man: capable of taking every various tone of emotion, and, whether poured forth in thunder or in softer music, making its way to the heart with irresistible force and effect. Then he gesticulated, he stamped, he wept with a tempestuous abandonment to which the most successful efforts of the counterfeit passion of the stage seemed tame and poor. He first came up to London in 1737, to officiate for a time in the chapel of the Tower; but his first sermon in the metropolis was preached in Bishopsgate church. He then officiated for a few months as curate at Dummer, in Hampshire. While he was here he received from his friends the Wesleys, who were then in Georgia, in North America, an urgent invitation to follow them to that settlement. With this he immediately resolved to comply, but before leaving England he went to pay a farewell visit to his friends in Gloucester; and in that city and Bristol, and afterwards in London, he preached to such overflowing audiences, and with such extraordinary effect, as made the whole country ring with his name. Breaking away however from all the inducements that were held out to keep him at home, he embarked for Georgia on the 23rd of December 1737, although it was not till the end of January following that, owing to contrary winds, the vessel got fairly under weigh, about the very time that the ship which brought Wesley back to England was getting into the port from which Whitefield had sailed.

Whitefield remained in America till towards the close of the year. He then returned to England, mainly with the view of raising subscriptions for an orphan-house which he had established in Georgia, and which continued to be a principal object of attention with him during his life. Now began that course of preaching in association with Wesley, which may be said to have blown into a flame the sparks kindled by their previous separate exertions, and to have established Methodism as a popular faith. It was Whitefield who set the first example of preaching in the open air, which he did on the afternoon of Saturday, the 17th of February 1739, on Hannam Mount, at Rose Green, to the colliers of Kingswood, near Bristol.

From this time forward his life was spent in incessant movement from place to place, and exercise of his wonderful power of exciting and swaying the feelings of all orders of persons by his peculiar pulpit oratory. He repeatedly revisited America, and traversed the whole extent of the British possessions there; when on this side of the Atlantic he generally made a yearly round through England and Scotland; he was several times in Ireland; and in 1754, on one of his voyages to America, he spent a short time at Lisbon. To the end of his life his popularity as a preacher remained almost unimpaired; multitudes, at least, continued to crowd to him whenever he appeared, and to hang with absorbed attention on his lips, although, as in the case of Wesley also, the more extravagant effects which his appeals had at first in many instances produced soon ceased to be commonly exhibited. Nor was it only the unlettered that he interested and delighted. It was in the year 1748 that he became known to Selina, countess of Huntingdon, who made him one of her chaplains. This connection introduced him to the highest circles both of rank and literature in the metropolis; and among his admirers and frequent hearers were now to be found not only numbers of court beauties and persons of both sexes of the first distinction in the world of fashion, but such men as Chesterfield, Bolingbroke, and Hume. So also in America he was listened to with wonder and complacency by Benjamin Franklin.

Whitefield and Wesley were in various respects very unlike one another, and, as is well known, they did not long continue to co-operate. They quarrelled, so early as in 1741, about the great question of predestination; Wesley declaring for the Arminian theology, the milder nature of Whitefield, contrary to what might have been expected, standing up for the Calvinistic system of irresistible fate and eternal decrees of election and reprobation. They never came to

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agree upon this high matter; but the inflammation of feeling which their difference at first excited on both sides soon cooled down, and although they never again acted in concert or association, their occasional intercourse was renewed long before they left the world. Whitefield, who felt that he was likely to go the first, always spoke of Wesley as the man who ought to preach his funeral sermon; and Wesley actually performed that office for his old friend.

Whitefield lost his mother, in the seventy-first year of her age, in December 1751. While he was in America in the spring of 1740, he applied to two of his friends, a Mr. and Mrs. D. to ask if they would give him their daughter to wife, at the same time telling them that they need not be afraid of sending him a refusal; "for I bless God," said he in his singular epistle, "if I know anything of my own heart, I am free from that foolish passion which the world calls love. . . . . But I have sometimes thought Miss E—— would be my helpmate; for she has often been impressed on my heart." This attempt came to nothing; but the next year, on the 11th of November, he was married in England to Mrs. James of Abergavenny, a widow of between thirty and forty, who, he intimates, was neither rich nor beautiful, but had become religious after having once lived like the rest of the world. When his wife became pregnant, he announced publicly that the child would be a boy, and become a preacher of the gospel; he was right as to the sex, but the infant died at the end of four months. His wife died in 1768; and one of his friends, Cornelius Winter, has recorded that Whitefield and she did not live happily together, that "she certainly did not behave as she ought," and that "her death set his mind much at rest."

Whitefield himself, whose health had begun to give way about 1757, died at Newbury Port, near Boston, in America, on the morning of Sunday, the 30th of September 1770. His printed works, besides an edition of Clarke's 'Commentary on the Bible,' which he published in 1759, consist principally of sermons, either printed from his own manuscripts or taken down by reporters as delivered; of a few controversial tracts and other occasional pieces; of a copious journal of his life and labours, and of three volumes of letters, amounting to 1465 in all, and extending over the time from July 18, 1734, to within a week of his death. A collection of his sermons, tracts and letters, in 6 vols. 8vo, was published at London in 1771: his journals, like Wesley, he published in his own lifetime; the second edition, with considerable corrections, appeared in 1756.

WHITEHEAD, PAUL, was the youngest son of Edmund Whitehead, a tailor, of Castle Yard, Holborn, London, where he was born 6th of February 1710, o.s., being St. Paul's day, from which circumstance he is said to have derived his Christian name, ludicrously unsuitable to his character, and made more memorably ridiculous by his brother satirist Churchill's well-known lines—

> "May I (can worse disgrace on manhood fall?)
> Be born a Whitehead and baptised a Paul!"

On leaving school he was placed as apprentice to a mercer in the city; but he afterwards found means, in what way is not explained, to escape from this position, and to enter himself at one of the inns of court as a student of the law. It does not appear that he was ever called to the bar; but in 1735 he obtained wherewithal to live in idleness, or without a profession, by marrying Anna, the only daughter of Sir Swinnerton Dyer, Bart., of Spain's Hall, Essex, with whom he received a fortune of 10,000*l.* The lady, who did not live long, is stated to have been young, but very homely in her person and little better than an idiot. Two years before this he had published his first poem, entitled 'State Dunces,' a satire upon the ministry, which he inscribed to Pope, and which brought him both into notice with the public and into favour with the opposition, then headed by the Prince of Wales. This was followed, in 1739, by another piece, entitled 'Manners,' in the same strain, but written with so much more daring that, on the motion of Lord Delawar, the author and his publisher, Dodsley, were ordered to attend at the bar of the House of Lords, and Whitehead found it necessary to abscond for a time. He was now, along with Ralph (upon whom he had poured unsparing abuse and contempt a few years before, in his 'State Dunces'), a Dr. Thomson, and others, one of the pack of literary lackeys kept about him by Bubb Dodington; and he distinguished himself by his zealous exertions in the cause of his patron, not only by his pen, but at elections and in other ways. Besides 'The Gymnasiad,' a diatribe against boxing, which appeared in 1744, another satire against the government, entitled 'Honour,' which he published about the same time, and 'An Epistle to Dr. Thomson,' in 1755, were the principal productions of this part of his life. Another of his patrons and boon associates was the notorious Sir Francis Dashwood, afterwards Lord de Despenser. Whitehead made one, with Dashwood, Sir Thomas Stapleton, Wilkes, and others, in the infamous revelries of Medmenham Abbey. In return Dashwood procured for him the household place of deputy treasurer of the chamber, which is said to have been worth 800*l.* a year, and which he held till his death. He spent his latter days at a villa which he erected on Twickenham Common; but he died at his lodgings in Henrietta-street, Covent-Garden, London, 30th December 1774. His collected works—nearly all the veriest rubbish—were published, in a 4to volume in 1777by Captain Edward Thomson, with a memoir of his life.

WHITEHEAD, WILLIAM, was the son of a baker of Cambridge, where he was born in 1715. The interest of Mr. Bromley, afterwards Lord Montfort, who was one of the county members, procured him a nomination to Winchester; and after passing through that school, where he had been only two years when his father died, he was admitted a sizar at Clare Hall, Cambridge, in 1735, on one of the scholarships founded by Mr. Thomas Pyke, who had, like Whitehead's father, been a baker in Cambridge, and had directed that they should be given in preference to the sons of deceased members of that trade. He was elected a Fellow of his college in 1742. In 1745 he became tutor to the son of William, third Earl of Jersey, and about a year after resigned his fellowship. In 1754 he went abroad with his pupil and Viscount Nuneham, the son of Earl Harcourt. After spending a summer at Rheims and a winter at Leipzig, they proceeded to Vienna, and thence to Italy, returning through Switzerland, Germany, and Holland, and reaching home in September 1756. During his absence from England, Whitehead had, by the interest of his patrons, been appointed to the patent place of secretary and registrar to the Order of the Bath; and the year after his return he was nominated to the office of poet laureate, vacant by the death of Colley Cibber. Both these offices he held till his own death, on the 14th of April 1788.

Whitehead began very early to be known as a writer of verse; and his poems, consisting of epistles, tales, essays, odes, &c., were twice collected and printed under his own direction, first in 1754 and again in 1774: a third edition was published by Mason, with a memoir of the author, immediately after his death, in 1788; and they are also inserted in Chalmers's edition of the 'English Poets,' 21 vols. 8vo, 1810. They are now however entirely neglected and forgotten. His most esteemed production is his tragedy of 'The Roman Father' (founded in part upon the 'Horace' of Corneille), which was first brought out at Drury Lane in 1750, and long continued a stock play. He is also the author of another tragedy called 'Creusa, Queen of Athens,' first produced in 1754; of 'The School for Lovers,' a comedy, in 1762; and of 'A Trip to Scotland,' a farce, brought out with considerable success in 1770.

WHITELOCKE, BULSTRODE, was born August 2, 1605, in Fleet Street, London, the son of Sir James Whitelocke, who was a judge of the Common Pleas, by Elizabeth, the daughter of Edward Bulstrode. He was thus descended both by father and mother from wealthy families. He was educated at Merchant Taylors' School in London, and in March 1620 was entered at St. John's College, Oxford, where Laud was then president, from whom he received kindness which occasioned him subsequently to refuse to be one of the commissioners of the House of Commons appointed to draw up the charges against him. He quitted the university without taking a degree, and entered himself at the Middle Temple, where, under his father's guidance, he acquired much skill in the common law, and made considerable progress in other studies. He was chosen one of the managers of the Royal Masque presented by the Temple to Charles I. and his court at Whitehall in 1633. In November 1640 he was elected member of the Long Parliament for Great Marlow in Buckinghamshire, in which county he had considerable property, and one of his earliest speeches was in defence of his father for having committed Selden to prison in 1626, when accused of too great boldness of speech in parliament. He was also appointed chairman of the committee for managing the impeachment of the Earl of Strafford. He had thus early taken a decided part against the despotic measures of Charles I. and his ministers, but tolerance and moderation ever formed conspicuous traits in his character. He was an excellent specimen of the intelligent country gentleman, who, though fixedly determined not to submit to a tyranny, were yet unwilling to support violent measures, though often compelled to act with their party in matters they could not approve rather than break with them altogether. The support of such men was eagerly sought by the leading spirits of the party, but their influence was not sufficient to control the direction of the movement. In 1641, on the militia question Whitelocke contended that the power was neither vested in the parliament nor the king, but in both jointly. In 1642 he was appointed a deputy-lieutenant of Bucks and Oxon, and in conjunction with Hampden dispersed the commissioners of array, assembled at Watlington. In October of this year his house at Fawley Court, in Buckinghamshire, was rifled by Prince Rupert, and garrisoned by the king's troops. Whitelocke was present at the defence of Brentford in November 1642. In January 1642–43 he was appointed one of the commissioners to treat of peace at Oxford, and one of the lay members of the Assembly of Divines, in which he opposed the pretensions of the Presbyterians, and earnestly, but vainly, sought to bring about an accommodation with the king. In 1644 he was made governor of Windsor Castle, and again, with Hollis and others, a commissioner to treat with the king at Oxford, where his desire for peace led him to make certain secret propositions to the king, which were revealed, and brought him into some danger. He opposed the self-denying ordinance, but when Essex was about to bring accusations against Cromwell, he gave him an early intimation of it, and thenceforward had much of his confidence. In April 1645 he became one of the commissioners of the Admiralty, and caused the books and manuscripts at Whitehall to be removed and taken care of. He was one of the commissioners for the treaty of Uxbridge, and on August 6, 1645, supported in the House

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of Commons the acceptance of the king's propositions. In June 1646 he was one of Fairfax's council of the siege of Oxford, and urged that honourable terms should be offered, in order to avoid damaging the university buildings. In December 1646 he supported the ordinances for taking away the arbitrary power of both Houses of parliament, and opposed the disbanding of the army. In 1647-48 he withdrew for a time from the House in order to avoid being called on to act as Speaker. In March 1647-48 he was appointed one of the commissioners of the Great Seal. Shortly after the purging of the House of Commons by Cromwell and the soldiers, on December 6, 1648, "a sad and most disorderly day" as he himself calls it, though not expelled, he retired. He had been named one of the members to draw up the charges against Charles, but declined the commission, "being resolved to avoid meddling in that bad business . . . . it being contrary to his judgment, as he himself declared in the House." This is his own statement in his 'Memorials,' and it marks the character of the man, too conscientious to do what he thought wrong, but without sufficient vigour of mind to oppose himself against a powerful party with whom he had many feelings in common. Though he refused to take any part in the proceedings of the High Court of Justice, he had frequent and free conferences with Cromwell. In February 1648-49 he declared in the House his disapprobation of the proceedings on the king's trial, but was within a few days ordered to draw up a bill for abolishing the House of Lords, and was made one of the commissioners of the Great Seal, both of which he wished to decline, but was not allowed. While in this office he rescued the royal library and the medals at St. James's from being sold, and provided for their safe keeping. In 1650 he was at the head of a commission to consolidate the statute laws. In Dec. 1651 he proposed in the House that terms should be made with the Prince of Wales or Duke of York, and in November 1652 urged the same course on Cromwell, who, he says, thereupon began to look cool upon him, and would have sent him as commissioner to Ireland, but he refused to go. On April 20, 1653, he unsuccessfully opposed the dissolution of the parliament, and Cromwell, offended, did not name him to his first parliament. In September 1653 however he was appointed ambassador to Queen Christina of Sweden, of which embassy he left an interesting account. As ambassador he resolutely maintained the dignity of his country, and insisted successfully on all the outward marks of respect paid to the ambassadors of the sovereigns of Europe. He was not a man to succumb to outward dignity or even physical danger; it was the influence of genius only that kept his powers in subordination. He returned in June 1654, having concluded a satisfactory treaty, and in August he was elected member for Buckinghamshire in Cromwell's second parliament, but on its dissolution, and the issue of an ordinance by the Protector for regulating the jurisdiction of the chancery courts he resigned the Great Seal, and was made a commissioner of the treasury. Though Cromwell knew that Whitelocke did not approve of his present policy, he had much confidence in his truthfulness, honesty, and good sense, and therefore frequently consulted him on important matters. Whitelocke recommended him to govern by means of parliaments, which advice, though he could not resolve upon adopting it to its full extent, gave no offence, and Whitelocke was appointed one of the council of trade, and to negociate a treaty with the Swedish ambassador in England. In the third parliament he acted as Speaker during Sir J. Widdrington's illness, and as one of a deputation from the House urged Cromwell to take the title of king; but he attended his inauguration as Protector in June 1657, with the Speaker and others investing him with the purple velvet robes, and riding in one of the boots of the state coach with the Protector's son, Richard. Shortly afterwards he applied for the provostship of Eton College, then vacant by the death of Dr. Rouse, but not receiving it he retired to private life for a while. In December 1657 he was appointed one of the Lords of the Other House, and again advised the Protector against the frequent dissolutions of parliament. In April 1658 he was appointed one of the commissioners of the High Court of Justice for the trial of Dr. Hewett for high treason, though he had previously advised Cromwell to have recourse to the common law courts, and he therefore refused to act. These instances of opposition did not altogether lose him the esteem of the Protector, one of whose latest acts was to create Whitelocke a Viscount on August 21, which title he declined to accept, and on September 3, Cromwell died. Richard, in January, made him one of the commissioners of the Great Seal, and consulted him about dissolving parliament, the judiciousness of which measure Whitelocke doubted. When the Council of Officers displaced Richard, Whitelocke's office ceased, but he was named one of the Council of State on May 13, and as its president took successful measures for repressing the insurrection of Sir George Booth. He joined in an engagement to renounce the title of the house of Stuart, or the government of a single person, and he brought a bill before parliament for effecting a Union with Scotland. General Monk, then in Scotland, sent him an invitation to repair thither, but he declined, and continued to support the government until the remains of the Long Parliament being reassembled on December 26, 1659, he found that he was in danger. He therefore sent the Great Seal by his wife to Lenthal, the Speaker, and retired into the country, though it would appear from Lord Campbell's 'Lives of the Chancellors' that he proposed carrying the Great Seal to Breda, and would have done so but for the timidity of Fleetwood. On the Restoration a small majority in the House of Commons inserted his name in the Act of Pardon and Oblivion. He retired to his estate of Chilton in Wiltshire, that at Fawley Court having being rendered uninhabitable by the royal troops, where he lived for fifteen years, dying on January 28, 1676. He left a number of manuscripts, of which 'Memorials of the English Affairs from the beginning of the reign of King Charles the First to the Happy Restoration of King Charles the Second,' was printed in 1682, again in 1732 with many additions, reprinted at Oxford in 4 volumes in 1853, and is a valuable contribution to the history of the period. His 'Journal of the Swedish Embassy in 1653 and 1654 from the Commonwealth of England,'—a most interesting work—was first published in 1772, and was again printed in 1855, carefully edited by A. Reeve. In 1709 was published 'Memorials of the English Affairs from the supposed Expedition of Brute to this Island, to the end of the reign of King James the First, published from his original manuscript, with some account of his life and writings, by W. Penn, Esq. governor of Pennsylvania, and a preface by James Welwood, M.D.' Several of his speeches are reported in his 'Memorials,' and elsewhere.

WHITGIFT, JOHN, ARCHBISHOP, the third primate of the Protestant Church of England after the Reformation, in the reign of Queen Elizabeth, was distinguished for his learning and for his zeal on behalf of the new establishment. He was the son of a merchant at Great Grimsby in Lincolnshire, where he was born in 1530. He was entrusted at an early age to the care of his uncle, Robert Whitgift, the abbot of a monastery of Black Canons dedicated to St. Augustine, at Wellow, or Welhove juxta Grimsby. To this circumstance the decided and consistent character of Whitgift's religious views may be chiefly attributed; for the abbot had predicted the downfall of the Roman Catholic Church, on account of its corruptions, some years before the Reformation, and had often been heard to say "that he had read the Holy Scriptures over and over, but could never find there that their religion was founded by God." The mind of his pupil was therefore prepared at an early age to approve and hold fast to the doctrines of the Reformation, which were then rapidly spreading both in Germany and in England. After studying for some years with his uncle, young Whitgift was sent by him to an eminent school belonging to St. Anthony's, a religious house, situated between Broad-street and Threadneedle-street, London. While at this school he lodged with his aunt in St. Paul's Churchyard, a staunch Roman Catholic, to whom he gave great offence by his aversion to the ceremonies of the church. She in vain endeavoured to persuade him to accompany her to St. Paul's and attend at mass, and at last determined to keep him no longer under her roof. On sending him home to his father in the country, she said "that she thought at first that she had received a saint into her house, and now she perceived he was a devil." In 1584 he was sent to the University of Cambridge, where he was entered at Queen's College. Thence he soon removed to Pembroke Hall, which had a more Protestant character, Bishop Ridley being the master, and Bradford (the martyr) and Grindal, fellows of that college.

In 1554 he commenced Bachelor of Arts, and in the following year was elected Fellow of Peter-house. At this college he formed a strong attachment to the master, Dr. Andrew Perne, to whom he was indebted for much kindness and protection, which he never forgot. As he had pursued his studies at Cambridge in the reign of Edward VI., when the Protestant faith had been encouraged and protected, he made no secret of his opinions; but on the accession of Queen Mary he found himself, in common with other members of that university, in serious danger. Cardinal Pole, then archbishop of Canterbury, and the pope's legate, ordered a visitation of the university, and, in 1557, sent commissioners to Cambridge to extirpate the Reformed religion, and to censure and punish its professors. Whitgift was so much alarmed at this visitation, that he had determined to escape it by quitting the university and going abroad. He was fortunately dissuaded from this intention by Dr. Perne, who contrived to screen him from the search of the visitors. His fears however were not exaggerated, for not only the public opinions and characters of men were canvassed, but their very books for private study were searched out, and, if deemed heretical, were burned in the market-place. The bigotry of the visitors was displayed by digging up the dead bodies of Bucer and Fagius, and burning them in the market-place: and Whitgift had good reason to be grateful for his impunity. In this perilous year he took his degree of Master of Arts, and during the remainder of Queen Mary's reign he continued his studies at the university, maintaining a cautious reserve as to his religious views. The accession of Elizabeth opened to him the happy prospect of preaching the gospel conscientiously, as a minister of the Protestant Reformed Church of England, and in 1560 he entered into holy orders, and preached before the university at St. Mary's. He continued his residence at Cambridge for upwards of fifteen years, being distinguished for his learning and talents, and holding many high offices and preferments. His lectures as the Lady Margaret's professor of divinity obtained him much distinction. In 1567 he was chosen master of Pembroke Hall, but only remained in that situation for three months; for his fame as a preacher having obtained him the honour of preaching before the queen, he acquitted himself so well that she made him her chaplain, and shortly afterwards master of Trinity College, Cambridge. In the same year also he took the degree of D.D., and succeeded Dr. Hutton as Regius Professor of

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Divinity. In 1568 the bishop of Ely, Dr. Cox, whose chaplain he had been for some time, conferred upon him a prebend in his cathedral.

Meanwhile Dr. Whitgift was taking an active part in the government of the university, for which purpose he drew up, with the vice-chancellor and some of the heads of colleges, a body of new statutes. He was very strict in enforcing discipline and close conformity with the Established Church; and his activity in restraining any laxity of doctrine or practice in the university, while it brought him into much contention and raised him many enemies, may be regarded as the main cause of his future advancement in the Church. Mr. Cartwright, the Lady Margaret's professor of divinity, having in his letters attacked episcopacy, the Church Liturgy, and other institutions settled at the Reformation, Dr. Whitgift challenged him to a public disputation, which was refused by him; and while the judicial proceedings against Cartwright were pending, which ended in his expulsion, he wrote an elaborate confutation of these schismatic opinions, and laid it before Archbishop Parker. In 1571 he filled the office of vice-chancellor to the university, and in the following year was elected prolocutor of the Lower House of Convocation. At this time a book was published, called 'An Admonition to the Parliament,' being a violent attack upon the entire constitution of the Reformed Church, its sacraments, its Liturgy, its dignitaries, and ministers. It was looked upon by the whole church as a most dangerous book, and Dr. Parker, then archbishop of Canterbury, who had already had many opportunities of judging of Whitgift's zeal and capacity, desired him to undertake an answer. This he accordingly did, under the immediate inspection and with the constant advice and assistance of the archbishop. His answer was published in the same year as the Admonition, and was an able work, of great learning, and evincing much skill in controversy. He treated the doctrines of his opponents with severity, but in a manner temperate, dignified, and lofty; and in his vindication of the compilers of the Liturgy, and other eminent churchmen who had been assailed in the Admonition, his zealous and reverential feelings are expressed in a tone of worthy eloquence. The Admonition had been supported by other pamphlets, to all of which Dr. Whitgift addressed replies in his Answer to the Admonition. Cartwright, who had now been expelled from the university, published a reply to Dr. Whitgift's Answer to the Admonition, to which Whitgift prepared a Defence. His labours in this controversy met with the approbation of all those who were well affected to the Established Church, and obtained for him the deanery of Lincoln from the queen. Nor did his preferment rest here long, for on a vacancy occuring in the see of Worcester in 1576, he was appointed to be bishop of that diocese.

Here also his activity and zeal were conspicuous. His diocese was very full of Roman Catholics, at a time when their discovery and punishment were enjoined as the duty of the Church and the civil magistrate. He now acted in both capacities, having been appointed vice-president of the Marches of Wales in the absence of Sir Henry Sydney, the lord-president, then lord-lieutenant of Ireland. He exerted himself to repress the papacy on the one hand, and dissent or Puritanism on the other, and repeatedly obtained the thanks of the Privy Council for his success. At the same time he protected the rights and interests of the clergy of his diocese. The strictness of his orthodoxy and the severity of his discipline were displayed at a time most favourable for his future promotion. Grindal, then archbishop of Canterbury, had given great offence to the queen by his leniency to schismatics, and at length, on refusing to obey the queen's orders in suppressing prophesyings (or meetings of the clergy for worship and the discussion of religious subjects in private houses), he was suspended from his office by the Star Chamber, and confined to his own house. Grindal, a meek and timid man, was anxious to resign at once his office and its cares: and Elizabeth offered the archbishopric to Whitgift, which he however declined to accept during the life of Grindal. That prelate soon afterwards died, and in 1583 Whitgift succeeded him.

The queen's zeal for orthodoxy was now at its height, and the new archbishop lost no time in proving his determination to enforce conformity. He immediately required all the clergy to subscribe to three articles before they were permitted to execute any ecclesiastical function, viz.:—1, That the queen was the supreme head of the church; 2, That the Ordinal and Book of Common Prayer contained nothing that is contrary to the Word of God; and 3, That the Thirty-nine Articles were to be admitted as agreeable to the Holy Scriptures. He suspended all the clergy who refused to subscribe to these articles, introduced greater strictness in the admission to holy orders, and exacted compliance with all the forms and ceremonies of the Church. He also obtained from the queen a new ecclesiastical commission, with greater powers than any of the preceding commissions—which he never flinched from exercising. Henceforward, from his high station in the Church and his personal influence with the queen and her councillors, his biography may be said to be the ecclesiastical history of England during the remainder of the reign of Queen Elizabeth. Religious persecution was the spirit of that age, and though cruelty does not appear to have been part of Whitgift's character, he was a stern disciplinarian—inflexible in his principles, and resolute in their application. Doubt was unknown to him, and he would not allow it in others. With this strong conviction of right, he regarded all dissentients as obstinate schismatics unwilling to be convinced of their errors, and therefore deserving of punishment. His chief object however was to exclude nonconformists from the Church, rather than to seek out and punish heretics. To this duty he repeatedly affirmed that "her majesty moved and earnestly exhorted him, with strait charge, as he would answer the contrary;" and he would listen to no solicitation to bend him from his purpose. Having heard of threats against his person, he writes to Lord Burghley, "And if there be no other remedy, I am content to be sacrificed in so good a cause: which I will never betray, nor give over; God, her majesty, the laws, my own conscience, and duty, being with me." The Lord Treasurer Burghley, who had always been his firm friend, often expressed his disapprobation of Whitgift's severity, and contended wisely, as well as humanely, that the ministers of the Church ought not to be questioned upon minute points of doctrine, unless they were "notorious offenders in papistry and heresy," and "wished that the spirit of gentleness might win, rather than severity;" yet in spite of the remonstrances of that great men, and even of the council, Whitgift persisted in maintaining an inquisition in the Church which drove many pious men into dissent.

Whether convinced of the evils of such inquisition, or at length overcome by the persuasion of others, we find him, in 1585, assenting to the advice of Secretary Walsingham, and agreeing to require subscription of those only who were hereafter to enter into livings or the ministry, leaving unmolested the clergy already in the enjoyment of benefices, provided they read the Book of Common Prayer according to the appointed ritual.

In order to secure uniformity of opinion, he obtained from the court of Star Chamber, of which he was a member, a decree to restrain the liberty of the press. By this decree, of June 23, 1585, no printing-presses were allowed anywhere but in London, Oxford, and Cambridge; the number of these was to be settled by the archbishop and bishop of London: no book was suffered to be printed without having been perused by them, and all persons selling, uttering, or even binding unauthorised books were liable to three months' imprisonment.

Notwithstanding the strictness of Whitgift's views in matters of ecclesiastical discipline, his natural character was free from harshness or severity. He earnestly besought the queen to pardon Udal, and others condemned to die for their sedition; and for the dismission of Cartwright and other contentious ministers from the Star Chamber. His integrity, his piety, and his learning, gained the esteem of the best men of his time, and the respect of his most decided opponents. His respect for learning and learned men was evinced on various occasions. Hooker dedicated his 'Ecclesiastical Polity' to the archbishop, not only on account of his high office in the Church, but in gratitude for previous favours and encouragement; and the learned antiquary Stow dedicated to him his 'Annals' in 1600, and said, "that his grace's great love and affection to all good studies in general, and to antiquities in particular, had been so singular, that all who liked and loved good studies justly esteemed him their principal and gracious patron."

The archbishop always took a lively interest in the management of public charities, and contributed munificently to their foundation and support. In 1584 he restored the ancient hospital of Easthridge, for the relief of the poor, in the city of Canterbury, enlarged its endowments, and placed it upon an improved foundation. He also built and endowed, entirely from his own revenues, an hospital, free-school, and chapel at Croydon in Surrey, the completion of which was accomplished during his own life-time. His liberality gave rise to exaggerated accounts of his wealth and the revenues of his see; to correct which the archbishop drew up an exact statement of all his purchases and of the yearly income of the archbishopric. His steward also stated in the House of Commons, about the same time, that the net income of the archbishop did not exceed 2200*l.*

On the death of Queen Elizabeth Whitgift was afraid lest King James should make alterations in the government and Liturgy of the Church; and in order to conciliate him he deputed Dr. Nevyl, dean of Canterbury, to wait upon his majesty in Scotland, and to recommend the Church of England to his favour and protection. The king's answer was favourable to the stability of the Church; but the tenor of Whitgift's correspondence from this time shows him to have been in continual apprehension of change. In October 1603, the king issued a proclamation for a conference of the clergy upon the state of the Church. In the January following this conference was held, in which the archbishop took a prominent part in explaining and defending before the king the doctrines and practices of the Church. The result was a commission to the archbishop and to certain bishops and lords of the council for the regulation of matters in the Church. The most important subjects submitted to them were, "that care be taken that one uniform translation of the Bible be printed, and read in the Church, and that without any notes;" and "that consideration be had what chapters both of the Apocrypha and Canonical Scripture, are meetest to be read in churches. Whitgift however did not live to assist in the consultations of this commission. Soon after the conference, he caught cold while sailing to Fulham in his barge, and on the following Sunday, after a long interview with the king, he was seized with a fit, which ended in an attack of palsy and loss of speech. The king visited him at Lambeth, and told him "that he would pray for his life; and that if he could obtain it he should think it one of the

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greatest temporal blessings that could be given him in his kingdom." He died on the 29th of February 1603-4, in the seventy-third year of his age, and was buried in the parish church of Croydon.

(Strype's *Life and Acts of John Whitgift, D.D.*; *Life of Whitgift*, by Sir George Paule, 8vo, 1699; Fuller's *Church History of Britain*.)

WHITTINGTON, ROBERT, is the author of several grammatical treatises which were long used in the schools, and of which the fullest account is given in Dibdin's edition of Ames's 'Typographical Antiquities.' He calls himself on the title-pages a native of Lichfield (Lichfeldiensis), and he appears to have been born there about 1480. He was educated by the eminent grammarian John Stanbridge, in the school then attached to Magdalen College, Oxford; and, after having taken priest's orders, he set up a grammar-school of his own about 1501, probably in London. All that is known of the rest of his history is that he was alive in 1530. But, besides his school-books, Whittington wrote also Latin verse with very superior elegance; and he is remembered in modern times principally as the last person who was made poet laureate (*poeta laureatus*) at Oxford. This honour he obtained in 1513, on his petition to the congregation of regents of the university, setting forth that he had then spent fourteen years in studying and twelve in teaching the art of grammar (which was understood to include rhetoric and poetry or versification), and praying that he might be laureated, or graduated, in the said art. These academical graduations in grammar, on occasion of which, as Warton states, "a wreath of laurel was presented to the new graduate, who was afterwards usually styled *poeta laureatus*," are supposed to have given rise to the appellation as applied to the king's poet, originally styled the king's versifier (versificator), who seems to have been merely a graduated grammarian or rhetorician employed in the service of the king. Whittington, as had been customary, on obtaining his laureateship, composed a hundred Latin verses, which were published by being stuck up on the great gates of St. Mary's church. After this he used to style himself on his title-pages not only master of grammar (*grammatices magister*), but chief poet of England (*protovates Angliæ*). The title however conferred no academical rank, and it is known that Whittington was afterwards admitted to the degree of Master of Arts. Whittington's Latin verse has been highly praised. Of his 'Epigrammata' (printed by De Worde in 1519, and of the greatest rarity), being long addresses to Charles Brandon, duke of Suffolk, Sir Thomas More, and the poet Skelton (who, like himself, had been made *poeta laureatus* at Oxford in 1489), Warton says, "Some of the lines are in a very classical style, and much in the manner of the earlier Latin Italian poets." ('Hist. of Eng. Poet.,' ii. 441, &c.)

WHITWORTH, the name of an ancient Staffordshire family, which has produced two diplomatists of some note.

CHARLES WHITWORTH, eldest son of Richard Whitworth, of Blowerpipe in Staffordshire, was born at Aldbaston about the time of the Revolution, and died in 1725, at London. He was an *attaché* of Mr. Stepney at several courts, and in 1702 was himself appointed resident to the Diet at Ratisbonne. In 1704 he was named envoy to the court of Russia; and in 1710 he was again sent to that court with the title of ambassador extraordinary, to propitiate Peter the Great, irritated by the arrest of his ambassador in the public streets of London at the suit of some tradesman. Whitworth was subsequently—plenipotentiary to the Diet of Augsburg and Ratisbonne in 1714; envoy extraordinary and plenipotentiary to the King of Prussia in 1716; envoy extraordinary to the Hague in 1717; again plenipotentiary at Berlin in 1719; and representative of Great Britain in the character of ambassador extraordinary and plenipotentiary at the congress of Cambray in 1722. He was created Baron Whitworth of Galway in 1721 by George I. Lord Whitworth retired into private life in 1724, and died in the ensuing year, without issue. His 'Account of Russia as it was in the year 1710' came into the hands of Horace Walpole, and was printed by him at the Shrewsbury press. In the preface Walpole mentions that many volumes of Lord Whitworth's state letters and papers were in the possession of his relations.

CHARLES WHITWORTH, grandson of Francis, a younger brother of the preceding, who was M.P. for Minehead in Somersetshire, surveyor-general of the woods and forests, and secretary of the island of Barbados, was born at Leybourne in Kent in 1754. His father, Sir Charles (also M.P. for Minehead), sent him to be educated at Tunbridge school, and on his leaving that place procured him a commission in the Guards. How he came to exchange the military for the diplomatic service does not appear, but in 1786 we find him sent to the court of Poland as minister plenipotentiary.

In 1788 Whitworth was sent as envoy extraordinary and minister plenipotentiary to Russia, where he remained till 1800. Whitworth acquired and retained to the last a marked ascendancy over the councils of the czarina Catherine II. After her death (February 1795) his troubles began. Paul I., resolute to undo everything that his mother had done, refused to ratify the treaty she had concluded with England immediately before her death. The patience and address of Whitworth were however at last successful: in 1797 Paul ratified a treaty of commerce with England. In December 1797 Whitworth signed a provisional treaty by which the Czar agreed to take part in the coalition against France; and in June 1799 a definitive treaty to the same effect. At this time the English minister stood so high in the good graces of the wayward emperor that Paul requested George III. to create him a peer (he had received the ribbon of the Bath in 1793). The request was complied with, but by the time the despatch announcing that he had been created an Irish baron arrived, Paul had quarrelled with Whitworth, and ordered him to quit his dominions.

In 1800 Lord Whitworth was sent to Copenhagen to terminate amicably the differences arising out of the capture of the Danish frigate Freya and her convoy by English men-of-war. He concluded a convention with Count Bernstorff on the 29th of August. On the 7th of April 1801 he married the Duchess-Dowager of Dorset, and remained unemployed till the latter end of 1802, when, having been previously sworn a privy councillor, he was appointed ambassador extraordinary and plenipotentiary to the French government. He remained at Paris till the 13th of May 1803. Little was effected or could be effected by this mission: the struggle between Bonaparte and England had already become a struggle of life or death, and both parties felt it. The most striking incident during Lord Whitworth's embassy was the rude reception he experienced from Bonaparte in full court at the Tuileries.

Lord Whitworth did not after his return from Paris hold any diplomatic appointment; although a tour which he made to Paris and Naples in 1819, with the Duchess of Dorset and a numerous and rather ostentatious suite, gave rise to some gossip about secret missions. When the country was threatened with invasion from France he raised and clothed a battalion of infantry composed of 600 men. In March 1813 he was made a lord of the bedchamber; on the 14th of June following he was created a British peer by the title of Viscount Whitworth of Aldbaston; and in August he succeeded the Duke of Richmond as viceroy of Ireland. In January 1815, on the enlargement of the order of the Bath, he was made one of the twelve civil knights grand-crosses; and in November he was advanced to the dignity of Baron Aldbaston and Earl Whitworth. He resigned the lieutenancy of Ireland in 1817, and was succeeded by Earl Talbot. He died (without issue) on the 13th of May 1825.

WICHMANN, JOHANN ERNEST, physician, was born at Hanover on the 10th of May 1740. After having received his early education at the Lyceum of Breme, he went in 1759 to Göttingen, and commenced the study of medicine under Brendel. He graduated in 1762, and presented as his thesis a paper on the use of certain poisons in the treatment of the bites of rabid animals. After graduating he visited Paris and London. This journey had a great influence on his future career. The influence of English practice on his views became remarkable in his writings, which are free from much of the speculation with which German writers abound. He returned to Hanover in 1764, and commenced practice. It was not long before his merits were recognised, and on the death of Werlhoff he was appointed court-physician. Wichmann published several works on various departments of medicine, the most remarkable of which is his 'Ideen zur Diagnostic,' published at Hanover in 1794, in 3 vols. 8vo. This work went through several editions, and is possessed of great practical merit. He wrote several other smaller works on various diseases and their treatment, which were all published at Hanover. He died on the 12th of June 1804.

WICKLIFFE, or WICLIF. [WYCLIFFE.]

WICQUEFORT, ABRAHAM DE, was a native of Holland, and was born, it is commonly stated, at Amsterdam, in 1598; but he early left his country and took up his residence in France. In 1626 he was appointed by the elector of Brandenburg his resident at the French court; and he held that post till 1658, when, at the instance of Cardinal Mazarin, he was arrested by a lettre-de-cachet, and thrown into the Bastile, on a charge of sending secret intelligence to the government of the United Provinces, and also of being a spy in the pay of other foreign governments. He remained in confinement for a year, and was then released and ordered to leave France. On this he passed over to England, and thence returned to his native country, where the Pensionary De Witt, with whom he had in fact carried on a clandestine correspondence, procured him the appointment of historiographer to the States, or, according to other accounts, of secretary-interpreter for foreign despatches. Possibly he held both these offices, or they may have formed only one office. At the same time the duke of Brunswick-Lünenburg appointed him his resident at the Hague. It was De Wicquefort's ill fortune however to fall a second time under the suspicion of betraying his trust; in March 1676, he was arrested and placed in confinement at the Hague, on the charge of holding secret correspondence with the enemies of the States, and in November following was condemned to perpetual imprisonment and to the forfeiture of all his effects. He remained in custody till 1679, when he effected his escape by exchanging clothes with one of his daughters, and took refuge at the court of the Duke of Zell. Quarrelling however with that prince because he would not exert himself with more zeal to procure the reversion of the sentence passed upon him by the Dutch government, he left him in 1681, and is supposed to have died the year after.

In that age of profligate policy De Wicquefort was in much request for his dexterity and accomplishments (and the more perhaps from the belief of his unscrupulousness and want of principle); but he seems to have enjoyed no reputation on any other account. He is respectably known however in a literary capacity. His first publication appears to

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have been a translation into French from the German of the travels into Muscovy, Tartary, and Persia of Adam Olearius, 'Relation du Voyage de Moscovie,' &c., which appeared at Paris, in 4to, in 1656, again at Paris, in 2 vols. 4to, in 1659, and in a third edition, which is by far the best, at Amsterdam, in folio, in 1726. This was followed by a translation into French from the Spanish of the embassy of Garcias de Silva into Persia, 'L'Ambassade de D. Garcias de Silva Figueroa en Perse,' &c., Paris, 4to, 1667. After his imprisonment at the Hague he published at Cologne, in 12mo, a defence of himself under the title of 'Mémoires touchant les Ambassadeurs, &c. par L. M. P.' (meaning, it seems, 'Le Ministre Prisonnier'). But his two principal works are his treatise entitled 'L'Ambassadeur et ses Fonctions,' first published at the Hague in 2 vols. 4to, in 1681, and subsequently at Amsterdam, in 1724, in 1733, and in 1736; and his 'Histoire des Provinces Unies,' or 'History of the United Provinces from the peace of Munster,' which he began to write on his return to Holland, in 1659, under the inspection of De Witt. He had both written and printed a considerable portion of this latter work when he was thrown into prison in 1676; but it was first published in a folio volume at the Hague, in 1719. Another posthumous work of De Wicquefort, entitled 'Mémoires sur le Rang et la Preséance entre les Souverains de l'Europe,' was published at Amsterdam, in 4to, in 1746.

* WIDNMANN, MAX, professor of sculpture in the Royal Academy of Art at Munich, was born in 1812, at Eichstadt in Bavaria; received his early education in the gymnasium of that town; and while still a youth, entered as a student in the Royal Academy at Munich. There he studied sculpture under Schwanthaler, whose assistant he became; but he also produced several independent works—among them a statue of 'Ajax,' and a group of 'Samson and Delilah.' In 1836 he went to Rome, where he remained three years, and whilst there produced his Shield of Hercules, from the description of Hesiod—a work which gained him a high reputation. After his return to Munich, he executed among other things a group of 'Apollo and Coronis;' several bas-reliefs; a marble statue of the statesman Johann Von Mandel; and one of General Von Heydeck; as well as several busts for the Ruhmershalle at Munich; and he steadily rose to be one of the first artists in the German metropolis of art. On the death of Schwanthaler, in 1848, he was accordingly appointed to succeed him as professor of sculpture in the Academy. He has since produced, among other works, colossal statues of the musical composers, Orlando di Lasso and Gluck, for the Odeon; of Rauch in classic costume for the Glyptothek; and the marble group of 'A Hunter defending his Family from the attack of a Panther' (1851): of this group, and of his Shield of Hercules, there are casts in the Crystal Palace at Sydenham.

WIEBEKING, CARL FRIEDRICH, an eminent practical engineer and writer on hydraulic and civil architecture, was born at Wollin in Pomerania, in 1762. He had applied himself so early and so earnestly to the practical study of topography, that when only seventeen he was entrusted with the task of making a statistical survey or chart of the duchy of Mecklenburg-Strelitz, which was engraved on nine sheets. His success in this, his first undertaking of the kind, caused him to be employed almost immediately afterwards by the Prussian government to make a similar survey of Pomerania between Belgard and Zamow. From about 1784 to 1788 he was engaged in making similar surveys of their territories for the dukes of Gotha and Weimar and the rulers of some other German states; during which period he also devoted a considerable portion of his time each winter to the study of architecture, as well civil and military as hydraulic and engineering. In 1788 he was appointed engineer in the service of the duchy of Berg, and in 1792 he first appeared before the public as a writer on professional and scientific subjects, in a work entitled 'Ueber Topographische Charten,' and his 'Beiträge, &c.,' or 'Contributions to Practical Hydraulic Architecture and Machinery.' From this time he was chiefly occupied for many years upon his large work, 'Wasserbaukunst,' to collect materials and information for which he visited Holland, and afterwards France, the latter country together with his father-in-law, Oberbaurath Rousseau, the results of which scientific journey are given in the third and fourth volumes of the first edition, which was brought out in five volumes, from 1798 to 1805. This work obtained for him a high reputation not unattended with other advantages, for in 1802 his services were engaged by the Austrian government, with an accession to his income of 2000 florins as a salary, and he was employed to inspect the ports and harbours of Trieste, Venice, Fiume, and other places within the Austrian-Italian territory. He was thus occupied till about 1805, when he was invited to Bavaria, and there became chief engineer and inspector of roads and canals, which appointment he continued to hold till 1818, when he retired upon a pension. While actively engaged in his extensive professional duties, he had not neglected his literary occupations, one of which was a new edition of his 'Wasserbaukunst;' and now that he was released from the former, he applied himself diligently to his pen, and undertook another very extensive work of a far more generally interesting and popular character than the former, namely, his 'Theoretisch-practische Bürgerliche Baukunde,' a general course of civil architecture and its history, in 4 vols. 4to, with a very large folio atlas of plates, 1821-6. This work is certainly a very valuable contribution to architectural study, if only on account of the fund of fresh information it supplies relative to the architecture of Germany, Holland, Poland, Russia, and some other parts of Europe, in regard to which scarcely anything can be gathered from any other general collection of the kind. But the Atlas is of an inconveniently large size, and the plates themselves are inferior specimens of architectural drawing, being executed for the greater part in a coarse, loose, and untrustworthy style. Very great allowance however is to be made for the defects and deficiencies of a work so comprehensive in its plan as to exceed the means of a single individual, however well qualified or however industrious.

As to Wiebeking's own talents in architecture, it does not appear that he ever executed or designed any building actually erected, a circumstance not particularly to be regretted if we may judge of what he would have done from the specimens which he has given us in the work we have just been speaking of. Besides the works already mentioned, he published several others, his 'Theoretisch-practische Strassenbaukunde,' 1808, and, so late as 1840, one entitled 'Analyse Historique et Raisonnée des Monumens de l'Antiquité; des Edifices les plus remarquables du Moyen Age, &c.' and dedicated to Queen Victoria of England. The Chevalier von Wiebeking, as he was usually called, being knight of several German and foreign orders, as well as member of nearly all the principal academies and learned societies in Europe, died at Munich, May 29th 1842, in his eighty-first year, without having experienced much previous indisposition or the infirmities usually attending such advanced age.

WIELAND, CHRISTOPH MARTIN, was born on the 5th of September 1733, at Oberholzheim, a village in the neighbourhood of Biberach in Suabia, where his father was pastor. Old Wieland, who belonged to the Pietistic party of German Protestants, was well acquainted with the ancient languages, and a good philosopher of the school of Christian Wolf. From Oberholzeim he was transferred soon after the birth of his son to Biberach, where he died at an advanced age as senior of the Protestant ministry of the place. The mother of Wieland was, according to his own description, a model of a pious, domestic, and affectionate woman. The influence of such parents is visible more or less throughout the life of Wieland, and under their direction his talents were awakened at an unusually early age. In his seventh year he read Cornelius Nepos with great facility, and began to learn Greek; in his eleventh year he attempted to write Latin poetry, and in his twelfth he wrote a German epic on the destruction of Jerusalem. The early years of his life were passed happily in his father's house. In his fourteenth year his father sent him to the school of Klosterbergen, near Magdeburg, where he paid great attention to the ancient languages. Xenophon, especially the 'Cyropædia,' with its beautiful episode of Araspes and Panthea, and the 'Memorabilia' of Socrates, which he used to call the Gospel of the Greeks, made the deepest impression upon him. During this period he also read with great zeal the German translations of Steele, Addison, and Shaftesbury, and the original works of Voltaire, D'Argens, La Metrie, and others, for he had learned French in a very short time without a master. His French reading tended to destroy his religious belief, and with it his peace of mind. One of his teachers discovered the change which had taken place, and succeeded in calming the struggle which was going on in his mind; but his health was already much impaired by it. When he had attained his sixteenth year, his father sent him to reside with a relation, a physician at Erfurt, for the recovery of his health, and to prepare himself for the university.

After having spent eighteen months at Erfurt, a residence which, as he himself says, was more useful than agreeable, he returned, in the summer of 1750, to his parents at Biberach, where he passed six months, the happiest of his whole life—for it was the period of his first love for a cousin, Sophia von Gutermann, who afterwards became known as a writer under the name of Sophia de Laroche. The attachment to her and her conversation had an extraordinary influence upon Wieland: he describes it as having made him an enthusiast for religion and everything that was good and virtuous. It was during a conservation with her that he conceived the idea of a didactic poem 'On the Nature of Things, or the most perfect World' ('Ueber die Natur der Dinge, oder die vollkommenste Welt'). This poem, although Wieland afterwards wished to suppress it, as a juvenile production, excited among the leading men in matters of taste a very favourable opinion of the young author's talents. In the autumn of 1750 Wieland went to the university of Tübingen, professedly to study the law, but he occupied himself chiefly with classical literature, philosophy, and modern poetry, and devoted to his professional study only as much attention as was necessary to enable him to pass his examination. Socrates appeared to him the beau idéal of a man, and he resolved to follow his example. De Bar's 'Epitres Diverses,' which then caused a great sensation in Germany, induced Wieland to write his ten moral epistles ('Zehn Moralische Briefe,' Tübingen, 1751), which were addressed to Sophia. These letters, which are distinguished for humour and delicacy of feeling, are the best picture of the state of his mind at that time. Another didactic poem, the 'Anti-Ovid,' the production of a few days, is greatly inferior to his moral letters. While at the university Wieland showed little inclination to form friendships with the young men of his own age: his great desire was to become acquainted with the chief literary men, and to join them in their labours for improving the national taste. With this

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view he sent a specimen of an epic poem, 'Arminius,' to Bodmer, at Zürich, which laid the foundation of an intimate friendship between this great critic and Wieland.

In 1752 Wieland returned to Biberach, and as he had no prospects of obtaining an appointment, he formed the plan of going to Göttingen, taking his degree and entering upon the career of an academical teacher there. But this plan was given up, and he accepted the invitation of Bodmer, who asked him to come to Zürich and remain in his house, until a suitable appointment should be found. Wieland, on his arrival at Zürich, was received in the kindest manner by Bodmer, and soon found in him a second father. Bodmer and Breitinger were then at the head of the new school of German poetry, which vigorously and successfully combated the pedantic formalism of Gottsched of Leipzig and his followers. Wieland gained the esteem and admiration of Bodmer, and was not only made acquainted with the best productions of German literature, but also with the most eminent men, who assembled round Bodmer as the greatest critic of the day. In the first year of his stay at Zurich, Wieland, at the request of his patron, prepared a new edition of a collection of polemical essays against Gottsched, on the improvement of taste in Germany ('Sammlung der Züricherschen Streitschriften zur Verbesserung des Deutschen Geschmackes wider die Gottsched'sche Schule, von 1741-44'), and accompanied it with a preface. All that Wieland wrote at Zürich bears the strongest marks of Bodmer's influence, both in form and sentiment, and although Bodmer himself was a poet of very inferior merit, Wieland expatiated at great length on the beauties of his poetry, especially the epic 'Noah' ('Von den Schönheiten des Bodmer'schen Gedichtes Noah'). Wieland showed himself still more as the disciple of Bodmer in his epic 'Der Geprüfte Abraham,' in three cantos, in which Bodmer greatly assisted the young poet; in 'Briefe von Verstorbenen an hinterlassene Freunde' (Zurich, 1753), and various other compositions: for during this period Wieland wrote with the same haste and want of reflection as his patron.

In 1754 Wieland, fortunately for him, left the house of Bodmer, to undertake the education of the sons of two distinguished families at Zurich. The circle in which he now began to move obliged him to make himself acquainted with Italian, French, and English poetry, and his continued study of Shaftesbury, Xenophon, and Euripides, gradually led him to the path which was most suited to his genius. His reason now began to gain the ascendancy over his imagination and feelings. The acquaintance of a distinguished actor induced Wieland about this time to try his strength in the dramatic line, and he wrote the tragedies 'Lady Johanna Grey,' 'Clementina von Porretta,' and the comedy 'Pandora;' but these attempts met with no success, and he found out in time that the drama was not his proper sphere. After having been engaged as a teacher at Zürich for four years he accepted the situation of tutor in a distinguished family at Bern, but he soon gave it up, and occupied himself with lecturing on philosophical subjects, and with new literary undertakings. His residence at Bern, and especially his intercourse with women of acquirements and education, gave to his mind a more decided turn, and his real talents now began to be developed. Among those women who exercised a great influence over him, we may mention the celebrated Julia Bondeli, the friend of Rousseau. It was at Bern that Wieland wrote the beautiful story of 'Araspes and Panthea,' and conceived the plan of his 'Agathon,' his most celebrated novel; he also wrote here the first five cantos of an epic called 'Cyrus,' which appeared in 1757, and of which a new edition was published in 1759; 'Cyrus' however was never completed.

In 1760 Wieland returned to Biberach, where he obtained an appointment in the administration of the town. He now sought and found recreation in the study of Shakspere, twenty-eight of whose dramas he translated into German (Zurich, 1762-66, 8 vols. 8vo). This was the first German translation of Shakspere; but Wieland, whose mind had been nurtured chiefly by the study of Plato, Xenophon, Euripides, and the French writers, was not the man to give a faithful picture of the great dramatist; his translation has a certain prettiness, elegance, and polish, but he never comes up to the strength and pathos of Shakspere. Germany however must be grateful to him for having taken the first step towards nationalising Shakspere, and for having paved the way for his successors, Eschenburg, Voss, Schlegel, and others. Another circumstance which relieved the dullness of his life at Biberach, and gave to his mind a peculiar turn, was that Sophia de Laroche, accompanied by her husband and Count Stadion, came to stay in the neighbourhood of Biberach, whither the count retired from public service. Wieland formed the acquaintance of the party, and became the sincere friend of all. The extensive library of the count, and his knowledge of the world, suggested new thoughts and ideas to Wieland. Wieland, who was at all times very susceptible to influences from without, became in the company of his new friends a man of the world. His religious enthusiasm left him, and a sort of practical wisdom became his guide, which to some extent destroyed the intensity of his feeling, but at the same time laid the foundation of his literary greatness. Wieland's compositions of this period combine the refined sensuality of the Athenians with a sort of practical philosophy and the elegance of the French. That a voluptuous sensuality runs through all his productions of this period cannot be denied; but this sensuality, however seductive it may be to a youthful and inexperienced reader, was in reality only the playful musings of his imagination, and perhaps the consequence of his over-anxiety to obtain a numerous class of readers: his personal character at this, as well as all other periods of his life, was of the highest moral purity. His first production of this kind was his poetical story of 'Undine' (1762), which was followed by 'Komische Erzählungen' (1763-64), 'Abenteuer des Don Silvio von Rosalva, oder der Sieg der Natur über die Schwärmerei' (1764) which is a sort of imitation of Cervantes' 'Don Quixote.' During this period, which may be termed the frivolous period of his life, the things for which he had before entertained the highest enthusiasm, such as love, religion, virtue, and philosophy, were occasionally ridiculed as unnatural, and as the mere offspring of our fancy. But during this same period he produced his best novel, 'Agathon' (1766), the scene of which is ancient Greece, and in which he endeavours to show how far a man may advance in wisdom and virtue by the mere use of his natural faculties, and what influence outward circumstances may have upon him. The works which he wrote about or shortly after this time are all of an erotic character, such as his 'Idris und Zenide' (1767), a romantic poem in five cantos; 'Musarion,' a work unique in its kind for the ease, gracefulness, and harmonious beauty of its style, which the author himself called a philosophy of the Graces; and a poem entitled 'Die Grazien' ('The Graces') 1770. In his novel, 'Der neue Amadis' (1771) Wieland endeavoured to show the superiority of intellectual over mere physical beauty; a theme which he took up again in his later years in his 'Krates und Hipparchia.'

In 1765 Wieland married the daughter of an Augsburg merchant, who was devotedly attached to him, and with whom he lived happily for thirty-five years. She bore him fourteen children in twenty years. In 1769 he was invited to the professorship of philosophy in the University of Erfurt. He accepted the offer, and discharged the duties of his office with the most honest zeal, but the envy and the intrigues of the academic body, who thought it a disgrace that a poet, and an erotic poet too, should be among them, placed the most vexatious obstacles in his way. The secret and open attacks that were made upon him, drew forth the humorous poem 'Der Verklagte Amor,' and 'Nachlass des Diogenes von Sinope' (1770). The former of these works is the last of his erotic poems, and was written to defend that kind of poetry. The latter was composed to defend his own views of human life and of philosophy. The works which now followed had a more serious and philosophical character, partly in consequence of his position at Erfurt, and partly the result of the events of the times, among which we must mention the effects produced by the works of Rousseau, and the reforms introduced by the Emperor Joseph II. Wieland attacked the doctrines of Rousseau in a small humorous novel entitled 'Koxhox und Kikequetzel' (1769 and 1770), and in his 'Beiträge zur geheimen Geschichte des menschlichen Verstandes und Herzens, aus den Archiven der Natur' (1770). Another work, which appeared two years later under the title 'Goldener Spiegel oder die Könige von Scheschian,' is a collection of the most important lessons which the rulers of mankind should derive from history.

Wieland was not at Erfurt long without attracting the attention of the Duchess Amalie of Saxe-Weimar. She wanted a person to complete the education of her two sons, and she chose Wieland on the recommendation of Dalberg. In 1772 Wieland accordingly went to Weimar, where he received the title of Hofrath, and a salary of 1000 thalers, which was continued after the cessation of his duties under the name of a pension. The kind and honourable manner in which he was received at the court, the attachment of his pupils, and the intercourse of the distinguished men who were already assembled around the duchess, had such charms for Wieland, that he felt at once that he was in his proper sphere. His first literary productions at Weimar were a melodrame, 'Die Wahl des Hercules,' and a lyric drama 'Alceste' (1772), which were received with extraordinary favour, and are still among the better productions of the kind in Germany. It was an important event in the literary history of Germany that Wieland established and edited the 'Deutscher Mercur,' a monthly periodical devoted to criticism and matters of taste. Wieland alone edited it from 1775 to 1789, and from 1789 to 1805 in conjunction with the well-known archæologist Böttiger. Wieland's own criticisms were on the whole neither true nor profound, and when he expounded his principles in his letters on his 'Alceste,' Göthe and Herder rose in arms against him. Göthe wrote his well known farce 'Götter, Helden, und Wieland,' to which Wieland replied in a humorous way and with his usual mildness. The affair drew the attention of Wieland's pupils to Göthe, who was subsequently also invited to Weimar, and became the friend of Wieland. The first important work which appeared after Wieland's arrival at Weimar, was his humorous history of the inhabitants of the ancient town of Abdera ('Die Abderiten,' 1773), which the author intended to be an analysis of the errors, contradictions, and singularities in human nature. It was followed by 'Erzählungen und Mährchen' (1775-83), which are distinguished from his earlier works of fiction by greater earnestness, depth of feeling, and the absence of voluptuous descriptions. The greatest of all Wieland's poetical productions is his epic romance 'Oberon,' in 12 cantos, which appeared in 1780.

After the publication of 'Oberon,' Wieland abandoned the field of romantic poetry, to devote the remainder of his life to the study of

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the Greeks and Romans, and he formed the design of making all Germany acquainted with the masterpieces of the ancients by a series of translations. He began with a translation of Horace's 'Epistles' (1782, reprinted at Leipzig in 1816, 2 vols. 8vo, and at Leipzig, 1837, 4th edition), which was followed by Horace's 'Satires' (1786, reprinted 1819, 2 vols. 8vo.). Both works are accompanied with commentaries and introductions, which are useful, especially for the history of the period of Horace. The translation itself is free, as it was intended more for the general reader than for scholars, and is more like a modernisation than a real translation. The next production was a translation of Lucian (Leipzig, 1788-91, 6 vols. 8vo.), likewise with a commentary. Tooke's translation of Lucian is made from the German of Wieland. Wieland himself declares his translation of Horace's 'Epistles' and his commentaries upon them to be his best work, and that from which his own individuality could be best recognised. The fruits of Wieland's long study of Lucian are also visible in the following works, which are very successful imitations of that writer:—'Dialogen in Elysium' (1791), 'Göttergespräche' 'Gespräche unter vier Augen,' and 'Peregrinus Proteus' (1791). Simultaneously with these labours Wieland wrote a great number of essays for the 'Deutscher Mercur,' which, when collected, filled sixteen volumes of his works. A collection of all Wieland's works was published at Leipzig from 1794 to 1802, in 36 volumes, and six supplementary volumes, in 4to, and great and small octavo. In this collection all the works underwent a careful revision, and some were almost entirely rewritten. The handsome remuneration which he received for his edition enabled him to realise one of his favourite schemes: he purchased the small country-house of Osmannstedt, near Weimar, in the picturesque valley of the Ilm, where he intended to spend the remainder of his life. He took up his residence there in 1798, with his wife and children, and it was here, in the enjoyment of a quiet and patriarchal life, that Wieland unfolded all the excellence of his character. He continued however to devote the greater part of his time to literary labours. From 1796 till 1804 he alone edited the 'Attisches Museum,' and from 1805 to 1809, conjointly with J. Hottinger and Fr. Jacobs, under the title of 'Neues Attisches Museum.' This journal was chiefly devoted to the illustration of Greek literature, and here he resumed his old and favourite plan of giving to his countrymen a series of translations of the best Greek writers, of which a great many are contained in this journal. Some original works which appeared about this time contained the fruits of his renewed study of antiquity, such as 'Aristippus und einige seiner Zeitgenossen' (1800-1802), and the small novels 'Krates und Hipparchia' and 'Menander und Glycerion.'

Fortune, which had hitherto always been smiling upon Wieland, had reserved some of its hardest blows for his old age. After the death of Sophia Brentano, a grand-daughter of Sophia de Laroche, who had been living in his house and had been attached to him as to a father, he lost, in 1801, his wife. After this event the retreat of Osmannstedt had no more charm for him: owing also to some misfortunes, he would have been obliged to encumber it with debt, if he had kept it longer; accordingly he disposed of it, and returned in 1803 to Weimar, where he soon formed an intimate friendship with Schiller. In the same year he was elected a foreign member of the National Institute of France; during the congress at Erfurt in 1808, Napoleon honoured him with the order of the Légion d'Honneur, and the Emperor Alexander of Russia with that of St. Anna. But the year before, death had deprived him of his friend and patron the Duchess Amalie, in whose company, during the last part of her life, he had spent some hours almost every day. In 1809 he was seized with a long and dangerous illness, and he had scarcely got over it when he broke one of his ribs by being upset in his carriage. But he got over this injury, and reappeared in the circle of his friends as cheerful as before. In the year 1806 he had commenced his last great literary undertaking, a translation of all the letters of Cicero, which he continued until his death, on the 20th of January 1813, without being able to complete it. It appeared at Zürich, 1808-21, in 7 vols. 8vo; the last two vols. were completed and edited by F. D. Gräter. In accordance with Wieland's own wish his body was conveyed to Osmannstedt, and buried in the same tomb with his wife and Sophia Brentano.

On the general character of Wieland we may add the following remarks. Wieland was not a poet of the first order: his peculiar talent consisted in appropriating to himself and further developing that which he acquired from others, though he always impressed upon it the peculiar stamp of his own mind. He never penetrated deep into the nature of man, but rather remained in the happy medium; but he is unrivalled in the light and insinuating gracefulness of his productions and the elegance of his style. His philosophy breathes the spirit of Socrates, though not without a mixture of the principles of Aristippus. He did not acquire a thorough and lasting influence upon German literature, but his great merit consists in the amount of knowledge, taste, and refinement which he diffused among his contemporaries, and which has been transmitted to their descendants. Moreover it must not be forgotten that it was Wieland who reconciled the higher classes of Germany to the literature of their own country, and who formed a beneficial counterpoise to the transcendental character which Klopstock and his school introduced into German poetry.

*WIESELGREN, PETER, the Swedish apostle of temperance, and also a voluminous and industrious editor and compiler of miscellaneous works, was born on the 1st of October 1800, at the farm of Spånhult, not far from Wexio in the south of Sweden, the son of Jonas Jönsson, a peasant. From childhood he displayed an unusual sense of religion, at the age of eight he had read the Bible through, and at ten, at the instigation of his mother, had written psalms and a sermon. The minister of the parish took notice of his knowledge of the Scriptures, and recommended him, when ten years old, to a clergyman of the name of Malmberg, who taught him Latin on the condition that he should teach Malmberg's son to read. Young as he was, the boy was never afterwards without a pupil. At the age of eleven he was sent to the school of Wexio, where his entrance into a higher walk of life was signalised by his being equipped with a surname. The rector, or schoolmaster, Lundelius, hearing from the father, Jonas Jönsson, that he thought he was related to a family bearing the name of Wieselgren, conferred on the son, by his own authority, the name by which he has since been known. At the university of Lund, where he afterwards studied, he was shocked at the laxity of religious feeling which he found prevalent, and began to preach on what in England would be called 'evangelical' principles, at the age of seventeen. From an early period his pen has been incessantly active as an author, and his first work of length 'Which religion is that of Sweden,' 'Hvilken är Sveriges Religion,' published in 1827, is on a theological subject, but those of his works which have chiefly attracted attention are of a miscellaneous character. One of the most important is the 'Delagardiska Archivet,' 'Archives of the De la Gardie family, or Papers from Count De la Gardie's library at Löberod,' twenty volumes octavo, with supplement (Lund, 1831-44). The De la Gardie family, descended from a Frenchman, is one of the most illustrious in Sweden, and the library at Löberod, their country-seat, was rich in important documents relating to Swedish history for the last three centuries. Wieselgren, who was invited by the Count to assist him in arranging the papers, was allowed to publish a selection, which extended to an unexpected length, but which comprises much valuable matter, and might occasionally be consulted with advantage by English historians. In 1848 the Count, at Wieselgren's suggestion, presented the original collection to the library of the university of Lund. Another of his works, a history of the printed literature of Sweden, 'Sveriges Sköna Litteratur,' which was left imperfect, in three volumes (Lund, 1833-35), was founded on the academic lectures which he delivered at the university of Lund, in the capacity of assistant professor of æsthetics, to which he was appointed in 1824, much to his own surprise, by the Chancellor von Engeström. In 1833 he quitted the university to officiate as a parish priest, and was led to occupy part of his leisure on a topographical work in three volumes of a description of the bishopric of Wexio 'Ny Smålands Beskrifning inskränkt till Wexiö Stift,' in which he was considered somewhat too fanciful in his introductory speculations on remote antiquity.

As a contributor to Palmblad's Biographical Lexicon of celebrated Swedes [PALMBLAD] he wrote more than two hundred lives, and on Palmblad's death, in 1852, took his place as editor of the work, which has now attained its twenty-second volume, and appears to be close to its completion. It is from his autobiography contributed as an article to this Dictionary that most of the foregoing particulars have been taken. It concludes with a list of his writings occupying three closely-printed pages; but almost the only important work that remains to be added, is his 'Historical Dissertation on Swedish Brandy-Legislation for the last two hundred years' (Lund, 1840), with which he commenced his campaigns against Swedish intemperance, which he has now carried on for many years by preaching-tours made during every summer. Wieselgren is also an active advocate of what is called in Germany and Sweden the 'Inner Mission,' a system of visiting the poor for religious purposes, analogous to the 'Home-Missions' of England. He is generally respected as sincere and well-meaning, and on one occasion was proposed by his colleagues to the government as a candidate for the bishopric of Wexio, but his judgment is sometimes less remarkable than his ardour, and as a compiler he is too apt to obtrude his own peculiarities on the reader.

WIFFEN, JEREMIAH HOLME, was born in the neighbourhood of Woburn, in 1792, of Quaker parents, and was educated for the profession of a schoolmaster, a vocation which he followed for several years. He very early however displayed a taste for poetry and literary composition. In 1812 he published a 'Geographical Primer,' for the use of the junior classes of a school, and he contributed some poetical effusions of considerable merit to a volume entitled 'Poems by Three Friends.' He next wrote some spirited stanzas on the portraits in Woburn Abbey, inserted in the Rev. Mr. Parry's 'History of Woburn,' and afterwards reprinted separately as 'The Russells.' In 1819 he published 'Aonian Hours,' and other poems, which attracted the notice of the Duke of Bedford, who appointed him his librarian at Woburn, and his private secretary. From this time he lived in the enjoyment of literary ease, but continued to employ himself actively. In 1820 he published 'Julia Alpinula, the Captive of Stamboul, and other Poems;' in 1822, a translation of the poems of Garcilasso de la Vega; and for many years he contributed original poems and translations to 'Time's Telescope,' and various other periodical works. Among the original pieces may be mentioned 'The Luck of Eden Hall,' as a suc-

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cessful effort in the old ballad style. In 1830 he published a translation of Tasso's 'Jerusalem Delivered,' on which he had been engaged for several years. He adopted the Spenserian stanza, and the versification is free and flowing, but as a whole it is certainly not calculated to supersede the bold and vigorous translation by Fairfax. In 1833 he published in one 8vo volume 'Historical Memoirs of the first race of ancestry whence the House of Russell had its origin; from the subjugation of Norway to the Norman Conquest;' which was followed immediately by two other volumes of 'Historical Memoirs of the House of Russell, from the time of the Norman Conquest.' The first volume is little more than a series of guesses as to the early history of the family, tracing its origin from Olaf, the sharp eyed king of Berik: but the other two are interesting from the events in which the family can be traced authentically to have been engaged, and they are told with faithfulness, though with pardonable partiality. He latterly studied Hebrew and Welsh, from the last-named of which he made several successful poetical translations. Mr. Wiffen maintained his connection with the Society of Friends, holding offices of trust in it occasionally, until his death, which took place suddenly on May 2, 1856, at Woburn Abbey.

WILBERFORCE, WILLIAM, was born at Hull on the 24th of August 1759. His father, Robert Wilberforce, was a merchant in that town, descended from the ancient Yorkshire family of Wilberfoss; his mother was the daughter of Thomas Bird, Esq., of Barton in Oxfordshire. His constitution was so weak from his infancy that in after-life he expressed his gratitude "that he was not born in less civilised times, when it would have been thought impossible to rear so delicate a child." He was however an active and spirited boy, of good ability, and showing, even at the early age of seven, a remarkable talent for elocution. He commenced his education at the grammar-school of Hull, which he attended for two years; but on the death of his father in 1768, he was transferred to the care of his uncle, William Wilberforce, who placed him as a parlour-boarder in a mean school near Wimbledon. While at this school, his aunt, who was an ardent admirer of Whitefield's preaching, first led his youthful mind to contemplate the truths of religion, but at the same time imbued him with her peculiar views. His mother, on hearing that he was in danger of becoming a Methodist, withdrew him from his uncle's care, and placed him at the Pocklington grammar-school in Yorkshire, under the Rev. K. Basket. His removal from Wimbledon exercised an important influence upon his future life. His own reflection, twenty-six years afterwards, was that it had "probably been the means of his being connected with political men, and becoming useful in life; and that if he had stayed with his uncle he should probably have been a bigoted despised Methodist." At Pocklington his serious dispositions were soon dissipated by a life of ease and pleasure. His talents for society, and his rare skill in singing, made him an acceptable guest with all the neighbouring gentry, and much time was thus wasted in gaiety. Yet we are told that "he greatly excelled all the other boys in his compositions, though he seldom began them till the eleventh hour." It is very remarkable, in connection with his subsequent history, that when fourteen years of age he addressed a letter to the editor of the York paper "in condemnation of the odious traffic in human flesh."

In October 1776 he entered St. John's College, Cambridge, at the age of seventeen. Here he was at first introduced to dissolute companions, whose habits were not very congenial to his taste, and he soon shook them off and entered into more suitable society. By the death of his grandfather and his uncle he had become possessed of a handsome fortune, which enabled him to indulge in very extensive hospitality, and discouraged him from exerting himself in his college studies. In spite of his many temptations to idleness, he became a good classic, and acquitted himself well in his examinations; but the irregular and desultory habits which he acquired were not corrected by mental discipline, and he often had occasion to regret that the cultivation of his mind had been so much neglected.

Before he had quitted Cambridge, Mr. Wilberforce determined to enter upon public life. A dissolution was shortly expected, and he aspired to represent his native town in parliament. He had scarcely completed his twenty-first year when parliament was dissolved, and after an active canvass he was triumphantly returned by the electors of Hull. He now came to London, and entered at once into the first society. He was elected a member of the most fashionable clubs, and became intimate with the leading wits and politicians of the day. He had been acquainted with Pitt at Cambridge, and they now met daily in society, and were inseparable friends. The gaiety of his London life did not distract his attention from public business. He attended constantly in the House of Commons, and, without taking much share in the debates, he formed his own judgment upon every question. He was generally an opponent of Lord North's administration, and particularly adverse to the American war, but occasionally voted with the government. Meanwhile his intimacy with Pitt increased, and the genius which that great man displayed led Mr. Wilberforce to predict his rise. "He comes out," he wrote to a friend, "as his father did, a ready-made orator, and I doubt not but that I shall one day see him the first man in the country." In July 1782, Pitt took office with the Shelburne ministry, and Mr. Wilberforce was fixed upon to second the address on the meeting of parliament in December. From this time a tempting prospect of ambition opened itself to Wilberforce. His friend Pitt, who almost lived with him at Wimbledon, and travelled with him on the Continent, was daily becoming more powerful, and Wilberforce's political opinions and position in parliament would have justified him in taking office with his friend and sharing in his future honours. At length, in November 1783, Pitt became prime minister, and Wilberforce, being entirely in his confidence, exerted himself strenuously, as an independent member, in support of the new administration. In parliament his speeches attracted much notice, and in the country all eyes were soon turned upon him by an event most important to the state of parties and to his own personal advancement. In March 1784, when the dissolution was approaching, a county meeting was summoned at York to vote an address in condemnation of the late coalition ministry, and of which the chief object was to defeat the predominant influence of the great Whig families at the ensuing election. Wilberforce hastened to attend this meeting: he addressed the freeholders with singular eloquence and effect: the address was carried; and before he had ceased speaking, a shout arose in the castle-yard, "We'll have this man for our county member." He had secretly cherished a hope of this result, yet, considering the overwhelming power of the Whig nobility, and his own youth and want of connection in the county, he had not ventured to confide it even to Pitt. While an enthusiastic canvass and subscription were proceeding on his behalf, he was re-elected for Hull, and so great was his popularity that his opponents abandoned a contest which seemed hopeless, and, without venturing to a poll, permitted him to wrest from their hands a seat for the county. This signal triumph in the largest county in England contributed, in no small measure, to the success of Mr. Pitt's ministry throughout the country; and in the next session Wilberforce had the satisfaction of seeing his friend supported by a vast majority of the House of Commons.

Thus before he had completed his twenty-fifth year he had attained a station of the highest distinction, and a career of ambition and power lay open to him; but he was destined to follow an original course, to reject the opportunities of personal advancement which offered themselves, and to devote all his energies and sacrifice all his interests to the noble cause of religion and philanthropy. The seductions of gaiety and of ambition had never wholly effaced from his mind the religious impressions of his youth; and a tour on the Continent with Isaac Milner in 1784-85 revived his latent zeal. Henceforth a spirit of earnest piety and devotion took entire possession of his mind, and directed all his actions for the remainder of his long and honourable life.

He hastened from abroad to support Pitt's measure of parliamentary reform, and early in the session of 1786 he himself proposed an important plan for purifying county elections, by establishing a registry of freeholders, and holding the poll in various places at the same time. This scheme, so obviously useful, was not carried into effect until enacted by the Reform Bill in 1832. Early in 1787 his religious zeal was made public by his activity in promoting the establishment of a society for the reformation of manners, and in obtaining a royal proclamation against vice and immorality; but his conduct in the House of Commons had not yet borne evidence of the change in his opinions. He was deeply sensible however of the importance of rendering his public station and influence subservient to the advancement of religion, and only waited for a suitable occasion. While under the influence of these feelings, the slave-trade, which had roused his indignation at school, was again presented to him in all its atrocities, and he resolved to devote himself to its abolition. It required no little fortitude to undertake the cause of the negro race. Burke had shrunk from engaging in it from the conviction of its hopelessness; and the harassing failures in store for Mr. Wilberforce would have discouraged any man whose exertions were not sustained by the highest principle.

Relying more upon the humane and religious feelings of the country than upon parliamentary support, he availed himself of the agency of a society of which Granville Sharp was the president, and Thomas Clarkson the agent. Throughout the struggle, which lasted for twenty years, Mr. Wilberforce was indefatigable. Year after year his hopes were deferred. Thwarted at one time by the protracted examination of witnesses, outvoted at others, now in the Commons, now in the Lords, he never flinched from a renewal of the contest. In parliament he supported his cause by many admirable speeches, and by a diligent collection and sifting of evidence. Out of parliament he never lost sight of the same great object. In his conversation and his letters he conciliated the support of all parties. Cabinet ministers, opposition members, the clergy of all shades of opinion, and his own familiar friends, were alike solicited to advance the cause of abolition. No pains were spared to enlighten the public through the press, sometimes by his own pen, and sometimes by the pens of many willing friends. At the same time he was perpetually alive to all political changes at home and abroad, and ready to seize upon any occasion for improving the condition of the negro race by negociation with foreign powers or by the influence of the executive government.

Apart from the opposition which he encountered from the West India interest, the fearful excesses of the French revolution and the rebellion of the slaves in St. Domingo led many to associate the abolition of the slave trade with the frantic schemes of the Jacobins. For seven years this cause alone retarded the success of his endeavours. Meanwhile, though well fitted, morally, for the labours he had undertaken, it is marvellous how his weakly constitution enabled him to

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bear up against the bodily fatigues which he was forced to endure. In the spring of 1788, when his labours were yet to come, his health appeared entirely to fail, from an absolute decay of the digestive organs. The first physicians, after a consultation, declared to his family "that he had not stamina to last a fortnight;" and although he happily recovered from his illness, we find him exclaiming on New Year's Day, 1790, "At thirty and a half I am in constitution sixty." From his infancy he had suffered much from weak eyes, and his exertions were constantly interrupted or rendered painful by this infirmity. Still rising with new hopes and vigour from every disappointment, he confidently relied upon ultimate success. At length the hour of triumph was at hand. In January 1807 he published a book against the slave-trade, at the very moment that question was about to be discussed in the House of Lords. The Abolition Bill passed the Lords, and its passage through the Commons was one continued triumph to its author. Sir Samuel Romilly concluded an affecting speech in favour of the bill "by contrasting the feelings of Napoleon in all his greatness with those of that honoured individual who would this day lay his head upon his pillow and remember that the slave-trade was no more;" when the whole House, we are told, burst forth in acclamations of applause, and greeted Mr. Wilberforce with three cheers.

During the whole of this period he had been actively interested in all the momentous questions of that time. He had opposed the war with France at the cost of a temporary estrangement from Pitt; he braved the court and the minister in resisting an addition to the income of the Prince of Wales, and clashed with his early friends in supporting the impeachment of Lord Melville; though no one could have felt more keenly than Mr. Wilberforce such sacrifices of friendship to duty. In the midst of his various engagements he had also done public service to religion. In 1797 he published his 'Practical View of the prevailing Religious System of professed Christians in the Higher and Middle Classes of this country, contrasted with real Christianity.' This work met with extraordinary success. In a few days it was out of print, and within half a year five editions (7500 copies) issued from the press. Since that time a large number of editions have been published in England and America. It has also been translated into the French, Italian, Spanish, Dutch, and German languages. Its merits were applauded by the highest dignitaries of the church, and by the most eminent of his contemporaries. Edmund Burke spent the last two days of his life in reading it and sent a particular message of thanks to Mr. Wilberforce for having written it. He had also during this period exerted himself to establish a national church in India, and led the way to the appointment of Indian bishoprics. The Church Missionary Society and other religious and benevolent associations were likewise indebted to him for his zealous aid.

Mr. Wilberforce had represented Yorkshire during the whole of that portion of his parliamentary career which ended in the abolition of the slave-trade. Five times he was elected without a contest, and his sixth election tested the affection of his constituents even more than their previous unanimity. Immense subscriptions were immediately raised to defend him against his wealthy opponents, and such was the zeal of the freeholders in his favour, that while the joint expenses of Lord Milton and Mr. Lascelles amounted to 200,000*l.*, the whole charge of bringing to the poll his large majority did not exceed 28,600*l.* At length, when a dissolution was expected in 1812, he determined to resign his seat for the county, although no contest was to be apprehended. Among the chief causes which led to this determination were the great pressure upon his time and strength, in attending to the business of so large a constituency, and the desire of watching over the education of his children.

In 1797 he had married Barbara Ann, the eldest daughter of J. Spooner, Esq., by whom he had a family of six children, the eldest at this time fourteen years old. Though unable to discharge to his own satisfaction the duties of a member for Yorkshire, he was unwilling to retire from parliament, and accepted a seat for the borough of Bramber. His activity in his new position appears to have been as unremitting as before. His chief care was to induce foreign powers to follow the example of England in abolishing the slave-trade. He overlooked no opportunity for furthering this object. The restoration of the Bourbons in France, the visit of the Allied Sovereigns to this country, and the Congress of Vienna especially, were seized upon by him as favourable occasions for enforcing upon European governments the abolition of the slave-trade. In personal interviews and correspondence he laboured to implant his principles in the most influential minds of Europe. The Emperor Alexander, the King of Prussia, Talleyrand, the Duke of Wellington, and Lord Castlereagh, were all in turn solicited, exhorted, or instructed. Even the pope did not escape his vigilance, whose influence he endeavoured to secure in condemnation of the slave-trade.

Up to 1822 his public exertions had been confined to the universal extinction of the slave-trade, but his views of the ultimate abolition of slavery itself had not been withheld, and were now more distinctly declared. His declining health however precluded him from devoting the same labour to this cause that he had given to the former. He entrusted its management in the House of Commons to Mr. Fowell Buxton, and in 1825 retired from parliament, after having spent forty-six years in public life. He spent the remainder of his days in comparative retirement,—an affectionate, cheerful, benevolent, and devout old man,—devoting, as he had done through life, much of his time and from one-third to a fourth of his income in acts of private charity. Family bereavements and loss of fortune were borne with pious resignation, and his last days were cheered by the abolition of slavery. He died in Cadogan-place, when nearly seventy-four years old, on Monday, July 29th 1833; and at the very last sitting of the House of Commons on the preceding Friday, the bill for the abolition of slavery was read a second time. "Thank God," he exclaimed, "that I should have lived to witness a day in which England is willing to give twenty millions sterling for the abolition of slavery." He was buried in Westminster Abbey, with all the honours of a public funeral, and a statue by Joseph is there erected to his memory.

(*Life of William Wilberforce*, by his Sons; *Parliamentary History and Debates.*)

* WILBERFORCE, RIGHT REV. SAMUEL, Bishop of Oxford, was born Sept. 7, 1805, at Broomfield, Clapham Common. He is the third son of the late William Wilberforce, M.P. He was educated at Oriel College, Oxford; in 1826 he graduated first class in mathematics and second class in classics; and M.A. in 1829. He was ordained in 1828, and was appointed rector of Brightstone in the Isle of Wight in 1830. In 1837 he was select preacher before the University of Oxford. In 1839 he received the appointments of rector of Alverstoke, archdeacon of Surrey, and chaplain to Prince Albert, and in 1840 was made a canon of Winchester Cathedral. In 1841 he was Bampton lecturer. In 1844 he received the appointment of sub-almoner to the Queen, and in 1845 that of dean of Westminster. In 1845 he was again select preacher before the University of Oxford, took his degrees of B.D. and D.D., and in November 1845 was appointed bishop of Oxford, to which is attached the office of chancellor of the Order of the Garter. In November 1847 he was appointed lord high almoner to the Queen.

Bishop Wilberforce, besides several single sermons, charges to his clergy, and addresses delivered at public meetings, has published 'The Life of William Wilberforce, by his Sons, R. I. Wilberforce, M.A., and S. Wilberforce, M.A.,' 5 vols. 8vo, 1838. He has since published, 'Eucharistica,' 32mo, 1839, consisting of prayers and reflections on the sacrament of the Lord's Supper, selected from old English divines; 'Sermons at Oxford,' 12mo, 1839; 'Rocky Island, and other Parables,' 18mo, 1840; 'Agathos, and other Sunday Stories,' 18mo, 1840; 'The Correspondence of William Wilberforce, edited by his Sons, Robert Isaac Wilberforce, M.A., and Samuel Wilberforce, M.A.,' 2 vols. 8vo, 1840; 'History of the Episcopal Church in America,' fc. 8vo, 1844; 'Sermons,' dedicated to the Queen, as having been "preached before her, and now published by her command," 12mo, 1844; and 'Sermons preached on several Occasions,' 8vo, 1854.

WILBRORD, or WILLIBROD, SAINT, commonly characterised as 'The Apostle of the Frisians,' was a native of the Saxon kingdom of Northumbria, where he was born about the year 657. His father's name was Widgils. He was placed, while still a child, under the charge of the inmates of Wilfred's monastery at Ripon, and he remained there till the time when he received the tonsure, which he appears to have done before he reached his twentieth year. At that age he visited Ireland, and attached himself to the ministrations of Egbert and Wigbert, two members of the Anglo-Irish Church. The latter of these had been in Friesland, and had there preached Christianity two years in vain. Wilbrord remained for thirteen years in Ireland, and then resolved to attempt the conversion which had baffled his preceptor. He departed in the year 690, taking with him attendants or disciples to the number of twelve, as Bede and Alcuin say, though Mr. Wright states their number at eleven. They entered the Rhine and proceeded to Traject or Utrecht. Pepin had then just gained a victory over the Frisians, and the conqueror gave the apostle a warm welcome. The latter resolved to add to the influence of the monarch that of the pope, and with this view he visited Rome in 692. Three years afterwards he made a second visit to the head of the Church, and, receiving the pall from the hand of Pope Sergius I., he returned with the title of bishop over the converts attached to his church at St. Cecilia, and with the ecclesiastical name of Clement. He established his episcopal chair at Utrecht, where he built a church dedicated to St. Saviour, and restored one dedicated to St. Martin. A few years after these events Wilbrord made a proselyting tour through the territories in the vicinity of his diocese. He reached the country of the Danes, where, though Ongend their ruler resisted all his influence, he made several converts. Proceeding by sea, he reached an island called Fositisland, supposed to be the same which is now called Heligoland. Its ancient name was given to it from that of an idol to whose worship it was sacred. The animals that lived upon the island were considered as consecrated, and were not to be used as human food, while the water of its fountains had a like hallowed character. Wilbrord appeased the hunger of his followers with the flesh of the sacred animals, and baptising converts in the holy fountains, roused the wrath of the heathen Frisians and their chief, who subjected him to an ordeal, or lottery, which constituted a form of trial for the indication of those who should be justly punished. The result of the ordeal was, it seems, miraculously in favour of the apostle; but though it occasioned his honourable acquittal, it does not appear to have increased the number of his converts.

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In 714 the death of Pepin restored within Wilbrord's own diocese the authority of the same Pagan monarch, Radbod, who had subjected him to the above ordeal, and the people appear to have rapidly lapsed into heathenism. The successes of Charles Martel re-established the bishop in his influence, but the lapse of only two years seems to have given him a great portion of his proselyting labours to do over again. With the assistance of the missionary Wulframn, he brought the stubborn and again defeated monarch Radbod so close to the point of conversion that he had come to the holy font and put one foot in the water, when he started the question whether there were a greater number of Frieslanders in heaven or in hell. On being incautiously told that all the unbaptised kings and nobles who had preceded him were in the latter place, he withdrew his foot, saying he would prefer going to the place where he would meet his ancestors to that which might only happen to be peopled by some of his descendants. Continuing his missionary exertions under the patronage of Charles Martel, Wilbrord made a narrow escape, attributed to miracle, from death at the hands of the priest of an idol which he had destroyed, on the Island of Walcheren. He founded the monastery of Epternach near Treves (at what time seems not clearly ascertainable). He there died and was buried, in 738, in his eighty-first year. His day in the calendar is the 7th of November.

(Beda, *Hist. Eccles.*, lib. v., chap. xi., xii.; Mabillon, *Annales Ord. S. Bened.*, lib. xviii.; Wright, *Biog. Brit. Lit.*, *Anglo-Saxon Period*, 250-262.)

WILBYE, JOHN. Of this admirable composer—one of the brightest ornaments of the English school of music—all that is known, his works excepted, is, that in 1598 he was a teacher of music, and dwelt in Austin Friars. (Hawkins, iii. 387.) In that year he published a set of 'Madrigals, to three, four, five, and six Voices,' and a second book of the same in 1609. These include some of the most lovely, and at the same time the most scientific compositions that, in this department, the art ever produced. Among them are, 'Flora gave me fairest flowers,' 'Ladye, when I behold the roses sprouting,' 'Sweet honey-sucking bees,' 'Down in a valley,' and 'Stay, Corydon, thou swain;' but only the second of these is mentioned by Sir John Hawkins, though an active member of the Madrigal Society; and but two—the first and second of the above named—by the other musical historian, Dr. Burney. Mr. Warren (afterwards Warren Horne), the original secretary to the Catch Club, published, about seventy years ago, fourteen madrigals for three voices, selected from Wilbye's two sets: these include, 'As fair as morn,' and 'Fly, love, to heaven,' with others of great merit. The Society of Musical Antiquarians have reprinted some of his madrigals in a very handsome manner.

WILD, HENRY, known as the learned tailor, or the Arabian tailor, was a native of the city of Norwich, where he was born about the year 1684, and where he received the usual elementary education in Greek and Latin at the grammar-school; on being taken from which however he was bound apprentice to a tailor, with whom he is said to have served seven years in that capacity, and then to have worked seven more as a journeyman. Long before the end of the fourteen years his Greek and Latin had probably been nearly altogether forgotten, but he was now seized with an illness, which at last obliged him to give up working, and in this state he took to reading as an occupation for his idle hours. The books which fell into his hands, or which he was either by accident or taste led to read, were some old works of controversial divinity; and the quotations from the Scriptures in the original Hebrew, with which they happened to be interspersed, are said to have first excited him to an attempt to make himself master of that language. In prosecuting this object he by degrees recovered his Latin, thus enabling himself after some time to exchange his English Hebrew lexicon and grammar for better works of that kind written in Latin; and, what was of still more importance, in the course of his studies he also recovered his health, and was enabled to resume his trade. But he did not upon this lay aside his books: he worked part of the day, and devoted the rest, and often also a portion of the night, to study, so that he gradually made himself acquainted with others of the Oriental languages as well as the Hebrew. In March, 1714, he is mentioned as having within the preceding seven years mastered Latin, Greek, Hebrew, Chaldaic, Syriac, Arabic, and Persian. This statement, which is given in a letter from Dr. Turner of Norwich to Dr. Charlett, written at the time, and published in the 'Letters by Eminent Persons' (edited by Dr. Bliss), 3 vols. 8vo, 1811, is, it may be observed, not very easily reconcileable with the common story of his having worked fourteen years as a tailor before he took to study: it would at least require that we should suppose him to have left the grammar-school and been apprenticed before he was nine years of age, instead of when he was "almost qualified for the university," as the common accounts say. This letter of Dr. Turner's too, in which he is spoken of as then about thirty years of age, is the authority for the date assigned to his birth. It is clear that either the time he is made to have been at school, or that assigned to the part of his life which was subsequently spent without study, must be shortened. It appears to have been shortly before the date of Dr. Turner's letter that Wild was discovered by the learned Dr. Prideaux, then dean of Norwich, who, upon inquiring one day after some Arabic manuscripts, which a bookseller of the place had some time previous offered to him and which he had then declined to purchase, learned to his alarm that they had since been bought by a tailor. Wild was instantly sent for, and the dean was not only soon relieved from his apprehension that the precious parchments had been cut down for measures, but was astonished by the tailor telling him that he had bought them to read, and proving that he could do so on the spot. A subscription was soon after raised to rescue him from the necessity of labouring with his hands, which really does not seem to have been his proper vocation: "He is very poor," writes Dr. Turner in his letter, "and his landlord lately seized a polyglot Bible (which he had made shift to purchase) for rent:"—a proof that he had hardly been able to make bread by his partial application to his trade of a tailor. Eventually he was taken to the Bodleian Library at Oxford, and employed in translating and making extracts of Oriental manuscripts; and he also added something to his means of subsistence by taking pupils in the Oriental tongues. He did not meet with much encouragement however in the latter line. About the year 1720 he left Oxford and came to London, where he is believed to have spent the rest of his days under the patronage of Dr. Mead. The date of his death is unknown; but he is supposed to have been dead before 1734, in which year was published a translation by him of an Arabic legend entitled 'Mahomet's Journey to Heaven,' his only literary production that ever found its way to the press. This self-taught scholar is said to have been a very inoffensive and amiable man.

WILDENS, JOHAN, a celebrated Flemish landscape painter, born at Antwerp. He was the contemporary of Rubens, to many of whose pictures he painted landscape backgrounds, which he knew how to harmonise with the style and colouring of Rubens better than any other landscape painter. Rubens is said to have preferred the works of Wildens to those of Van Uden, whom he employed in the same way. Wildens painted large and small pictures, in some of which there are some good figures painted by himself; but in his best works the figures are painted by other masters. He painted twelve very clever and characteristic pictures of the twelve months, which have been engraved. He died in 1644: the year of his birth is not known; 1584 and 1600 are both given by different writers.

WILFORD, FRANCIS (Lieut.-Col.), known as an Oriental scholar by numerous contributions to the 'Asiatic Researches,' went out to India, in 1781, as lieutenant of some troops which were sent from Hanover, his native country, to reinforce the British troops of the line. Soon after the peace of Mangalore, in 1784, Wilford was stationed at Russapugla, where he devoted some of the time which was not occupied by his professional duties to the elucidation of Hindoo antiquities by means of whatever notices he could find concerning them in Greek and Latin authors: he found however great difficulties from a total ignorance of the Oriental languages; and in his first essay, which was published in the 'Asiatic Researches' (1787), he complains of having no time to study languages. A few years afterwards he was stationed at Benares, the centre of Hindoo learning, where he engaged a Pandit to instruct him in the sacred dialect, and more especially to point out to him those passages from the Vedas and Purân'as which in some measure related to the West. The first fruit of his investigation was an essay on 'Egypt and the Nile, from the ancient books of the Hindoos' (1792). It is needless to say that the Pandit had forged authorities to suit the fancies of his unsuspecting employer; yet so skilful were these forgeries, that even the judicious Sir W. Jones was imposed upon by them. Wilford himself describes how the imposture was carried on in the following manner:—"I directed my Pandit to make extracts from all the Purân'as and other books relating to my inquiries, and to arrange them under proper heads. I gave him a proper establishment of assistants and writers, and I requested him to procure another Pandit to assist me in my studies; and I obtained, for his further encouragement, a place for him in the college at Benares. At the same time I amused myself with unfolding to him our ancient mythology, history, and geography. This was absolutely necessary, as a clue to guide him through so immense an undertaking, and I had full confidence in him." That is, Wilford wished to know whether there had been any connection between Egypt and India; and the Brahmin immediately substituted the word *Egypt* for the name of any other country mentioned in the Purân'as. We have thought it worth while giving the above extract, for it now renders it entirely unnecessary to give a detailed account of his works, which we shall mention, with a warning to our readers not to trust even those which he wrote after discovering the imposture in 1804. This circumstance greatly disturbed his peace of mind, and brought on paroxysms, which threatened the most serious consequences to his then infirm state of health. He was an original member of the Asiatic Society, and associé étranger of the Institut de France (Académie des Inscriptions et Belles Lettres), and died at Benares, on the 4th September 1822. The following is a list of his essays, which show great zeal for his subject but an utter want of sound judgment. They are all inserted in the 'Asiatic Researches:'—1, 'Remarks on the Town of Tagara,' i., p. 369 (1787); 2, 'On Egypt and the Nile, &c.,' iii., 295 (1792); 3, 'Dissertation on Semiramis,' iv., 363; 4, 'An Account of some ancient Inscriptions,' v., 135; 5, 'On the Chronology of the Hindus,' v., 247 (1797); 6, 'Remarks on the names of the Cabirian Deities,' v., 297; 7, 'On Mount Caucasus,' vi., 455 (1799); 8, "Essays on the Sacred Isles of the West,' ix., 32; x., 27; xi., 11 (1805-10); 9, 'Chronology of the Kings of Mâgadha,' ix., 82; 10, 'Æras of

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Vikramáditya and Saliváhana,' ix., 117; 11, 'On the Ancient Geography of India,' xiv. (1822).

WILFRED, SAINT, a Saxon bishop, one of the principal instruments by which the papal authority was extended to Britain. He was descended of a noble family of Bernicia, where he is said to have been born in the year 634. He was taught the use of arms and other accomplishments of a Saxon noble. At the age of thirteen he became subject to the authority of an unkind step-mother, from which he was relieved by being received into Queen Eanfleda's household. While only in his fourteenth year he was directed by the queen to be an attendant on an aged Saxon noble named Cudda, who had resolved to spend the remainder of his days as patron of a small monastery in Lindisfarne. It is said that Wilfred here devoted himself to theological reading, in the course of which he discovered the difference between the practice of the Scottish Church and that of the rest of the Christian world as to the observance of Easter, and conceived the design of visiting Rome, that he might obtain a satisfactory solution of the difficulty. In 653, when nineteen years old, he proceeded on his journey, accompanied by Benedict Biscop, who afterwards enjoyed a celebrity much resembling his own, and with recommendations from the courts of Bernicia and Kent. At Rome, where he remained for several months, he received special instruction on the subject as to which he had undertaken the journey, and on theological matters of more serious importance, from Archdeacon Boniface, by whom he was brought under the notice of the pope. In passing through Lyon he had secured the friendship of a powerful French prelate, Archbishop Delfinus, with whom he lived for three years on his return. Upon the fall of the Merovingian dynasty, Delfinus was put to death by Elvenius, mayor of the palace, and Wilfred narrowly escaped from sharing in his fate. Returning from the centre of ecclesiastical learning and authority, Wilfred naturally obtained a high influence among the Saxon Christians, lay and ecclesiastical. From Alchfrid, king of Northumbria, he obtained a grant of land and a monastery at Ripon, within which, in 664, he was ordained a priest by Agilberct, bishop of the West Saxons. The ceremony was performed in time to give him a voice in the celebrated conference of Streaneshalch, or Whitby, where the Easter question and that of the tonsure were solemnly discussed. The Scoto-Irish clergy having so far diverged from the commonly received interpretation of the decision of the Council of Nice, regarding the time of Easter, as to solemnise it on the day of the full moon when that day fell upon a Sunday, instead of waiting till the ensuing Monday, and having also adopted a peculiar practice in the tonsure, or shaving of the head, the King of Northumbria, whose dominions were under the spiritual jurisdiction of the Scottish bishops of Lindisfarne, was desirous that his clergy should conform to the practice of the rest of Christendom, or justify their divergence by authority. The conference was held at the monastery of Whitby, at the commencement of the year 664. His own practice was vindicated by Colman, bishop of Lindisfarne, on the example of St. Columba; but Wilfred adduced the higher authority of St. Peter, and the king decided in his favour. The jurisdiction of the Scottish bishops within Northumbria arose from the circumstance of the see of York having been left vacant. The king determined to fill the see, and his choice naturally fell on Wilfred. He saw difficulties in the way of being canonically consecrated in Britain, and proceeding to France, the ceremony was performed with much pomp by the same Agilberct who had ordained him priest, and who had become bishop of Paris. The ship in which he returned was driven by a storm on the coast of Sussex, where he and his followers narrowly escaped being plundered and enslaved by the barbarous and unconverted inhabitants. In the meantime the influence of the Scoto-Irish and British party in the Church had got one of their own number, Ceadda, placed in the chair of York. Three years elapsed before Wilfred could get his claim enforced; but the arrival of the learned Theodore from Rome, and his elevation to the archiepiscopal see of Canterbury, decided the contest in favour of the Roman party in 669. Wilfred, in possession of a bishopric, soon showed the ambition and priestly pride of his character by enlarging the power of the Church and surrounding his own person with pomp and state. He carried on a bold contest for superiority on the side of the ecclesiastical against the kingly power, both of them but imperfectly developed, and depending for their extent very much on the personal character of the individuals who might wield them. He appears not to have been luxurious or sensual in his own personal habits; but he lived magnificently, kept a great table, and was surrounded by a body of attendants, which vied in number and splendour with the king's court. He was the first patron of ecclesiastical architecture in England. Rome and the other continental cities he had visited naturally filled his mind with magnificent conceptions, which he embodied in the embellishments of the cathedral church of York; covering the roof with lead, and filing the windows with glass. He built a church at Ripon of hewn stone, of which the great size and the columns and porticoes are the subject of admiration by the ecclesiastical annalists; and another at Hexham, which was called the finest ecclesiastical edifice on the western side of the Alps. He had a great influence over Etheldrytha, the queen, whom he persuaded to retire to a nunnery. Either by his interference or his ambition he roused the anger of the victorious Ecgfrid, now king of Northumbria, who resolved to break his power by dividing his bishopric into three, a project in which Theodore, the archbishop, concurred. Refusing his assent, Wilfred was deposed. He proceeded to Rome, to make a personal appeal to the court; and on his way, being driven on the coast of Friesland, remained there for some time, converting the natives to Christianity. The pope naturally decided in his favour; but the king, instead of seconding the papal decree, committed Wilfred to prison, whence he escaped to the wastes of Sussex, where he devoted the energies of his active mind to the conversion and civilisation of the heathen inhabitants. Caedwalla, who had been driven from his kingdom of Wessex, was aided in the recovery of it by Wilfred, and afterwards extended his authority over Sussex. Wilfred, powerfully befriended and supported by his eminent services to Christianity, was recalled to his see, and had hopes held out to him of succeeding Theodore in the primacy. The bishops however were still opposed to Wilfred as the head of the Roman party; and after the death of Theodore the primacy remained vacant for two years, and was then filled by Berctwald. This archbishop, soon after his accession, presided at a council held in 692, at which the old question of the division of the see of York was revived. Wilfred on this occasion took high ground, charging his opponents with schism and apostacy in resisting the head of the Church; and he was deposed and excommunicated. Wilfred again proceeded to Rome, where he had in his favour his zeal in support of the papal authority, and the countenance of his old patron, Boniface. He remained some years at Rome, and did not reach England on his return till 705. The authority he brought with him overawed his opponents; but age and decrepitude seem to have quenched his ambition, and he neither sought the primacy nor a restoration to his see of York. He died at his monastery at Oundle in 709, and his body was conveyed to Ripon, where it was interred.

WILKES, JOHN, was born at Clerkenwell, October 17th, 1727. His father, a distiller in that place, gave him a liberal education; for after he had spent several years at school in Hertford and in Buckinghamshire, he was sent, with a private tutor, to the university of Leyden. Wilkes did not neglect the opportunities afforded him, but evinced through life considerable scholarship and taste for classical literature and polite learning. He translated parts of Anacreon, and printed handsome editions of the Characters of Theophrastus and of the poems of Catullus. His manners were elegant, and his conversation pleasing and witty. At an early age his accomplishments secured him many friends of rank and influence, amongst whom may be mentioned Lord Temple, and Mr. Pitt, afterwards Lord Chatham. His devotion to literature and the society of eminent men did not secure his youth from vicious excesses. He was notorious for his dissipation and extravagance, and at an early age was embarrassed in fortune and tainted in character. In 1749 he married Miss Mead, of a Buckinghamshire family, but that lady was ten years older than himself, and their dispositions were by no means suitable. They continued to live together for some time, and a daughter was born of their marriage; but at length his excesses and mutual disagreement led to a separation. This was followed by a lawsuit concerning his wife's annuity, in which his character was exposed to much obloquy. His vices however were not destined to ruin him. Neither his character nor his talents would have raised him to political eminence; but the impolitic and illegal measures of his opponents made him the idol of the people.

The first appearance of Wilkes in public was in April 1754, when he addressed the electors of Berwick-upon-Tweed with a view of becoming their representative in parliament. He did not however succeed in obtaining a seat in the House of Commons until 1757, when he was returned for the borough of Aylesbury, for which place he was re-elected in the next parliament, in 1761. In March, 1762, he published a very successful pamphlet, being 'Observations on the Papers relative to the Rupture with Spain, laid before both Houses of Parliament on Friday, January 29, 1762.' It did not appear with his name, and Wilkes slily shifted the authorship upon others. In June of the same year he commenced the publication of his celebrated newspaper, the 'North Briton,' which he undertook in opposition to 'The Briton,' a paper written in defence of Lord Bute's administration. The unpopularity of Lord Bute was already very great, but the 'North Briton' increased it to an alarming extent, by stirring appeals to the passions and to national prejudices. The minister quailed before the clamour with which he was universally assailed, and withdrew from public affairs; but his known influence with the king, and the political complexion of the ministers under Mr. George Grenville, his successor, led to the belief that he still enjoyed a secret control over the national councils. Wilkes, with the assistance, it is said, of Charles Churchill and Lord Temple, continued his attacks upon the ministry with unabated activity. The government were watching an opportunity of punishing their mischievous opponent, and at length struck a blow which recoiled upon themselves. In No. 45 of his paper he charged the king with having uttered a falsehood in his speech from the throne; upon which a general warrant was issued by Lord Halifax, one of the principal secretaries of state, commanding the apprehension of the authors, printers, and publishers of the 'North Briton,' as a seditious and treasonable paper. By virtue of this warrant the house of Wilkes was entered by three king's messengers, his papers were searched, and he himself was seized and committed to the Tower. In a few days he was brought, by habeas

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corpus, before the Court of Common Pleas, and discharged out of custody on account of his privilege as a member of the House of Commons. An information however was immediately exhibited against him by the attorney-general, to which he declined to appear. He was, at the same time, dismissed from his command in the militia, and his friend, Lord Temple, was deprived of his office of lord-lieutenant of Buckinghamshire.

On the meeting of parliament in November (1763), the House of Commons were acquainted, by a message from the king, with the proceedings that had been taken against their member, and a copy of the obnoxious number of the 'North Briton' was laid before them. They immediately resolved that the paper "was a false, scandalous, and seditious libel," and ordered it to be burnt by the hands of the common hangman. When the sheriffs of London proceeded to execute this sentence at the Royal Exchange they were insulted by the mob, and a riot ensued, the first of many tumults in the cause of Mr. Wilkes. That which had been intended as a disgrace and punishment to Mr. Wilkes was the commencement of a series of triumphs over the ministers and the parliament. The people had regarded his imprisonment by a general warrant as illegal and oppressive, and his paper, though adjudged libellous in higher quarters, was read by them with enthusiasm, and its author greeted everywhere with the loudest applause. On his liberation from the Tower, Wilkes had brought an action against the under-secretary of state for the seizure of his papers; and the cause now coming on for trial, he obtained a warrant in his favour, with 1000*l.* damages. On this occasion Chief Justice Pratt, afterwards Lord Camden, declared general warrants to be "unconstitutional, illegal, and absolutely void."

Meanwhile Wilkes had been called upon by the House of Commons to answer the charge of being the author of the libel, but excused himself on account of a wound which he had received in a duel. He shortly afterwards withdrew into France, whence he forwarded to the Speaker a certificate of his ill-health and inability to attend. The House disregarded his excuse, proceeded in his absence to inquire into the authorship of the 'North Briton,' and having proved Mr. Wilkes to be the author, expelled him the House, on the 19th of January 1764. On the 21st of February he was convicted in the Court of King's Bench of re-publishing No. 45 of the 'North Briton,' and of printing and publishing an 'Essay on Woman.' The latter was an obscene poem of which he had printed only 12 copies, and one of them had been surreptitiously obtained through a printer who had been employed at his private press. By convicting him of immorality the ministers hoped to lower the enthusiasm of the people in his favour; but the means to which they had resorted in obtaining possession of the book, increased the indignation against the government, and the sympathy for the victim of ministerial persecution.

Wilkes remained abroad, and not appearing to receive the judgment of the court, he was outlawed. He travelled on the continent for some years, but did not lose sight of his interests at home. He solicited pardon for the past, and employment or a pension for the future, and it is said that he obtained a pension of 1040*l.* a year from the Rockingham administration, paid out of their own salaries, viz., from the first lord of the treasury 300*l.*, from the lords of the treasury 60*l.* each, from the lords of trade 40*l.* each, &c. ('Letter of Mr. Horne,' in 'Junius,' ii. 204). He also published at Paris, in 1767, 'A Collection of the genuine Papers, Letters, &c., in the case of J. Wilkes, late Member for Aylesbury,' by which he hoped to keep alive the public interest in his favour. In 1768 he returned to England, and in March of that year offered himself as a candidate for the representation of the City of London. He succeeded in polling 1247 votes, but in spite of the violent attachment of the populace, he failed in obtaining a majority. He then declared himself a candidate for the county of Middlesex, and on the 28th was returned by a large majority. Serious riots occurred at both these elections, and the court party declared that the city, and even the king's palace, were in danger. Although an outlawry was hanging over his head, Wilkes was imprudently allowed to be at liberty all this time, and to appear on the hustings, and harangue immense mobs in London, Westminster, and Brentford. After his election he surrendered himself before the Court of King's Bench, but the court refused to commit him upon his outlawry, as moved by the attorney-general, and he was accordingly discharged. He was arrested immediately afterwards on a writ of 'capias utlagatum.' A tumult arose, and as the officers were conveying him to the King's Bench prison, he was rescued by the mob. Not thinking it prudent however to take advantage of the popular zeal, he went privately to prison after the dispersion of the mob. He was still under confinement at the meeting of parliament on the 10th of May, and a mob assembled before his prison to convey him in triumph to the House of Commons. A riot ensued—the military were ordered to fire, and killed and wounded several of the rioters. The death of one person was brought in murder by the coroner's jury, and the magistrate who had given the order to fire was tried for that crime, but acquitted. This riot was distinguished by the popular party as the massacre in St. George's Fields, and formed the subject of angry complaints against the government. Mr. Wilkes's outlawry was afterwards reversed by Lord Mansfield, but judgment was pronounced upon him for his two libels, and he was sentenced to two fines of 500*l.* each, and to imprisonment for the two terms of ten and twelve months. Not contented with his imprisonment, the ministers devised fresh means of persecution against Mr. Wilkes, which, like their previous measures, increased his popularity and diminished their own. He had contrived to obtain a copy of a letter addressed by Lord Weymouth to the chairman of the quarter-sessions at Lambeth, before the riot in St. George's Fields; in which that nobleman recommended the early and effectual employment of the military to suppress disturbances. This letter was published by Mr. Wilkes with a preface, in which he charged the secretary of state with having "planned and determined upon the horrid massacre in St. George's Fields" three weeks before its execution. Lord Weymouth complained of this publication in the House of Lords as a breach of privilege. A complaint was addressed by the Lords to the Commons, and a conference held upon the subject. When Mr. Wilkes was brought to the bar to be heard upon a petition which he had presented, he avowed himself the publisher of Lord Weymouth's letter, and the author of the prefatory remarks; upon which the House resolved that his remarks were a scandalous and seditious libel, and, for the second time, expelled him.

A new writ was issued for Middlesex, and Mr. Wilkes was re-elected without opposition and without expense. The House resolved that this election was void by reason of the expulsion, and issued another writ. Mr. Wilkes was again chosen without a contest, when the House declared him incapable of being elected into that parliament. Notwithstanding this declaration of incapacity, he stood once more, when Mr. Dingley, his opponent, could not even obtain a nomination, and Wilkes was returned a third time without opposition. This election was likewise declared to be void, and this time a new expedient was resorted to; the government persuaded Colonel Luttrell to vacate his seat in parliament, and to oppose Mr. Wilkes in the approaching election. Mr. Wilkes was returned by an overwhelming majority, and his opponent mustered less than 300 votes, yet the House of Commons declared that Mr. Wilkes had been incapable of being elected, and that Col. Luttrell, being next on the poll, and qualified to sit in parliament, was duly elected as member for the county. This violation of the rights of election was resented not only by the freeholders of Middlesex, but by the whole country. The battle was no longer between Mr. Wilkes and the ministers, but between the whole electoral body and the parliament. In the midst of petitions, addresses, and remonstrances, the letters of Junius inflamed the people and confounded the ministers. Truly did he say to the latter; "You have united this country against you on one grand constitutional point, on the decision of which our existence, as a free people, absolutely depends.' (Letter XI. to the Duke of Grafton.) Meanwhile the popular champion, through whose sides the constitution had been assailed, though still immured in the King's Bench prison, was receiving substantial marks of public favour. Subscriptions were opened for the payment of his fines and personal debts, and upwards of 20,000*l.* were raised for that purpose in the course of a few weeks. Presents of all kinds were also heaped upon him; plate, jewels, wine, furniture, and embroidered purses of gold. His portrait was in universal request, and was reproduced in every form of art, from the marble bust to the village sign-board.

Another legal triumph soon followed. On the reversal of his outlawry, Mr. Wilkes had proceeded with an action against Lord Halifax for false imprisonment and the seizure of his papers. In November 1769, the cause was tried in the Common Pleas, when he obtained a verdict, with 4000*l.* damages, which were defrayed by the crown.

In the following April, Mr. Wilkes was discharged from his confinement, on giving a bond for his good behaviour during seven years. He was shortly afterwards admitted to the office of alderman for the ward of Farringdon Without, and aspired to other civic honours. He served as sheriff in 1771. In the two following years he was elected by the livery as one of the persons to be chosen lord mayor; and on his third nomination, in 1774, was chosen by the court of aldermen. On the 10th of October he was again elected for the county of Middlesex, and continued in the House of Commons for many years. But his popularity had declined: to use his own words, he was "a fire burned out;" but the comforts of the lucrative office of chamberlain of the City of London, which he obtained in 1779, were an ample compensation for the loss of popular favour.

One political triumph however was still reserved for him. In the parliaments of 1774 and 1780 he had made many unsuccessful attempts to expunge from the journals, the resolutions of the House of Commons in regard to the Middlesex elections; but at length, on the dissolution of Lord North's administration in 1782, he accomplished his object. On the 3rd May, the House voted that the resolution of the 17th February 1769, by which he had been declared incapable of re-election, should be expunged from their journals, "it being subversive of the rights of the whole body of the electors of the kingdom." All the other resolutions and orders of the House concerning the Middlesex elections were also ordered to be expunged. In 1784 he was elected for the last time by the county of Middlesex; he did not offer himself again at the dissolution in 1790, but retired into private life. In retirement he lived to be forgotten, and died December 27, 1797, at the age of 70.

WILKIE, SIR DAVID, was born at the manse of the parish of Cults, on the banks of Eden-water, in Fifeshire, on the 18th of

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November 1785. He was the third son of David Wilkie, minister of Cults, and Isabella Lister, his third wife. Wilkie displayed what may be termed an innate love for drawing when quite a child: he has been heard to say that he could draw before he could read, and paint before he could spell. It became at length evident to his father that young David would turn his attention to nothing but painting, and eventually he consented to allow him to follow his own inclination. He was accordingly sent, in 1799, to the Trustees' Academy of Edinburgh. John Graham was master of the academy at this time, and Sir William Allan and John Burnet were Wilkie's fellow-scholars. The progress Wilkie made at this time, says Sir William Allan, "was marvellous. Everything he attempted indicated a knowledge far beyond his years; and he soon took up that position in art which he maintained to the last. He was always on the look-out for character: he frequented trystes, fairs, and market-places."

In 1803 he won the ten-guinea premium that was awarded in that year, for the best painting of 'Callisto in the bath of Diana.' In the same year he made the sketch of his picture of the 'Village Politicians.' In 1804, in his nineteenth year, he left the academy and returned home. At home he painted in the same year, for Kinnear of Kinloch, his picture of 'Pitlessie Fair,' in which he inserted about 140 figures, mostly portraits, many of which he sketched while at church, as he had no other way of procuring them. For this picture he received only 25*l.* He painted likewise at this time many portraits in small and in miniature, and the picture called the 'Village Recruit,' which he took with him to London soon after it was finished, and exposed for sale in a shop-window at Charing-cross, and at the low price it was marked, 6*l.*, it soon found a purchaser. After he had found a lodging in No. 8, Norton-street, Wilkie lost no time in obtaining admission as a student at the Royal Academy. The young painter's first patron in London was Stodart, the pianoforte-maker, who happened to be married to a Wilkie, and had a taste for painting as well as music. He sat to Wilkie for his portrait, ordered him to paint two pictures for him, introduced him to a valuable connection, and procured him several sitters. The Earl of Mansfield, to whom Wilkie had been introduced by Stodart, commissioned him to paint a picture from his sketch of the 'Village Politicians,' for which Wilkie demanded fifteen guineas; but the earl merely said, "Consult your friends about the price." When however the picture was finished and exhibited in the Royal Academy in 1806, it excited such universal admiration, that Wilkie was advised not to sell it for less than 30 guineas. The painter accordingly demanded 30 guineas of the earl, who paid the money, but first disputed his right to make any such demand. Wilkie pleaded the earl's advice, "consult your friends," in justification of his proceeding. He had been offered from two other parties 100*l.* for the picture.

From this time commissions were abundant, and instead of returning to Scotland, as he had intended, he found it necessary to establish himself in London. He received commissions from Mr. Whitbread, Lord Mulgrave, and Sir George Beaumont, who until his death proved a most sincere and valuable friend to Wilkie. The picture of the 'Village Politicians' was painted from the "ale caup commentators," in the ballad of 'Will and Jean,' by Macneil. As the production of a living artist, it was a thing quite new to the English painters of that time, and various comments were made upon it by the academicians. Northcote termed it the "pauper style;" and Fuseli, when he met Wilkie, after he had seen it, said, "Young man, that is a dangerous work. That picture will either prove the most happy or the most unfortunate work of your life." It apparently proved to be the most fortunate; and although Wilkie was only twenty-one when he painted it, as a painting he never surpassed it afterwards, though in subject he produced several happier pictures. His next works were, the 'Blind Fiddler,' for Sir George Beaumont; 'Alfred in the Neatherd's Cottage,' for Mr. Davidson; the 'Card-Players,' for the Duke of Gloucester; and the 'Rent-Day,' for the Earl of Mulgrave: painted in 1807 and 1808. He then painted the 'Sick Lady,' the 'Jew's-Harp,' and the 'Cut Finger.' After these, the sketch of the 'Reading of the Will,' the 'Wardrobe Ransacked,' the 'Game-Keeper,' and the 'Ale-House Door,' afterwards called the 'Village Festival,' painted for Mr. Angerstein for 800 guineas, and now in the National Gallery: all painted in 1809, 1810, and 1811. In 1809 he was elected an Associate of the Royal Academy, and a member in 1811.

Wilkie was naturally of a weak constitution, and his incessant application to his profession rendered necessary at this time a suspension of all exertion; and this, together with the declining state of his father's health, induced him to pay a visit to his native place, where he arrived in August 1811. In October of the same year he returned to his easel in some new apartments at Kensington, as being the most healthy part of the metropolis.

On the 1st of May 1812 he opened an exhibition at 87, Pall Mall, of all his pictures, twenty-nine in number, including sketches (some of which however were painted after the pictures), from which he expected to derive considerable profit; but although it extended his reputation, it appears to have been a very unprofitable expedient. The expense of the exhibition amounted to 414*l.* In December of this year he lost his father, and he invited his mother and sister to come to live with him in London, where he took a commodious house in Kensington, 24, Lower Phillimore Place, to receive them in. In 1813 he exhibited his picture of 'Blindman's Buff,' which he painted for the Prince Regent. The prices Wilkie now received were very different from those which he had for his early pictures. For the 'Letter of Introduction,' and the 'Refusal,' or 'Duncan Gray,' both small pictures, painted in 1813, he received respectively 250 and 330 guineas, yet he was not making 600*l.* a-year. He returned his income in 1813 for the income-tax, according to the average of three years, and making the necessary reduction for his house, at 500*l.*

In 1814 he went with his friend Mr. Haydon to Paris, and carefully studied the pictures which Napoleon I. had collected in the Louvre—the spoils of the churches and galleries of the Continent. In 1814 and 1815 he painted 'Distraining for Rent,' the 'Pedlar,' and the 'Rabbit on the Wall.' The proprietors of the British Institution purchased the first for 600 guineas. In the summer of 1816 he went with Raimbach, the engraver, to Holland and Belgium. In 1816 he painted the 'Breakfast' for the Marquis of Stafford. In 1817 he painted his only landscape, a piece called 'Sheep-Washing.' For the 'Breakfast' the Marquis of Stafford paid him 400*l.* In 1817 also he commenced a picture for the Duke of Wellington, the 'Chelsea Pensioners,' and another, the 'Penny Wedding,' for the Prince Regent. In the same year he paid a visit to Scotland and Sir Walter (then Mr.) Scott, of whom and family he painted an interesting picture; he also made at this time a sketch for his picture of the 'Whiskey-Still.' After his return to London the authorities of Cupar sent him the freedom of the burgh. In 1818 he painted the 'Errand-Boy,' 'China-Menders,' 'Death of Sir Philip Sidney,' all small pieces, and finished the 'Penny Wedding' and the 'Whiskey-Still.' For the 'Wedding' he received 545*l.*, including frame. In 1819 he commenced the 'Reading of the Will,' for the King of Bavaria, which he finished in the following year, and was paid 447*l.* 10*s.* for it. In 1821 he painted his 'Chelsea Pensioners,' which was exhibited in 1822. This picture, painted for the Duke of Wellington for 1200 guineas, is certainly Wilkie's master-piece; it is of its class the finest work that has been painted in England, and gives Wilkie rank among the most celebrated masters of the Dutch school. The colouring is sober and true, the drawing good, and the character, composition, and execution exquisite: almost its only bad point is the head and figure of the female to the right; but Wilkie seldom introduced females into his earlier pictures, and when he did he generally failed. The subject of this picture is a veteran reading to some Chelsea pensioners the Gazette of the battle of Waterloo, which had been just brought by an orderly of the Marquis of Anglesey's lancers.

We have now traced Wilkie's progress, with a few exceptions, from the first to the last of those pictures upon which his future fame will rest—the 'Village Politicians,' and the 'Chelsea Pensioners.' After the last-named picture he produced many excellent works, but it is generally allowed that he did not add anything to his reputation. His later works were certainly not sufficient even to uphold the reputation which Wilkie had acquired. He not only changed his subjects, but he changed his style of execution also. In his own peculiar style he was without a rival; in the style which he at this time adopted he had many superiors. One of the worst and earliest of these new productions was the 'Entrance of George IV. into Holyrood,' a picture confusedly composed, flat and ill-executed, and ill-drawn. At the death of Sir Henry Raeburn, in 1823, Wilkie was appointed limner to the king in Scotland. In 1824 he lost his mother and one of his brothers, and he suffered himself so much from ill-health that he determined upon a protracted visit to the Continent. He set out with a friend and cousin in the summer of 1825 for Paris, from whence to Switzerland and Italy. In Italy Wilkie remained eight months. He then visited Munich, Dresden, Toplitz, Carlsbad, Prague, and Vienna, and returned for another season to Italy. At Rome, on his second visit, a public dinner was given to him by the Scotch artists and amateurs, at which the Duke of Hamilton presided. During his second visit to Italy his health began to revive, and he painted three pictures at Rome. From Italy he went through the south of France, entered Spain in October 1827, and travelled to Madrid. In Madrid he painted a picture of a Spanish Council of War, and two other Spanish subjects, one of which was the 'Defence of Saragossa,' in which he inserted the portrait of General Palafox, the defender of the place. In the summer he left Spain, and reached Paris in June 1828, and returned to England in the same month, after an absence of three years. In the exhibition of 1829 he had eight pictures, four Italian, three Spanish, and a portrait of the Earl of Kellie. The three Spanish and two of the Italian were purchased by George IV. In the same year he painted a portrait of the king in a Scotch dress. Some of these pictures were much admired by his friends, but far less by the public. The principal characteristics are effect of colour and light and shade, which, with breadth and facility, he appears to have now considered the proper objects of high art, and an advance beyond the truth, simplicity, and character of his earlier works. Of this new style, in a letter from Spain he speaks as follows:—"I have now, from the study of the old masters, adopted a bolder and, I think, more effective style, and one result is *rapidity*." In other letters he speaks of his imitation of Rembrandt, Correggio, and Velasquez. These pictures seem to be perishing almost as rapidly as they were painted; whilst many of his earlier works are in excellent preservation, many of these are mere wrecks. After the death of Sir Thomas Lawrence, in 1830, Wilkie was appointed in his place painter in ordinary to his

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Majesty. He was also a candidate for the office of president of the Academy; but there was only one vote in his favour, Sir M. A. Shee being the successful candidate.

In the same year he exhibited his full-length portrait of George IV. in a Highland dress, and the king's entrance into Holyrood. In 1831 his only works in the exhibition were portraits of Lady Lyndhurst and Lord Melville. In 1832 he exhibited his celebrated picture of 'John Knox preaching the Reformation in St. Andrews,' painted for Sir R. Peel for 1200 guineas; and a full-length of William IV. In 1833 he exhibited a portrait of the Duke of Sussex in a Highland dress. In 1834 he exhibited six pictures, of which four were portraits, among them the Duke of Wellington and Queen Adelaide. In 1835 he again exhibited six pictures, the great attraction of which was his picture of 'Christopher Columbus submitting the chart of his Voyage for the discovery of the New World to the Spanish authorities:' three of the others were portraits. His next principal works were, 'Peep-o'-Day Boy,' painted after a visit to Ireland; and 'Napoleon and the Pope in conference at Fontainebleau,' exhibited in 1836. In this year he was knighted by William IV.; and he removed to a more spacious house, in Vicarage-place, Kensington. In 1837 appeared his 'Mary, Queen of Scots, escaping from Loch Leven;' 'the Empress Josephine and the Fortune-teller;' and the 'Cotter's Saturday Night.' In 1838, the Queen's First Council and a portrait of O'Connell. In 1839, his large picture of 'Sir David Baird discovering the body of Sultan Tippoo Saib after storming Seringapatam,' painted for Lady Baird for 1500 guineas. In 1840 Wilkie exhibited eight pieces: the most striking was that of 'Benvenuto Cellini presenting for the approval of Pope Paul III. a silver Vase of his own workmanship.' His portrait of Queen Victoria, exhibited at the same time, was generally considered a complete failure.

In the autumn of 1840 Sir David set out suddenly with his friend Mr. Woodburn upon his tour to the East: various rumours were circulated as the cause of his journey, but probably none quite correct. He went by Holland and the Rhine to the south of Germany, thence to Constantinople by the Danube. At Constantinople he painted a portrait of the young Sultan, who gave him four sittings. On January the 12th, Wilkie and his friend left Constantinople by steam for Smyrna, where they arrived on the 14th. They left Smyrna on the 1st of February, arrived at Rhodes on the 2nd, and at Beyrout on the 9th. At this time, says Wilkie, the weather was "remarkably fine, mild, and beautiful, like the summer in England." They arrived at Jaffa on the 25th, and at Jerusalem on the 27th of the same month, after a journey from England of six months and twelve days. Wilkie describes as follows the impression made upon him by the sight of Jerusalem—after ascending an eminence on the road from Jaffa, he says, "We saw—and, oh, what a sight!—the splendid walled city of Jerusalem. This struck me as unlike all other cities: it recalled the imaginations of Nicolas Poussin—a city not for every day, not for the present, but for all time." While in the Holy Land he visited the Dead Sea, and tested its level by the barometer of Mr. J. Harvey, who had lent it to Sir David for that purpose. On the 17th of April they left Jerusalem for Jaffa, and that place on the 8th for Damietta in Egypt, whence they started on the 22nd for Alexandria. At Alexandria Wilkie complained of illness; he had felt slightly unwell for the last three months. He commenced a portrait of Mehemet Ali at Alexandria, who wished the portrait for himself, and sat very patiently two hours and a half the first sitting. On the 21st of May he embarked on board the Oriental for England; on the 26th he arrived off Malta; on the 1st of June he expired off Gibraltar, and at half-past eight in the evening of the same day his body was committed to the deep, in lat. 36° 20′ and long. 6° 42′: the burial service was performed by the Rev. James Vaughan, rector of Wroxall, near Bath. His death appears to have been hastened by imprudently indulging in fruit and iced lemonade at Malta. On the 28th of August 1841, a meeting of the friends of Sir David Wilkie took place at the Thatched House Tavern, St. James's-street, at which Sir Robert Peel presided. The result of the meeting was a subscription for the purpose of erecting a suitable monument to the painter; and a statue of Sir David Wilkie was accordingly executed by Mr. Joseph, and placed in the inner hall of the National Gallery.

Wilkie was tall and of sandy complexion, with sharp eyes, was polite and mild in his manners, was a staunch lover of everything Scotch, appears to have been of no party in politics, but shows in his letters an undue respect for the high in place and the wealthy. As a painter, he was slow, and required models upon all occasions. In the fragments of a journal printed in his Life by Allan Cunningham, 3 vols., 8vo, 1843, there are many details relating to his studies, which are interesting to the artist; in the same work there are a series of remarks upon painting by Wilkie, which contain many sound views, and are in parts well written.

Wilkie's works are well known by the excellent engravings of Raimbach, Burnet, Cousins, Doo, and C. Fox. A set of coloured prints in imitation of Sir David's oriental sketches was published after his death. To the 'Life of Wilkie' already referred to there is an appendix containing a list of all his works, with the proprietors' names, and the prices received for them by the painter. At the sale of his effects, which realised several thousand pounds, there were many unfinished works, some of which were sold at very high prices; an unfinished picture of 'The School' sold for 750*l*.

WILKIE, WILLIAM, D.D., who enjoyed among his literary friends the title of 'the Scottish Homer,' was born at Echlin in Linlithgowshire, N. B., on the 5th of October 1721. His inclination for poetry was early developed, and in the ninth volume of Sir John Sinclair's 'Statistical Account of Scotland' there are some verses which he is said to have written at the age of ten. He entered the University of Edinburgh at the age of thirteen. Before he had completed his academical studies, his father, a farmer near Edinburgh, died, leaving him the current lease of his farm, and the duty of providing for three sisters. He thus became a practical farmer, and bringing his mind to bear on that pursuit, he astonished his neighbourhood by the variety and the theoretical character of his operations, and still more by the success with which many of them were rewarded. In the meantime he partially continued his studies; and having taken orders in the Church of Scotland, his clerical profession and his zeal for the cultivation of potatoes procured him the title of 'the potato minister.' At this time he conducted three distinct occupations: he was an active farmer, frequently labouring with his own hand; he wrote epic poetry; and he occasionally preached in the parish church. In 1757 he published 'The Epigoniad, a Poem, in nine books.' The name was unfortunate, for it carried no associations to render the subject recognisable. The main incident was the sacking of Thebes by the Epigonoi, or descendants of those who had been slain at the first siege of the city. It was an attempt to produce an epic poem, and, though it showed much energy and imagination, the attempt failed. The work is now very little known, though it has been published in some of the collections of the British Poets. At the time when the 'Epigoniad' appeared, there was an intense anxiety among Scotsmen to produce rivals of all the great names in every department of literature; and as Home was to be the Shakspere, Wilkie was to be the Homer of Scotland. The English critics found much food for ridicule in the Scotticisms of the 'Epigoniad,' and Hume wrote a vindication of it, at great length, in the 'Critical Review.' A second edition of this poem was published in 1759, accompanied by 'A Dream, in the manner of Spenser.' In 1753 Wilkie was ordained assistant and successor to the clergyman of Ratho, a parish near Edinburgh. In 1759 he was chosen Professor of Natural Philosophy at St. Andrews. In 1768 he published a volume of 'Moral Fables,' in verse, which suffered the fate of his epic. He died on the 10th of October 1772. He was a man of great learning. His eccentricities are the subject of many curious literary anecdotes. His manners were rude, and his habits filthy; and the contrast between these peculiarities and the stores of learning and genius which he exhibited in conversation drew from Charles Townsend the remark, "that he had never met with a man who approached so near to the two extremes of a god and a brute as Dr. Wilkie."

WILKINS, SIR CHARLES, Knight and K.C.H., was born in the year 1749, at Frome in Somersetshire. His father, Walter, derived his descent from an ancestor of the celebrated John Wilkins, Bishop of Chester. An uncle, Mr. Charles Wray, from whom Mr. Wilkins derived his baptismal name, was a partner of Messrs. Hoares, the bankers, in Fleet-street. This gentleman, having received the offer of a writership on the Bengal establishment, accepted it for his nephew. Mr. Wilkins arrived at Calcutta in 1770, and in the course of a few years found means amidst his duties as a writer to make considerable progress in the knowledge of Arabic and Persian, as well as of some of the spoken languages of India. He effected this at a time when such studies were generally neglected, and when no part of them had yet been made compulsory. In 1778 he aided the efforts of the Governor-general Hastings for improving the education of the Company's servants by printing the Bengalee grammar of Halhed, who, in his preface, informs us that after having failed to obtain types of the Bengalee character from the ablest artists in London, he had had recourse to Mr. Wilkins, whose success was complete. "This book," Mr. Halhed observes, "will always bear an intrinsic value from its containing as extraordinary an instance of mechanic abilities as has perhaps ever appeared. In a country so remote from all connection with European artists, Mr. Wilkins was obliged to charge himself with the various occupations of metallurgist, engraver, founder, and printer." Mr. Hastings, in a letter to the chairman of the Court of Directors, remarks, that "to the ingenuity of Mr. Wilkins, unaided by models for imitation or by artists for his direction, the government was indebted for its printing-office, and for the many official purposes to which it had been applied." Lord Teignmouth also, in his 'Life of Sir William Jones,' attests, that "the art of printing had been introduced into Bengal by the untaught skill of Mr. Wilkins, and had advanced to great perfection, and that many publications equally useful and interesting had issued from the press which he had established."

In the same manner Mr. Wilkins formed a set of Persian types, which, as well as the Bengalee, continued to be employed for the service of the Company. As his proficiency in the native languages advanced, he became more convinced of the importance of endeavouring to make himself master of that parent dialect which he found diffused over them all, and which is the depository of the learning and science of India. He continued therefore during the remainder of his residence in that country to follow this hitherto untrodden path of science, and thus has justly obtained the title of 'the Father of Sanskrit Literature.' He was fortunate in having been the contemporary in India of Mr. Hastings and Sir William Jones, and of enjoying the

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intimate friendship of those distinguished men, who took the most lively interest in his literary pursuits, and whose approbation stimulated his exertions; nor can it be doubted that his knowledge of the Oriental languages, and the salutary influence which his Sanskrit learning gave him over everything connected with the Brahmins, were often eminently useful in the civil and judicial government of India. In some manuscript letters of Sir William Jones's addressed to Mr. Wilkins, which are in the possession of his family, are numerous instances of Sir William's references to him in aid of his own studies in Sanskrit, as well as relating to questions connected with his judicial office. In one of these letters he says, "You are the first European who ever understood Sanskrit." In another, "it is of the utmost importance that the stream of Hindoo law should be pure, for we are entirely at the mercy of the Hindoo lawyers through our ignorance of Sanskrit."

In the year 1784 Mr. Wilkins was instrumental, in union with the same accomplished scholar, in establishing the Asiatic Society of Bengal, whose publications, called 'The Asiatic Researches,' were regarded with the greatest interest by the learned of Europe. A separate work however of his own operated perhaps still more strongly to excite curiosity, and to give hopes of an ample harvest in the field of Sanskrit letters: namely, his translation of the Bhagvatgita, one of the Episodes of the Mahabhárata, or great national poem of the Hindoos. This translation having been transmitted in manuscript by the governor-general to the chairman of the Court of Directors in 1785, with a recommendation that it should be published, was printed accordingly at the expense of the Company, together with the annexed letter of Mr. Hastings before alluded to, in which that enlightened statesman took occasion to communicate his views on the encouragement necessary to be given by the government of India to the cultivation of languages and science. In 1786 the decline of Mr. Wilkins's health, caused by the unremitted attention given to his studies and public duties, rendered necessary his return to Europe. At Bath in the following year he published an English translation of the 'Hitopadésa of Vishnu Sarma,' being the Sanskrit original of that Persian collection of fables, the French and English versions of which are known by the name of the 'Fables of Pilpay.' Not long afterwards he began to arrange the materials for a Sanskrit grammar, which he had brought with him from India; and at his residence at Hawkhurst in Kent, following the same method which he had employed at Hoogly with the Bengalee types, he formed with his own hands a set of Devanágari characters in steel, made matrices and moulds, and cast from them a fount of types. He had already printed twenty pages of the grammar, when, in May 1796, his house was burnt to the ground, and so suddenly that although his books and manuscripts were saved, together with the greatest part of the punches and matrices, the types were lost or rendered useless. A copy of the printed pages had been sent to his friend the late William Marsden, Esq. [Marsden, William], and is probably the only one extant. This misfortune, added to other circumstances, prevented the resumption of his labours till 1806, when, soon after the formation of the East India College at Hertford, the study of Sanskrit having become one of the most desirable branches of the system of education there established, Mr. Wilkins zealously aided this object, the grammar was speedily completed, new letters were cast, and in less than two years this, the greatest of Mr. Wilkins's works, was published.

In 1801 he had been appointed librarian to the East India Company. Under his fostering care the library and museum attained a degree of importance, utility, and interest which they had not before possessed; and became an attraction to visitors both native and foreign, who, in common with those connected with India continually resorting thither, were not less gratified by the obliging attentions of the librarian, than impressed with admiration of his profound and extensive knowledge: an elegant testimony to this effect is to be found in the amusing romance of 'Hadji Baba.' In 1805 he became visitor and examiner of the students in the Oriental department both at Haileybury and at Addiscombe. These offices he held and performed the duties of them, with scarcely any intermission, until his death, which occurred on the 13th of May 1836, within a few days of attaining his eighty-seventh year. To such a degree did he enjoy the faculties of his mind to the last, that, not many days before the short illness which preceded his decease, he made, at the request of the president of the Board of Control, a translation of a letter from the Imam of Muscat, and forwarded it to that minister. Sir Charles Wilkins was twice married, and left three daughters.

The published works of Sir Charles Wilkins, beside those already mentioned, are a new edition of Richardson's 'Arabic and Persian Dictionary' (1806-10), and the roots of the Sanskrit language (1815). In Dalrymple's 'Oriental Repertory' are found also a translation of the Dushwarta and Sakoontala, an episode of the Mahabhárata; and in the 'Annals of Oriental Literature' another portion of a translation of the same great poem. To these may be added some papers in the early volumes of the 'Asiatic Researches.' Among his unpublished translations from the Sanskrit are 'The Institutes of Menu,' of which he had completed more than two-thirds, when he was induced to desist by the knowledge that Sir William Jones was engaged on the same work, and which the latter published in 1794. Mr. Wilkins was a member of the Royal Institute of Paris, and of many other learned societies abroad as well as at home. In 1825 the Royal Society of Literature presented to him their gold medal, bearing the inscription 'Carolo Wilkins, Literaturæ Sanscritæ Principi.' In 1833 George IV. conferred on him the honour of knight bachelor and knight commander of the Guelphic order.

WILKINS, JOHN, Bishop of Chester in the reign of Charles II., was, according to Anthony à Wood, "a person endowed with rare gifts," "a noted theologist and preacher, a curious critic in several matters, an excellent mathematician and experimentist, and one as well seen in mechanisme and new philosophy (of which he was a great promoter) as any of his time." He was the son of Walter Wilkins, a goldsmith and citizen of Oxford, but was born at the residence of his maternal grandfather, John Dod (a nonconformist of some note, and author of several theological works, from one of which, an Exposition of the Ten Commandments, he is styled 'the Decalogist') at Fawsley, near Daventry in Northamptonshire, in 1614. Wilkins appears to have remained with his grandfather until he arrived at a proper age for entering a grammar-school, when his father placed him under Mr. Edward Sylvester, an Oxford schoolmaster. In Easter Term 1627, at the age of thirteen, he was admitted a student at New Inn Hall, whence he shortly removed to Magdalen Hall, where for a short time he was under the tuition of John Tombes, the celebrated Anabaptist and opponent of Baxter. Tombes left the university while Wilkins was an under graduate, and he did not proceed to his first degree at the usual time; but he took the degree of B.A. on the 20th of October 1631, and that of M.A. on the 11th of June 1634. Having then arrived at the age of twenty-one, he took orders, and became successively chaplain to William, Lord Say, George, Lord Berkeley, and Charles, Count-palatine of the Rhine, with whom he resided for a considerable time while he was in England. The skill of Wilkins in the mathematics, to which that prince was much attached, is said to have been his chief recommendation for the last-mentioned appointment, which gave him much opportunity for prosecuting his favorite studies. During this time he wrote several small treatises on mechanical philosophy. His early education had given him a strong bias towards puritanical principles, and accordingly on the breaking out of the civil war he took part with the parliament and Presbyterians, and became a party to the Solemn League and Covenant. Academical studies at the universities being much interrupted by the disturbances of that period, Wilkins assiduously promoted those meetings in London which eventually led to the formation of the Royal Society. According to Bishop Sprat and Dr. Wallis, indeed, he was the principal promoter of the meetings referred to, at which political and theological discussions were strictly avoided, while every branch of natural philosophy was made a subject of inquiry. In 1648 he was selected by a committee appointed for the reformation of the University of Oxford to fill the office of warden of Wadham College, and on the 13th of April, having taken the degree of B.D. on the preceding day, he was put in possession of the wardenship, which was rendered vacant by the ejection of the loyalist warden, Mr. John Pitt. On the 18th of December 1649 he became D.D., and about the same time he took the required engagement of fidelity to the new commonwealth. Being unable after his removal from London to attend the philosophical meetings, he took part in the establishment of an association of similar character at Oxford, and from the year 1652, prior to which the society had met at the lodgings of Dr. Petty, to the end of his wardenship, the meetings were held in Wadham College.

In or about the year 1656 Wilkins married Robina, widow of Peter French, and sister of Oliver Cromwell, from whom he obtained a dispensation for retaining his office, notwithstanding the rules of the college, which imposed celibacy on the warden. Burnet states, in his 'History of his Own Time,' that he made no other use of this alliance "but to do good offices, and to cover the University of Oxford from the sourness of Owen and Goodwin." In the early part of 1659, after the death of Oliver, Richard Cromwell appointed Wilkins master of Trinity College, Cambridge, and there also he exerted himself to increase a taste for experimental philosophy, as well as to substitute a spirit of universal benevolence for narrow party feelings. At the Restoration, in the following year, he was ejected from his mastership, and for some time he remained out of favour, both at court and with the archbishop of Canterbury, on account of his marriage. While his fortunes were at this low ebb, Wilkins was chosen preacher to the Society of Gray's Inn, and being thus again brought to reside in London, he entered with ardour into the proceedings of the philosophical association with which he had formerly been connected, and which now assumed a more organised form. In 1662 he was presented to the rectory of St. Lawrence, Jewry, in the gift of the crown, and on the formation of the Royal Society in the following year, he became one of the council. Having obtained favour at court, he was soon promoted to the deanery of Ripon, and in 1668 to the bishopric of Chester, to which he was consecrated on the 15th of November: Dr. Tillotson, who had married his step-daughter, preached his consecration sermon. It is related that he obtained this bishopric through the interest of the Duke of Buckingham; and Walter Pope, in his Life of Seth Ward, bishop of Salisbury, said that he had it not only without but against the consent of the archbishop of Canterbury (Sheldon), who subsequently, after he knew him personally, declared that the

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prejudice which he had entertained against him was unjust. Wilkins died November 19, 1672, of a suppression of urine, which was mistaken for stone, and mistreated. He was at the time of his death at Tillotson's house in Chancery-lane, London, and he was buried in the church of St. Lawrence, Jewry. Tillotson was appointed executor to his will, which gave 400*l.* to the Royal Society and 200*l.* to Wadham College. In Bliss's edition of the 'Athenæ Oxonienses' are notices of a few other ecclesiastical preferments of Wilkins, not mentioned above.

Wilkins's opinions on ecclesiastical subjects exposed him to much animadversion; but even those who were opposed to him in opinion bear testimony to his superior talents. Wood, whose panegyric has been quoted, observes that he could not say "that there was anything deficient in him but a constant mind and settled principles;" and other writers allude to his character in similar terms. His avowed moderation and toleration to dissenters, and his readiness to swear allegiance to the ruling power, whatever that might be, are the points most dwelt upon by those who take an unfavourable view of his character; but his benevolence does not appear to be impugned, and he is said to have possessed a courage which enabled him to stand against the current reproaches which less kindly-disposed clergymen were ready to heap on him.

Some of Wilkins's works are exceedingly curious, although, as might be expected from the state of science in his day, they contain much that is chimerical and absurd. The principal are the following:—1, 'Discovery of a New World; or a discourse tending to prove that it is probable that there may be another habitable world in the Moon; with a discourse concerning the possibility of a passage thither.' This work, which appeared in 1638, and was several times reprinted, excited much ridicule; the last of the fourteen propositions which the author endeavours to establish—that it is possible for some of our posterity to find out a conveyance to the other world which he supposes to exist in the moon, and if there be inhabitants there, to have commerce with them,—is perhaps the only one that would now be generally regarded as absurd. Wilkins however endeavours to prove that the construction of a flying-machine of sufficient capacity for such a voyage is by no means the chimerical absurdity which most, even in the present day, would consider it. 2, 'Discourse concerning a new Planet, tending to prove that it is probable our Earth is one of the Planets,' published in 1640. These two works appeared anonymously, but were well known to be by Wilkins. 3, 'Mercury, or the Secret and Swift Messenger; showing how a man may with privacy and speed communicate his Thoughts to a Friend at any distance.' This curious volume contains notices of a great number of schemes for telegraphic communication, writing by cipher or in sympathetic inks, and other means of secret or rapid communication. One chapter, the eighteenth, is devoted to suggestions for "a language that may consist only of tunes and musical notes, without any articulate sound." 4, 'Mathematical Magic, or the Wonders that may be performed by Mechanical Geometry,' a singular work, the object of which is tolerably defined by its title, published in 1648. 5, In 1668 appeared in one folio volume, printed by order of the Royal Society, an 'Essay towards a Real Character and a Philosophical Language,' a work founded upon or suggested by a treatise published a few years previously by George Dalgarno. To this is appended an 'Alphabetical Dictionary, wherein all English words, according to their various significations, are either referred to their places in the Philosophical Tables (in the Essay) or explained by such words as are in those tables.' The first four of the preceding works were reprinted in 1708, and again in 1802, in a collected form, together with an abstract of the 'Essay towards a Real Character.' Wilkins also published several theological works, of which 'Ecclesiastes, or a Discourse of the Gift of Preaching as it falls under the Rules of Art,' passed through several editions, the first having appeared in 1646. His 'Discourse concerning the Beauty of Providence, in all the Rugged Passages of it,' first published in 1649, and 'Discourse concerning the Gift of Prayer,' published in 1651, were also repeatedly reprinted. Wilkins left his papers to the care of his friend Tillotson, allowing him to use his own discretion as to publishing any of them; and in 1675 appeared a treatise 'Of the Principles and Duties of Natural Religion,' which he had left in an unfinished state. In 1682 Tillotson published a volume containing fifteen of Wilkins's sermons, and some others were published separately during his life and also after his decease.

WILKINS, WILLIAM, was born August 31, 1778, in the parish of St. Giles, Norwich. His father was a builder and architect of some eminence also named William, who practised at Norwich, but later in life removed to Cambridge: he was the author of an 'Essay on Norwich Castle,' in vol. xii. of the 'Archæologia.' Young Wilkins received his early education at the Free Grammar School, Norwich; matriculated at Gonville and Caius College, Cambridge, in 1796; and graduated as sixth wrangler in 1800. Having in the following year obtained a travelling bachelorship, he visited Italy and Greece; and almost immediately after his return, published his 'Antiquities of Magna Græcia,' imperial folio, 1807, a work rather unsatisfactorily executed and not containing much of particular interest to professional students, owing to which it was coldly received by architects. It was however well calculated to recommend the author to scholars and obtain for him the patronage of the university, nor did it fail to do so. In the same year (1807) he was employed as architect of Downing College, and the buildings were forthwith begun. They were left at his death very far from being completed. Wilkins in these buildings threw away a rare opportunity. Biassed by his previous studies, and ambitious of giving his own university a classical piece of architecture, he postponed all other considerations to that alone. Enamoured of the study of the Grecian style, he seems neither to have thought how far that style could be adapted to the occasion, nor how far the occasion required what the style would not admit of. Instead of even endeavouring to adapt it, he merely applied it, just as he found it, to ranges of low buildings which derive their expression merely from their columns, for in other respects they are merely so many neat houses. Neither does the building make amends in other respects for its unsatisfactoriness as a piece of architecture, the accommodation it affords being very defective, although the cost was enormous.

In the case of the East India College at Haileybury, Herts, which he built a few years afterwards, when he held the appointment of architect to the East India Company, there were at least no local associations to deter him from having recourse again to 'pure Greek' architecture; but it is somewhat strange that, instead of endeavouring to improve upon his specimen at Cambridge, he should have done little more than repeat the same design, and with little more success. He afterwards succeeded somewhat better when he had to adopt gothic for the additions and alterations which he executed at the three colleges of Trinity (1823), Corpus (1823), and King's (1828) at Cambridge; at least they were at the time regarded as rather creditable than otherwise, though they would now be considered to evince a somewhat extraordinary ignorance of the true character of gothic architecture.

In the façade of the University College, Gower-street, originally called the University of London, he introduced a dome in combination with a Grecian portico; and elevated the latter upon a substructure the height of the basement floor, forming a picturesque arrangement of flights of steps. Of all his works perhaps this is the one which obtained for him most praise from both professional men and critics; but unfortunately the wings have not yet been erected, and those parts of the exterior to which they would have been connected still remain in their first unfinished state: as to the interior, it was anything but convenient and has been considerably altered. The reputation acquired by this edifice, the only one he had then produced in the metropolis, except the University Club-house, Pall Mall East, suffered greatly by the nearly universal outcry raised against his National Gallery. No doubt he had many difficulties and adverse circumstances to contend with in that work: cramped by want of space, and thwarted in various ways, he had no little vexation to encounter, and had also to sustain a unanimous opposition against him on the part of the public press. Still it is difficult to conceive how he could have fallen so far short of his preceding work. Here the dome is a most unfortunate feature—offensive in outline and mean in character. The portico itself is very far from satisfactory; but here the architect was restricted by being obliged to make use of the columns from the portico of Carlton House, to which however he did not restore their originally rich entablature; the interior is in almost every respect bad.

While the National Gallery was incurring such ample adverse criticism, the architect entered into the competition for the new houses of parliament, in 1836; but his design did not obtain one of the premiums. The remarks however attached to it by its author in the descriptive catalogue of the designs were in a tone that called attention to it there, and he immediately followed them up by 'An Apology for the Designs of the New Houses of Parliament, marked "Phil-Archimedes;"' wherein he animadverted very freely, and with no little bitterness of tone, both on the successful design and the conduct of the commissioners. To annoyances and vexations of this kind succeeded an event which raised him to a more conspicuous eminence in his profession; for on the death of Sir John Soane, in 1837, he was elected to succeed him as professor of architecture at the Royal Academy, of which he had been made a member in 1834. Yet while his acquirements were of a kind to do honour to the academic chair, it is scarcely probable that he would have proved a very competent instructor. His 'Prolusiones Architectonicæ,' the first part of which (the only one published) appeared just at that time, 1837, did not augur well for his future lectures, being minutely archæological, and withal fanciful. He did not however live to deliver any lectures at the academy, for before the term (two years) allowed to a new professor to prepare himself for them had expired, he himself was no more. His constitution had latterly been greatly impaired by gout, and he had been visibly sinking for some time. He died at Cambridge, August 31st, 1839, on his sixty-first birthday, and was interred in the chapel of Corpus Christi, a part of the new buildings at that college erected by him, and which he considered his best work.

Among other structures by him are:—the Nelson Pillar in Sackville Street, Dublin, 1808; the Nelson Pillar at Yarmouth, 1817; and St. George's Hospital, Hyde Park Corner, which is remarkable for the tetrastyle portico of square columns in the east front. He also erected several private mansions. Besides the literary works already mentioned, he published 'Atheniensia, or Remarks on the Buildings and Antiquities of Athens,' in 1816; and 'The Civil Architecture of

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Vitruvius, containing those books relating to the Public and Private Edifices of the Ancients,' imp. 4to, 1812.

* WILKINSON, SIR JOHN GARDNER, Knight, was born in 1797. He is the son of the Rev. John Wilkinson by the daughter of the Rev. Richard Gardner. He was educated at Harrow School and at Exeter College, Oxford. He afterwards went to Egypt, where he remained twelve years, devoting himself to the study of the antiquities of the country, and making himself acquainted with the languages, manners, and customs of the modern inhabitants. He resided a considerable time in a tomb at Thebes, and employed himself in making accurate surveys of the district, and drawings of the stupendous architectural monuments, and in copying with minute fidelity the sculptures, paintings, hieroglyphics, and other objects of interest then existing. The works which he has since published afford abundant evidence, not only of his assiduity, but of the care and skill with which his investigations were conducted.

In 1828 Mr. Wilkinson published at Malta 'Materia Hieroglyphica,' in four parts; and in London, in 1835, 'Topography of Thebes, and General View of Egypt,' 8vo. In 1836 he published the First Series of his great work on the Ancient Egyptians, 'The Manners and Customs of the Ancient Egyptians, including their Private Life, Government, Laws, Arts, Manufactures, Religion, Agriculture, and Early History, derived from a Comparison of the Paintings, Sculptures, and Monuments, still existing, with the Accounts of Ancient Authors,' 3 vols. 8vo. The Second Series, in 2 vols. 8vo, was published in 1840, in which year he received the honour of knighthood for his labours in literature and archæology.

In 1843, Sir Gardner Wilkinson, having previously been elected F.R.S., M.R.C.L., F.R.G.S., &c., published 'Modern Egypt and Thebes, being a Description of Egypt, including the Information required for Travellers in that Country,' 2 vols. 8vo. The third edition of his Ancient Egyptians,' including both series, and illustrated with 600 plates and wood-cuts, was published in 1847, in 5 vols. 8vo. In the same year Mr. Murray published as one of his series of 'Hand-Books,' a 'Hand-Book for Travellers in Egypt, including Descriptions of the Course of the Nile, of the Second Cataract, Alexandria, Cairo, the Pyramids, and Thebes, the Overland Transit to India, the Peninsula of Mount Sinai, the Oases, &c., being a new edition corrected and condensed of 'Modern Egypt and Thebes,' by Sir Gardner Wilkinson,' 12mo. In 1844 Sir Gardner Wilkinson travelled in Dalmatia and Montenegro, and in 1848 published 'Dalmatia and Montenegro; with a Journey to Mostar in Herzegovina, and Remarks on the Slavonic Nations, the History of Dalmatia and Ragusa, the Uscocs, &c.' 2 vols. 8vo. In 1850, he published 'The Architecture of Ancient Egypt, in which the Columns are arranged in Orders, and the Temples classified; with Remarks on the Early Progress of Architecture, &c., 8vo, with a large Volume of Plates illustrative of the Subject, and including the various Columns and Details from actual Measurement.' In 1851 he published 'The Fragments of the Hieratic Papyrus at Turin, containing the names of Egyptian Kings, with the Hieratic Inscription at the Back, 8vo, with a folio volume of plates. In 1854 he published 'A Popular Account of the Ancient Egyptians,' revised and abridged from his larger work, with the addition of other matter in consequence of his having revisited Egypt, and of other discoveries having been made since the publication of his larger work.

Lord Ripon, in an address to the Royal Society of literature, makes the following remarks on the great work, 'The Ancient Egyptians:'—"Indefatigable in research, full of learning, accurate in facts, Sir Gardner Wilkinson has at the same time treated his subject with the enthusiasm of genius and the liveliness of poetry. He opens to you the temple of their deities, the palace of their sovereign, the field of battle, and the repositories of the dead. He traces for you their early history, he exhibits to you their knowledge of the arts and sciences, the course of their husbandry, and the process of their manufactures; and he introduces you to their private life with a graphic vivacity which makes you at once a judge of the virtues and vices of the Egyptian character, and a partaker as it were of the intimacies of their domestic society." In 1858 he published a volume 'On Colour."

WILLAERT, ADRIA'NO, a composer much celebrated when musical learning was more cultivated than musical genius, was born at Bruges, in the Netherlands, in the latter part of the 15th century. He first studied the law in the university of Paris, but, as often has happened, the most winning of the muses seduced him from so dry a pursuit, and thenceforward devoting himself to harmony, he soon became famous for his motets. These procured him the high situation of Maestro di Capella of St. Mark's, Venice, which he held till his decease in September 1563. He was the master of Costanza Porta, of Cipriano Rose, and also of the famous Zarlino, who, in his 'Institutioni Harmoniche,' mentions him in the most eulogistic terms.

WILLAN, ROBERT, was born on the 12th of November 1757, at the Hill, near Sedbergh in Yorkshire, where his father had an extensive practice as a medical man. His parents belonging to the Society of Friends, he was brought up in the principles of this body, and received his early education in the grammar-school of his native place. His progress as a boy in his classical and mathematical studies was very remarkable, and in 1777 he went to Edinburgh well prepared to commence his medical studies. After the usual residence of three years, he graduated in 1780, on which occasion he presented an inaugural dissertation on inflammation of the liver. It was published under the title 'De Jecinoris Inflammatione.' He subsequently came to London for the purpose of further improvement, and was about to settle there, when a relative in a good practice at Darlington died, and Willan became his successor. He remained at Darlington about a year, and returned to London in 1782. During the time he was at Darlington he analysed the sulphureous mineral-spring of Croft, and published the result in an octavo volume, with the title 'Observations on the Sulphur Water at Croft near Darlington.' A second edition of this work was published in 1786. In this work is one of the earliest notices of the peculiar forms of vegetation that inhabit various mineral-springs. He recommends these waters particularly in skin diseases, and perhaps here may be found the germs of inquiry that led to his future labours.

In 1783 the Public Dispensary in Carey-street was opened, and Willan was made physician. In 1785 he was admitted a licentiate of the College of Physicians, on which occasion he addressed to that body some congratulatory Greek verses. In 1786 he commenced a course of lectures at the Dispensary on the principles and practice of medicine; but his success appears to have been small. He was subsequently appointed physician to the Finsbury Dispensary. He was remarkable for the punctuality with which he attended to his public duties, and it said he never sought relaxation by absence from London for thirty years.

From an early period of his professional career Willan seems to have been dissatisfied with the existing nomenclature and classification of cutaneous diseases. He sought by an accurate distinction of external forms to render their classification more simple, and their recognition more certain. In 1789 he had succeeded so far in this object, that a paper which he read before the Medical Society of London obtained for him the Fothergill gold medal of that year. This laid the foundation for the publication of his great work, the 'Description and Treatment of Cutaneous Diseases.' This work was illustrated with coloured plates of the various diseases which were described in the letter-press. The first part was published in London in 1798, and contained the first order into which he had divided cutaneous diseases, the papulous eruptions of the skin. The second order, scaly diseases of the skin, was published in 1801. He did not live to complete this work. Two more volumes appeared in 1805-7, containing a part of his third order, the rashes, in which the varieties of scarlet fever and measles were treated. A fourth part, containing the remainder of the rashes and the Bullæ, or large vesications, was published in 1808. The subject of vaccination having excited great interest, Willan was induced to publish a volume on this subject out of the regular order of his work, and this appeared in 1806, with the title 'On Vaccine Inoculation.' In this work he gave a full account of Jenner's disease the cow-pox, also of the chicken-pox, and of other cutaneous diseases which might be confounded with the vaccine disease. The remaining portions of the work, including the pustular, vesicular, tubercular, and macular orders, were not published as a completion of Dr. Willan's work; but all the materials having been committed by him to the care of Dr. Bateman, were afterwards published by him in a work entitled 'Delineations of Cutaneous Diseases, exhibiting the characteristic appearances of the principal genera and species comprised in the classification of the late Dr. Willan, and completing the series of engravings begun by that author,' London, 1817. By the simple classification which he adopted, and its application to a large number of cases, Willan did more for the advancement of the knowledge of diseases of the skin than any previous writer, and laid the foundation for the successful labours of Bateman, Rayer, and subsequent writers on this subject.

Besides this great work, Willan published several papers in Journals and Transactions, upon various professional subjects. During some part of the time that he was connected with the Dispensary in Carey-street, he published monthly reports of the cases, with observations. These reports contained much valuable information, and those from 1796 to 1800 were published in a separate volume, with the title 'Reports on the Diseases of London,' London, 12mo, 1801. In the early part of his life he published a little volume entitled 'History of the Ministry of Jesus Christ, combined from the Narrative of it in the four Evangelists.' This was published in 1782, and a second edition, with notes and observations, appeared in 1786. Willan was fond of antiquarian pursuits, and read several papers before the Antiquarian Society, of which body he was elected a fellow in 1791. One of the most elaborate of his papers was an essay on the practice of lustration by need-fire, a practice which still continues in some of the northern counties of England. He was elected in 1809 a fellow of the Royal Society.

During the latter part of his life he resigned his public situations. He took an active interest in the establishment of the Fever Hospital, and was made one of its first physicians extraordinary. His health, which was never strong, began to decline in 1810, and his friends persuaded him to embark for Madeira, where he died on the 7th of April 1812.

At the time of his death he was engaged in investigating several points connected with the antiquities of medicine. Among other questions which occupied him was the nature of the *ignis sacer*; the evidences of the prevalence of small-pox, measles, scarlet-fever, and other epidemic

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diseases amongst the ancients; the history of leprosy, and also of lues. Dr. Willan was a man of retiring and studious habits, devotedly fond of his profession. He had few connexions, and modest manners, so that his course to practice was slow, although it was ample in the end. He was much esteemed by his medical brethren, and beloved by the poor, to whom he was ever kind and attentive. He was a sound observer, and a good practical physician; and his classification of the diseases of the skin must ever be regarded as a great step for the advancement of the knowledge of the forms of disease.

(Bateman, *Memoir of Dr. Willan*, in 32nd number of *Edinburgh Medical and Surgical Journal*).

WILLDENOW, CARL LUDWIG, a botanist, was born in 1765, at Berlin, where his father was an apothecary. He received his early education at Berlin, and studied medicine at Halle, whence he proceeded to Langensalza, for the purpose of studying chemistry in the laboratory of Wiegleb. He took his degree of Doctor of Medicine at Halle; returned to his native city, and, having married, commenced the practice of his profession. He early turned his attention to botany, and before he had graduated he published his Prodromus of the Berlin Flora, with the title 'Prodromus Floræ Berolinensis,' Berlin, 8vo, 1787. On the occasion of his graduating at Halle he presented as his thesis a botanical work, which was entitled 'Tractatus de Achilleis et Tanaceto,' Halle, 8vo, 1789. Shortly after this he published his 'Historia Amaranthorum,' at Zürich, illustrated with 12 plates. Nor did he confine his natural history studies to plants. He took great interest in zoology, and had collected in his museum many specimens of rare animals; and in 1789 he published a catalogue of butterflies in the Mark of Brandenburg, entitled 'Tabellarisches Verzeichniss der in der Churmark Brandenburg einheimischen Schmetterlinge,' Berlin, 8vo. In 1790 he published a memoir of Gleditsch the botanist, and in 1792 his elements of botany, with the title 'Grundriss der Kräuter-Kunde,' Berlin, 8vo. This was one of the best elementary works on botany of the day, and was extensively used throughout Germany as a class-book. It was also translated into French and English, and in fact became the model on which most of the subsequent introductions to botany were written. He afterwards published a work of the same nature in 1804, entitled 'An Introduction to the Self Study of Botany' ('Anleitung zum Selbst-Studien der Botanik'), but this is an inferior work to the first. In 1794 he published, in folio, a work on new and rare plants, with the title 'Phytographia, seu Descriptio rariorum minus cognitarum Plantarum,' Erlangen. This was followed, in 1796, by a work on the trees and shrubs growing in the open air in the Garden of Berlin, with some account of their culture. Of this work a second edition appeared in 1811.

The successive publication of these works had acquired for Willdenow the reputation of a first-rate botanist, and obtained for him in 1798 the appointment to the chair of Natural History at Berlin. He was also appointed superintendent of the Botanic Garden at Berlin. Previous to his appointment this garden had been much neglected, but by his diligence it became the depository of some of the rarest plants growing in Europe. Willdenow corresponded with most of the botanists of his day, and from Klein he received plants from India; from Humboldt and Bonpland, those of America; from Labillardière and Smith, those of New Holland; and from Desfontaines, those of Africa. It was thus that, instead of 1200 species he found growing in the garden, he left 6000. He also collected a large herbarium, consisting of above 20,000 species of plants.

The great work of the life of Willdenow was his 'Species Plantarum' of Linnæus. He commenced this work in 1797, and continued publishing it at intervals till 1810, when his health became too enfeebled to enable him to go on. He proceeded as far as the first part of the fifth volume, which contained descriptions of the species of the natural order Filices. A second part of the fifth volume, including the mosses, was published by Schwagricher in 1830; and Link, in 1824, published two parts of a sixth volume, including the *Fungi*, *Hyphomycetes*, and *Gymnomycetes*. This work was the most important one of its day for systematic botany, as it included descriptions of all species that had been described since the first publication of the 'Species Plantarum' by Linnæus. The first volumes of the book are not so well executed as the last, which is easily accounted for when the different position in which the author was placed is considered. There are also many manifest errors in the references to works, and in the quotation of synonyms, which diminish its value, and which have produced some very severe criticisms. Every allowance however should be made on account of the magnitude of the work; and, whatever might be its faults, there was nothing to supply its place till the publication of the 'Prodromus' of De Candolle, and where this was incomplete, the aid of the 'Species Plantarum' of Willdenow was still essential. The whole work is arranged according to the Linnæan system. From 1803 to 1809 Willdenow published at intervals descriptions with coloured plates of plants growing in the Botanic Garden at Berlin, under the title 'Hortus Berolinensis,' Berlin, folio. He also contributed many essays and papers to various Journals and Transactions of societies. In 1811 Willdenow went with his family to Paris for the purpose of studying and describing plants in the collections there. He however was able to effect little, on account of his health, and he returned to Berlin, where he died on the 10th of July 1812.

WILLE, JEAN GEORGE, a distinguished engraver, was born at Königsberg, near Giessen, in Hesse, November 5, 1715. He was destined by his parents for trade, but from his earliest years he had a passion for drawing and design, and having by his own efforts learnt to engrave, he in his nineteenth year proceeded to Paris where he was employed by Dallé at a low salary. His improvement in his art was very rapid, and he finally attained an almost unrivalled reputation as an engraver of portraits and of figure pieces from the Dutch and Flemish masters. Among his most celebrated prints are the portraits of Marshal Saxe; Massé de Boullongne; Marigny, Count de Saint Flerentin, &c., and his genre engravings, such as 'The Knitter,' 'The Reader,' 'An Old Woman of Normandy holding a Tulip,' Terburg's 'Satin Gown,' Schalken's 'Family Concert,' 'Wandering Musicians,' and many others from the works of Gerard Douw, Mieris, Dietrich, Terburg, and other masters of the Dutch school. Wille never left Paris after he entered it, and came, though born in Germany, to be generally regarded as a Frenchman. He was admitted a member of the Académie des Beaux-Arts, in 1761; was created a knight of the legion of honour by Napoleon I., and died at Paris on the 8th of August 1806. The engravings of Wille are correct in drawing, brilliant, yet delicate and refined in effect, and convey with admirable precision and feeling the character of the masters from whose works they are executed. Among his pupils were Muller, Schmuzer, Bervic, and others who have distinguished themselves in this profession.

WILLEMS, JAN FRANS, the originator of what is called 'the Flemish movement' for the revival of the cultivation of the Dutch language in Belgium, was born at Bouchout, a village near Antwerp, on the 11th of March 1793. The French sans-culotte army, under Dumouriez, was at that very time advancing to the siege of Antwerp; a party of his soldiers entered Bouchout on the night that Willems was born, and on hearing the state of affairs politely withdrew from his father's house, observing that the new comer would be the first French citizen of the district, and little foreseeing how effective an opponent he would prove to the influence of France in Flanders. The attachment of Willems to the Flemish language first showed itself at the town of Lierre, where he was sent from the age of twelve to fifteen, to learn singing and playing on the organ, and where he was fortunate enough to meet with a protector and educator in the person of Mr. Bergmann, who, in the then cessation of public means of education in Belgium acted as tutor to his own family, and allowed young Willems to share their instructions in Latin and literature. Lierre was still in possession of some of the 'Rederyk-Kamers,' or Chambers of Rhetoric, the existence of which was one of the most familiar literary features of olden Belgium, and they were in the habit of getting up theatrical entertainments. "The Cecilian Society of the principal church, St. Gummar's, where I every day sang or played the organ, being," says Willems, in a history which he afterwards wrote of the Chambers of Lierre, "in the mind to act some pieces for the benefit of the church, this was the occasion of first bringing me on the stage, and I represented the angel Gabriel bringing the annunciation to the Virgin Mary, in the piece entitled 'The Nativity and Youth of Jesus Christ.' I remember that our manager, Mr. Van den Brande, churchwarden of St. Gummar's, a very pious man, every evening before the curtain rose made us kneel down on the stage, and read the Litany of Our Lady that the performance might go off well. It was strange to see how all the characters were mingled together on their knees, and how St. Joseph and Our Lady (N.B., an Our Lady with a beard), Herod, the three Kings, the Jewish Scribes and Pharisees, the angels and the devils all joined in the responses, 'Pray for us, pray for us.' I shall never forget it." The mysteries of the middle ages were thus, it will be seen, flourishing in the 19th century in Belgium, as well as in some more remote corners of Europe.

When Willems was a boy of fourteen at Lierre he wrote a poetical satire in Flemish on the authorities of Bouchout, who had arbitrarily dismissed his father from the post of tax-collector. This and some other proofs of talent led his patron Bergmann to advise his parents not to bury him in the obscurity of his native village but send him to Antwerp, where he was placed as clerk to a notary, and, in 1812, contended victoriously against twenty-six competitors for the prize that was offered for the best poem on the battle of Friedland and the peace of Tilsit. An amateur theatre was his favourite recreation, and two plays of his composition 'The Rich Antwerper' and 'Quintin Matsys' met with success both on the stage and in print. The union of Belgium with Holland, which followed the overthrow of the French dominion in both countries in 1814, naturally directed attention to the fact that the so-called Flemish language and the language of Amsterdam are in reality but very slightly differing dialects of one common language which was at one time more cultivated in Flanders and at another in Holland. Willems took the lead in reviving and making permanent what it is very singular should ever have been overlooked or forgotten. A spirited poem by him—'Aen de Belgen' (To the Belgians)—published in 1818, exhorted his countrymen not to continue to abandon the language of their fathers, which was also the language of Vondel and Bilderdyk. This poem, which produced a strong sensation, was accompanied by a French translation, which it may be remarked was not a very faithful one. It formed the prelude to Willems's 'Dissertatien on the Dutch Language and Literature in connection with the Southern Provinces of the Netherlands' (Ver-

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handeling over de Nederduytsche Tael- en Letterkunde opzigtelyk de Zugdelyke Provintien der Nederlanden), which was commenced in 1819 and completed in 1824. In this work, which extends to two octavo volumes, he aimed at tracing the literary history of Flanders and Brabant from the 13th to the 19th century, showing that literature had flourished in those countries as long as the national language was cultivated, but that it had declined since the religious wars which led to the separation of the North and the South Netherlands, because from that period Latin, and particularly French, had been looked upon as the only instruments of literary cultivation in the Catholic Netherlands, while the use of the native dialect, or of one nearly akin to it, had been abandoned to the Protestants of the Seven United Provinces. There was an outcry against the author of this work on two accounts, one from the antagonists of the union of Belgium with Holland, who stigmatised him as a sycophant of the government because his views tended to recommend the government measure of the introduction of Dutch as the official language, the other from zealous Catholics, who were indignant that a Catholic should maintain the superiority of the literature of the Protestant North to the Catholic South. The dissertation had great value at the time of its appearance as the only attempt at a connected history of Flemish literature, but the additional light since thrown on the subject by the researches of Willems himself and of several others has had the effect of rendering it in some degree obsolete. From the time of its publication Willems was looked upon as the champion of the Flemish cause, which he defended against all enemies and in particular against Van de Weyer [WEYER, VAN DE] in a French pamphlet, entitled 'De la langue Belgique,' which appeared in 1829, only a year before the violent severance of Belgium and Holland.

The revolution of 1830 appeared at first sight to be a mortal blow to the prospects of the Flemish language, and also to the fortunes of its champion. Willems had been placed by the Dutch government in the advantageous post of a receiver of some public dues at Antwerp, where he had been previously appointed by the city as an assistant keeper of archives. He had also been, in conjunction with Van de Weyer, one of the commission for publishing the historical monuments of the South Netherlands. Of these posts he was deprived by the provisional government of Belgium, and sent in an obscure position, with a reduced salary, to the small town of Eecloo, where, declining the offers of the Dutch government to place him in a more advantageous position in Holland, he remained for four years. By that time the indignant remonstrances of some of the chief literary men of Belgium, and in particular of his old opponent Van de Weyer, aroused the government to a sense of his unworthy treatment, and in 1835 he was placed at Ghent in a situation similar to that he had occupied at Antwerp. While at Eecloo he had published a modern Flemish version of the celebrated mediæval poem of 'Reynard the Fox,' which he maintained to be of Flemish origin; on the sale of a copy of an old Flemish manuscript of the poem at London, in the auction of Richard Heber's library, he applied to the Belgian government to secure it for Belgium, it was purchased at his recommendation for 160*l*., and in 1836 the poem was printed under his editorship, with a preface, in which he maintained his views with great ability. From this time his life flowed in a course of literary labours and honours. A society was formed at Ghent "for the encouragement of the Low-Dutch language and literature," which published a periodical, the 'Belgian Museum' (Belgisch Museum), under the editorship of Willems, which was so entirely his work, that at his death it suddenly ceased, and was brought to a close, with, for its last article, the life of Willems, from which this notice has chiefly been taken. It extends to ten volumes, and is full of interesting matter. The cultivation of the Flemish language, which he had first promoted, went on increasing. In 1841 a Flemish festival was held at the University of Ghent; two years later a meeting of the "Taelverbond," or "Language Association," at Brussels, at which Willems officiated as president. The movement was too powerful to be withstood by the government. Willems had no longer to fear disgrace for his exertions, and had already, in 1838, been named a knight of the order of Leopold. The Flemish movement still appears to make progress, and the meetings which have been held of distinguished literary men of both the North and South Netherlands appear likely to result in placing the language in Belgium in a higher degree of estimation than it has been for centuries. Willems however was not destined to witness this triumph. He died at Ghent on the 24th of June 1846, after a very brief illness, of an apoplectic attack.

The list of his works given in the 'Belgisch Museum' is forty-three in number, thirty-four in Flemish, five in French, and the remainder in both languages. The most important that have not been already mentioned are his 'Mengelingen van vaderlandschen Inhoud' (Miscellanies on National Subjects), Antwerp, 1827-30; the 'Rhymed Chronicle of Jan van Heelu;' the 'Rhymed Chronicle of Brabant, by Jan de Klerk,' edited for the Belgian Historical Commission; and the 'Chronicle of Edward the Third, king of England, written in rhyme in 1347 by Jan de Klerk,' and first published by Willems at Ghent in 1840.

WILLIAM I., King of England, styled THE CONQUEROR (in Latin *Conquestor* or *Conquisitor*, in French *Conquereur*, meaning only, in the language of the feudal system, the *acquirer*), was the illegitimate and only son of Robert, Duke of Normandy, surnamed *Le Diable* (the Devil), and was born in 1027. The vulgar story makes his mother the daughter of Fulbert de Croy, a tanner or skinner of Falaise, whom Robert first saw and became enamoured of as she was dancing with some of her female companions: her name, it is said, was Arlette or Harlotta, whence our English 'harlot.' This is a very suspicious etymology. According to the contemporary historian William of Jumieges (Gemeticensis), the Conqueror's mother was Herleva, the daughter of Fulbert, an officer of Duke Robert's household. After Robert's death she married a Norman knight (*miles*) named Herluin, by whom she had two sons, both of whom made a great figure in their time: Robert, who was created Earl of Montague in Normandy, and Odo, who became bishop of Bayeux; besides a daughter, who was married to Odo, earl of Albemarle.

During his father's life he was entrusted to the care of Henry I. of France, at whose court he resided. He succeeded to the duchy of Normandy as William II., on the death of his father in 1035. During his minority the nobles several times revolted against his authority, and Normandy was a scene of constant hostility and desolation. Aided however by Henry I., and still more by the mutual jealousies of the nobles, he was enabled to maintain his position till 1047, when in a battle fought at Val des Dunes, between Caen and Argentan, he crushed his most formidable competitor, Guido of Macon, who was supported by nearly the whole body of Norman nobles. By the consequences of this victory, and of subsequent advantages which he obtained over other assailants, the power of William was so far consolidated as to lead him to extend his ambitious views to foreign lands, and especially to the British islands. The commencement of his transactions with England and his acquisition of the crown of that country by the victory of Hastings, or rather Senlac, gained Saturday, 14th of October 1066, have been detailed in the articles EDWARD THE CONFESSOR (ii. 707) and HAROLD II. (iii. 299).

On the death of Harold, Edgar Atheling was unanimously declared king by the Witan assembled in London; and the further management of the war with the Norman invader was committed to the two distinguished brother Earls Edwin and Morcar. But this opposition soon gave way. After a few days a deputation from the nobility, the clergy, and the citizens of London, headed by the two Saxon earls and the rival king, or pretender to the throne, Edgar himself, waited upon William at Berkhamstead, swore allegiance to him, gave him hostages, and made him an offer of the crown; and his coronation took place in Westminster Abbey on the 25th of December, from which day accordingly is dated the commencement of his reign.

The Conqueror's first measures were conciliatory; even in rewarding his Norman followers, we are told, he deprived no Englishman of anything to which he had a just claim: he probably limited his seizures to the land and other property of those who had fallen in arms against him. He respected also the public liberties, as well as private rights; the police of the kingdom were made much more efficient, and at the same time the taxes were collected with lenity. But circumstances made it impossible that this state of things should last long. On the one side a numerous people, the old occupants of the country, exasperated by defeat, and on the watch for revenge; on the other, a handful of foreign intruders, flushed with recent victory, and feeling that in their swords alone lay their safety, as well as their rights: these were elements sure to produce a speedy explosion, even if William's own passions had been much more temperate or more under control than they were. The Saxons and the Normans, it is to be remembered, although belonging to the same great Teutonic race, had been rivals and enemies, as far as their history can be traced, from their first appearance in Western and Northern Europe, and this island, originally wrested by the Saxons from their common prey the Celts, had been their chief battle-field for the last two hundred and fifty years; for the Danes, as they were commonly called, who had made repeated descents upon Britain ever since the beginning of the 9th century, were the same people who, under the name of Northmen, or Normans, had in the beginning of the 10th century effected a settlement in France, and had now, in the middle of the 11th, achieved the conquest of England. It can hardly be doubted, too, from the character of William, that the mildness of his government in the commencement of his reign was only an artful policy adopted to enable him the better to establish his power before carrying out what in that age, and down to a much later date, were held to be the unquestionable rights of conquest. In fact he could not have retained the dominion of the country, if he had not made it furnish lands and lordships for his followers, as well as a crown for himself.

A few months sufficed to make an end of the apparent good agreement between the English and their new rulers. In March 1067, William, as if with no object beyond showing himself in triumph among his old subjects and receiving their congratulations, returned to Normandy, leaving the government of England in the hands of his half-brother, Bishop Odo, upon whom he had conferred the earldom of Kent, and of William Fitz-Osbern, also one of his relations, whom he had created Earl of Hereford. Whether it was that these regents attempted any new exactions or other acts of oppression, or only that advantage was taken of the absence of their master, not many weeks passed before the natives were up in arms in various parts of the country. William returned from Normandy in December. The ensuing two years witnessed a far more severe contest than that

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which had been decided on the field of Hastings; in fact it was now, in 1068 and 1069, and not in 1066, that the subjugation of the country was really effected, and the Norman dominion established. At first the enemy seemed to be everywhere—nor were the insurgent natives the only power that threatened to dispute with William the possession of the country. His first movement was against the city of Exeter, the head-quarters of the south-western insurrection; but with all his vigour, it was not till after a siege of eighteen days that he forced his way into the place, and even then he engaged that the inhabitants should not be injured either in their lives, their properties, or their municipal privileges. In this quarter of the kingdom, as yet at least, the revolt scarcely seems to have been a Saxon or national movement; it might have grown to that, but at present it was apparently little more than a resistance to some oppressive proceedings, or apprehended proceedings, of the established authorities. William was satisfied therefore with merely putting down the dangerous example, perhaps even at the cost of some concession or compromise; it was necessary that he should not leave such a flame behind him to gather strength while he should be engaged with the more formidable rebellion in the north. That occupied him with little intermission for the whole of the next and a great part of the succeeding year. At the head of it, when it had broken out, were the two earls Edwin and Morcar; they were fallen upon and compelled to make their submission; and for a time the attempt seemed to be crushed. A second rising was as speedily put down; but in the course of the succeeding summer of 1069, first the three surviving sons of Harold landed at Plymouth from Ireland, in June, with a fleet of sixty-four sail, and then, in July, Canute the son of Sveno, the Danish king, appeared on the eastern coast at the head of a much more formidable armament: the Irish invaders were driven back after having plundered the adjacent country; the Danes were joined by the newly quieted inhabitants of Yorkshire and Northumberland (themselves mostly of Danish lineage), and a final struggle ensued, which did not indeed last long, and in which William came off victorious, but which left that part of his kingdom literally a desolate wilderness; for, after he had subdued all armed resistance, he found no other way which promised to be effectual in preventing a new insurrection, except actually to depopulate the country by fire and sword, and to reduce a large tract of it to the solitude and silence of death. It is affirmed that above a hundred thousand men, women, and children were destroyed in this terrible operation, and that for nine years thereafter not a patch of tillage was to be seen between York and Durham; nor were the ruins of the buildings that had been thrown down in the reckless devastation cleared away for more than a century.

From this time William ruled his kingdom like a true conqueror. The natives of the country were rapidly deprived of everything, and reduced to a state of complete slavery. All the offices both in the church and the state, from the highest to the lowest, were, with scarcely an exception, filled with Normans and other foreigners. On any pretence or no pretence at all, by confiscations and unjust decrees, by force or by fraud, nearly every Englishman was in the course of a few years ejected from all proprietorship of the soil, which was not merely, according to the principle of the feudal system, treated as derived from and held of the crown, but was actually seized by the crown, and either retained by it or redistributed at its pleasure. In other respects also feudalism was carried out with a rigour and to an excess that had nowhere else been exemplified. The people were ground to the earth by various new and oppressive imposts. Fortresses were erected and garrisoned in all the considerable towns to overawe the inhabitants. In short the country was reduced to a vast encampment, in which the only freedom, public or private, that was left was the right of a small number of insolent masters to tyrannise at will over a multitude of toiling and helpless bondsmen.

All this however, and the deluge of blood in which the northern rebellion had been quenched, had the full effect that was intended, of breaking the spirit of the nation, and hushing for the future the very sound of resistance. The only further trouble that William had with the native English was in putting down a band of outlaws, who, headed by the intrepid and skilful Saxon Hereward, for a short time set his power at defiance amid the fens and morasses of the Isle of Ely; and they were rooted out in the course of the year 1071. In 1072 the Conqueror, all England being reduced to submission, found himself at leisure to lead a great army across the northern border to chastise the Scottish king Malcolm Canmore, who, besides having received and protected Edgar Atheling, whose sister he had married, had two years before, immediately after the suppression of the Northumbrian insurrection, made an inroad into the western parts of York and Durham, and spread almost as much devastation in that quarter as the vengeance of the English king had done along the eastern coast. As William advanced, the inhabitants not only fled before him, but, setting fire to their farm-houses and villages, and carrying away with them everything of value which the flames did not consume, left the land a bare and silent desert. He continued his unresisted march however as far as the Tay, and there, at Abernethy, Malcolm met him, and made his submission, which, according to the English chroniclers, went the length of swearing fealty to him for the kingdom of Scotland, but most probably amounted only to an acknowledgment of him as king of England by the performance of homage for Cumberland and the other English possessions annexed to the Scottish crown. Malcolm moreover is stated to have given hostages for his observance of the peace thus concluded; but no friendship was established between the two; the Scottish king continued to adhere to the cause of his brother-in-law, and a few years after this, in 1079, seizing his opportunity while William was in Normandy, he again crossed the border, and carried fire and sword into Northumberland as far as the Tyne. In the autumn of the following year William sent an army into Scotland under the command of his son Robert; but after advancing only a few miles (to a place which Simeon of Durham calls Eglesbreth), it returned without having effected anything. It was soon after this that the fortress of Newcastle was erected on the Tyne, with the view of checking these Scottish inroads.

Meanwhile, in 1075, during another visit of William to his continental dominions, a number of his Anglo-Norman barons, with Roger, the son of William Fitz-Osbern, and his successor in the earldom of Hereford, at their head, offended, as they professed, at his generally haughty bearing and oppressive government, but chiefly moved, it is probable, by dissatisfaction at the lion's share he had taken to himself in the fruits of their common conquest, had entered into a confederacy to drive him from the throne. But their conspiracy being detected, they were hurried into an armed rising before their plans were mature, and their forces were dispersed by the grand justiciaries William de Warrenne and Richard de Bienfait, in a battle fought at a place called, by Ordericus Vitalis, Fagaduna, by which is supposed to be meant Beecham, or Bichem, in Norfolk. On his return home William, the Saxon chronicler states, led a powerful army into Wales, and established his dominion over that country.

The next and only other attempt which was made in William's lifetime to shake his throne, though it wore at first a formidable aspect, came also to nothing, as all the rest had done, defeated partly by his vigilance, promptitude, and energy, partly, as one would say, by his good fortune. In 1085 Canute, the son of Sveno, who had now succeeded his father as king of Denmark, put himself at the head of a great naval armament with the avowed design of asserting his hereditary claim to the English crown. William immediately collected a great army to oppose him, by bringing over multitudes of mercenaries from every part of the continent; but the matter never came to the arbitrement of the sword: the sagacious English king is supposed to have employed his treasure in corrupting the forces of his enemy, as well as in hiring mercenaries for his own defence; be that as it may, one cause or another always prevented Canute from putting to sea; at last, after he had lain for more than a year in the port of Haithaby, or Haddeby (on the right bank of the Schle, opposite to Schleswig), a mutiny broke out in the fleet, and the enterprise was abandoned. It was to help him to meet this danger that William revived the odious tax called the Danegelt.

Shortly after his conquest of England, William had promised to his eldest son Robert his hereditary duchy, but afterwards refused to resign it. This led to a contest of arms, in which the father and son are said to have on one occasion encountered without knowing one another, when the old king was wounded in the hand in the unnatural combat. This was while William was besieging the castle of Gerberoi, into which his son had thrown himself. They were eventually reconciled by the intercession of Queen Matilda. It was another quarrel about Normandy however with Philip I. of France, who had taken the part of Robert, that cost William his life. In the summer of 1087 a sarcasm of Philip's on the corpulency of his brother of England, who was then confined to his bed by illness at Rouen (lying-in, as Philip phrased it), infuriated the proud Norman; he swore that at his churching he would set all France in a blaze: as soon as he was able to be on horseback, he collected an army, and made a dash at the city of Mante, formerly belonging to Normandy, which he took, and immediately ordered to be set on fire. This was on the 10th of August. He was enjoying the sight of the conflagration, in which many of the inhabitants perished, when his horse stumbled on some hot embers, and threw him forward on the pommel of the saddle, by which he was so much injured that, being carried back to Rouen, he never again left his bed, but died there on the morning of the 9th of September following, in the fifty-ninth year of his age and twenty-first of his reign.

The principal portion of the laws of the Conqueror that has come down to us consists of a capitulary, which is said to have been drawn up and agreed upon in an assembly of the principal persons of the realm, whom he called together about the year 1070. It is for the most part a selection of the laws previously in force in the Saxon times, according to the last general revision by Canute the Great. It exists both in Latin and in Romance, or old French; and the Latin version, which is preserved in the history attributed to Ingulphus, has usually been reckoned the original; but Sir Francis Palgrave, who has printed both versions from better manuscripts than had been before employed, in his 'Rise and Progress of the English Commonwealth,' Proofs and Illustrations, lxxxviii.-civ., has advanced some reasons for believing that these laws of the Conqueror were most probably originally written in Latin, which was the language in which legal documents were commonly drawn up in England for some ages after this date. The common statement that William attempted to abolish the English tongue and to substitute the French, whether in

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the courts of law or in the ordinary intercourse of life, rests upon no good authority, and is irreconcilable with well-ascertained facts. The memorable survey of the kingdom completed by order of William in 1086, and known as the *Domesday-Book*, need only be mentioned here.

The wife of William the Conqueror was Matilda, daughter of Baldwin V., earl of Flanders, surnamed the Gentle. He married her before he acquired the crown of England, and she died on the 2nd of November 1083. Their children were, Robert, whom his father called Gambaron (Roundlegs), and Courthose (Shorthose), who died a prisoner in the castle of Cardiff in 1134; Richard, who was gored to death by a stag in the New Forest; William, by whom he was succeeded on the English throne; Henry, who succeeded William; Cecilia, who became abbess of the monastery of the Holy Trinity at Caen, and died there on the 13th of July 1126; Constance, who was married to Alan, earl of Bretagne and Richmond, but died without issue; Adeliza, who died young before the Conquest; Adela, who married Stephen, earl of Blois, by whom she became the mother of Stephen, king of England, and who afterwards took the veil, and died in the nunnery of Mareigny in France about 1137; Gundred, who married William de Warrenne, earl of Surrey, and died in childbed at Castleacre in Norfolk, May 27, 1085; and Agatha, who was contracted to Alphonso, king of Leon and Castile, but died before her marriage. He had also a natural son, William de Peveril, by Maud, daughter of Ingelric, a Saxon nobleman, who afterwards married Ranulph de Peveril.

WILLIAM II., King of England, surnamed by his French and Norman contemporaries *Le Rouge*, and by the English *The Red* (meaning the Ruddy-faced), which epithets the Latin chroniclers have inaccurately translated not by the proper term *Ruber*, but by *Rufus* (which means the Red-haired), was the second of the three surviving sons of William the Conqueror, and was born in Normandy in 1056. He was educated under the care of the celebrated Lanfranc, whom, in 1063, his father had called from his retirement at Bec to preside over the newly-founded monastery of St. Stephen, at Caen, and whom he afterwards, in 1070, made archbishop of Canterbury. Lanfranc was the young prince's instructor not only in learning and piety, but in the art of war, and it was from Lanfranc that Rufus received his knighthood. He appears to have been from his boyhood a favourite of his father, who saw reflected in him much more of his own character than in his eldest son, the thoughtless and indolent Robert. A few days before his death, the Conqueror, having assembled around his bed those of his prelates and barons who were with him at Rouen, declared to them that he was willing to leave the dukedom of Normandy, which he had received from his ancestors, to his first-born; but that as for the succession to the kingdom of England, which he had acquired by his own good sword, he would leave that to the decision of God. He added however that he earnestly hoped it might fall to William; and he advised that prince, who was present (Robert was not), to repair immediately to England, giving him at the same time a recommendatory letter to Archbishop Lanfranc. William lost no time in setting out for the sea-coast; he heard of his father having breathed his last as he was about to embark at Wissant, near Calais, having probably waited till he should be able to carry over that news; he concealed it however after he had landed till he had obtained possession of the fortresses of Dover, Pevensey, and Hastings, on pretended orders from his father; he then hastened to Winchester, where he easily induced the master of the royal treasury, William de Pont de l'Arche, to give him his keys; and finally he presented himself before Lanfranc, to whom he had already forwarded his father's letter by a confidential messenger. Lanfranc a few days after assembled a council of the prelates and barons; no one opposed his proposition that William should be declared king, and he was accordingly crowned by the Archbishop of Westminster, on Sunday the 26th of September 1087. The commencement of his reign is dated from that day.

The first business to which the Red King had to address himself was to defend the throne which he had thus mounted against his elder brother. Robert, who at the time of his father's death had been living in exile and poverty at Abbeville in the dominions of the King of France, soon made his appearance at Rouen, and was at once acknowledged as Duke of Normandy. It may be doubted whether he would not have been satisfied with this ancestral inheritance if he had been left to himself; but this, in the circumstances, could hardly be. His chief instigator was Odo, the bishop of Bayeux, who, in the latter years of the preceding reign, had fallen under the displeasure of his half-brother the Conqueror, and was now eager to avenge himself by the dethronement of Rufus. Many others of the English barons also who held possessions in both countries were strongly averse to their separation, as involving the inconveniences and risks of a divided allegiance. Odo is said to have arranged his plans with his friends at the festival of Easter 1088, which was kept by William at Winchester with great state. The insurrection broke out immediately after in all parts of the kingdom. But no efficient assistance came from Robert. William, with prompt sagacity, appealed to his Saxon subjects to stand by him against their hated Norman lords; the castles of Pevensey and Rochester, with Odo in the former, and Eustace, earl of Boulogne, in the latter, were both compelled to surrender; and the rebels, after some further ineffectual resistance, soon everywhere threw down their arms. This unsuccessful attempt to make a revolution in England was speedily followed by a revolt of many of the Norman barons against Duke Robert, who with difficulty was able to maintain his ground, even with the assistance of his brother Henry, to whom in his necessity he parted with about a third of his dominions for the sum of 3000*l*. [HENRY I., vol. iii., 352.] After this civil war had gone on for some time, and Normandy had been reduced to a state of almost complete anarchy, William landed in that country at the head of an army, in January 1091. But the two brothers did not try their strength in battle: Robert applied for protection to his feudal lord, Philip I., king of France, and by his mediation a peace was concluded between them at Caen. By this treaty William retained possession of all the Norman fortresses of which his partisans had already made themselves masters, and that was the only actual result of the pacification. It was also indeed agreed that Robert should have compensation in England for the territory thus taken from him, and that, whichever of the two brothers should survive the other should inherit both countries; but these engagements, which cost William nothing at the time of making them, were certainly never looked upon by him, nor perhaps even by Philip (whose desertion of his brother at a critical juncture he had already, some time before this, obtained by a judiciously administered bribe), as good for anything except to serve the purpose of the moment. Robert and William, now converted from enemies into allies, next turned their united arms against their remaining brother, and Henry was in his turn driven into exile. When Rufus returned to England, Robert accompanied him; but he soon found that his promised indemnity was not to be obtained, and he returned to Normandy in disgust. Meanwhile the Red King, in the latter part of 1091, had marched an army into Scotland to avenge himself on Malcolm Canmore, who had taken advantage of his absence in Normandy to invade Northumberland. The two kings settled their differences without fighting, by a treaty, in which Malcolm consented to do homage to William—whether for his kingdom of Scotland or for his English possessions is, as in other like cases, matter of dispute. This Scottish war broke out again two years after; Malcolm made another furious inroad into Northumberland in the winter of 1093, and, in an attempt to make himself master of Alnwick Castle, he was slain, on the 13th of November in that year, with his eldest son. In the spring of 1094, Rufus again passed over into Normandy, where his brother had once more called to his assistance the French king, and the war between the two recommenced. Finding it to be going rather against him, Rufus had recourse to his old policy, in the conduct of which however he introduced a new stroke of ingenuity: having sent his commission over to England for an immediate levy of 20,000 men, when that force had assembled for embarkation at Hastings, an order suddenly came that they should all return home, each man merely leaving behind him, in lieu of his services in the field, the sum of ten shillings, which is supposed to have been what each had received from his lord to maintain him during the campaign; the money thus procured William handed over to Philip, who thereupon withdrew from the war. Rufus was prevented from immediately taking full advantage of this arrangement by being recalled to England by a rising in Wales, and being afterwards further detained by a conspiracy of his Norman subjects in the northern counties, at the head of which was Robert Mowbray, earl of Northumberland, one of the most powerful of his barons. He made two campaigns, with little success, against the Welsh in the summers of 1094 and 1095, and was at last obliged to rest satisfied with curbing them, and guarding the western counties from their incursions, by a chain of fortresses; but Mowbray and his adherents were, after a short contest of arms, effectually put down. Soon after this, in 1096, Robert, seized with the new spirit of taking the cross and setting out to fight the infidels in Palestine, freed William from all further trouble about Normandy by characteristically offering to put him in immediate possession of the whole duchy for 10,000*l*. The terms appear to have included a right of redemption by Robert either within or after five years; but the transaction could not have appeared to anybody to amount really to anything else than a complete and final surrender. Such at any rate we may be certain that William determined it should be, whatever were the precise terms of the conveyance. Rufus at this moment had no more money than his needy brother; but by the instrumentality of the famous Ralph Flambard, who ever since the death of Archbishop Lanfranc, in 1089, had been at once his prime minister and chief agent of his oppressions, and the favourite companion of his debaucheries, he soon managed to raise the required sum, not, as an old writer expresses it, by merely fleecing his poor subjects, but rather, as it were, by flaying off their skins. The people of Normandy in general submitted quietly enough to this transference of themselves and their country to a new lord; but the Mançeaux, or inhabitants of the district of Maine, Robert's right to which was disputed, rallied around his rival claimant, Helie de la Flèche, and attempted to set William's authority at defiance. This opposition called over the English king once more to the Continent in 1100: he was hunting in the New Forest when a messenger arrived with the news that Helie had surprised the town of Mans, and was besieging the Norman garrison in the castle. Rufus instantly rode to the nearest seaport, and, stepping on board the first vessel he found, directed the crew to hoist sail and begone, asking them, in answer to their entreaties that he would wait till the weather was calmer, if they had ever heard of a king that was drowned. "If I understand," he

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also said, "the temper of the youth of this land, I shall have plenty of followers." Nevertheless it does not appear that any considerable force accompanied him; but as soon as Helie heard of his arrival, he dismissed his troops and took to flight, upon which William shortly after returned to England. This was the last time that the Red King took the field. On the 2nd of August following he was shot dead by an arrow as he was hunting in the New Forest, by whose hand was never certainly known, although the popular story of the time, dressed up with many striking circumstances by the monkish chroniclers who subsequently recorded it, attributed the act to Sir Walter Tyrrell, otherwise, from his estates in France, called Sir Walter de Poix, a bolt aimed by whom at a deer is said to have been turned aside by a tree, and, striking the king under his raised right arm, to have pierced his heart. The dead body was left unnoticed till a late hour in the evening, when it was found by a poor charcoal-burner, who put it in his cart and so conveyed it to Winchester. William's successor on the English throne was HENRY I.

William Rufus was never married, and the genealogists have not even assigned to him any natural children, notwithstanding all the licentiousness that is attributed to him in general terms. The chroniclers, who were all ecclesiastics, have drawn his character in the darkest colours, and it may be presumed that he is indebted for some portion of the infamy and malediction they have heaped upon him to the manner in which he treated the church, of which he was throughout his reign the systematic oppressor and despoiler. At the same time it is sufficiently clear that neither as a man nor as a king did he much care for restraints of any kind more than those of religion. He was not only dissolute, but rapacious, crafty, unscrupulous, and in the main regardless of everything except his own interests and passions. Rufus, with all his ruffianism, had a taste for some of the true splendours of civilisation, and showed that he was not altogether sunk in sensuality by devoting part of his wealth to architecture, the only one of the fine arts which a king could in his day do much to encourage. Besides other erections of less magnificence, he was the builder of the first Westminster Hall. The commissioners of the Fine Arts, in their Report, dated March 24, 1843, state that "they have reason to believe that the original hall of King William Rufus occupied the same area as the present building."

WILLIAM III., King of England, was born in 1650, and was the posthumous son of William II., prince of Orange, by Mary, daughter of Charles I., king of England. As William II. was the eldest son of the stadtholder, Frederic Henry, who was the youngest son of William the Silent, by Louisa, daughter of the famous Admiral Coligni, William III. was great-grandson of the founder of the Dutch republic, and was also lineally descended, in the female line, from the renowned leader of the Huguenots. Not only had a father's care been denied to the birth and infancy of William III., but his youth was destined to suffer for the errors of his parents. The stadtholder Frederic Henry, unlike his brother Maurice, had administered his office without attempting to violate the liberties of the republic, or giving umbrage to the jealousy of the States: but his son William II., even in the brief career which was cut short by death in his twenty-fourth year, contrived, by his violence and infringement of constitutional rights, to revive public suspicion of the designs of his house against the freedom of the commonwealth; and the party opposed to the Orange interest took advantage of the helplessness of his infant son to prevent his succeeding by election to the dignity of stadtholder, which had become, as it were, hereditary in the line of Nassau. The alliance of that family with the house of Stuart had also excited the jealousy of Cromwell, whose power was now in the ascendant; and, when peace was concluded between the two republics of England and the United Provinces, in 1654, the imperious demand of the protector, that all the States should solemnly engage to exclude the infant prince of Orange and his descendants prospectively from the stadtholdership, was only satisfied by a secret engagement to the same effect, to which Holland, as the leading province of the Union, acceded.

The restoration of the Stuarts to the British throne, in a few years, tended however at once to raise the hopes of the adherents of the house of Orange, and to increase the disquietude of their opponents; and, in 1667, the republicans, headed by the two celebrated brothers, John and Cornelius de Witt, succeeded in inducing the States to pass the 'Perpetual Edict,' for ever abolishing the office of stadtholder. But the iniquitous aggression of the French king, Louis XIV., upon the republic in 1672, soon put an end to the operation of this edict. However pure might have been the intentions of the De Witts, their measures had left the republic defenceless. Confiding in the friendship of France, and distrusting the best officers of the army, as devoted to the house of Orange, they had, by reductions and neglect, so weakened the land forces of the republic, that resistance to the invaders seemed hopeless. The Orange party were loud in their clamours against the administration of their rivals; and the populace, who had always been favourable to the family of Nassau, were instigated to revolt. Their fury was directed against the De Witts, whom they murdered with horrid barbarity; and the young prince of Orange was tumultuously raised to the proscribed dignity of stadtholder.

William III. was only in the twenty-second year of his age when he was thus suddenly called to the government of a factious and distracted state, a lawless populace, and a dispirited and disorganised army. With such means was he required to arrest the progress of the victorious king of France at the head of a veteran army of 100,000 men, aided by the best generals of the age, and supported by the whole power both of his own crown and that of England, which the baseness of Charles II. had rendered subservient to his ambition. But, happily for his country and the world, William at once displayed the same characteristics of a firmness and sagacity far beyond his youthful years, which seem to have been the heir-looms of his race, and equally to have distinguished him with his great ancestors William the Silent and Maurice. He indignantly repelled all the efforts of the combined kings of England and France to seduce him from the cause of the republic; and when Buckingham, the favourite of Charles II., asked him if he did not see that the destruction of the commonwealth was inevitable, he replied, "There is one means by which I at least shall be sure not to witness the ruin of my country: I will die in the last ditch." His magnanimous spirit he knew how to infuse also into his despairing countrymen, who cut the dikes of their lands, and resigned the fertile fields, which their ancestors had rescued from the sea, to the ravages of that element, rather than yield them to their invaders. The example of their young leader taught them to spurn the insolent demands of their enemies; and in two short campaigns, the French armies, which had overrun the United Provinces, and penetrated almost to the gates of Amsterdam, were entirely driven out of the territory of the republic. In 1674, the young Prince of Orange ventured to bring the veteran Condé to a battle: and, though he suffered for his temerity at Seneffe, he so conducted himself in that defeat as to extort from his illustrious opponent the generous avowal that "he had acted in everything like an old captain, except in venturing his life too much like a young soldier."

During the remainder of the war, which, after a separate peace between England and the States, was protracted with France for four years, and concluded by the peace of Nimeguen in 1678, William continued to give abundant proofs both of his political and military talents; and, shortly before the close of hostilities, he had effected a personal alliance, which largely influenced the fortunes of his subsequent life. This was his marriage with his cousin Mary, eldest daughter of James, duke of York, and heiress presumptive to the British crown. It is not easy to comprehend the readiness of Charles II. to adopt a measure so contrary to his usual policy and inclinations as this union of the princess with William, who, though his nephew, had thwarted his designs and offended his wishes by his maintenance of the republican cause. But dread of the growing discontents of his people, and a belief that the marriage would dispel the suspicions excited by his brother's religion, are supposed to have been motives sufficient to obtain his consent; and he invited or permitted his nephew to pay him the visit in England during which the alliance was concluded.

Neither the Prince of Orange nor Charles II. and his brother probably foresaw all the consequences of this union to the politics of Europe. But no event of William's fortune contributed so essentially to the furtherance of that great design which had become the master passion of his mind—the reduction of the tyrannical power of Louis XIV. and the security of the liberties of the Protestant world; and in whatever degree motives of personal ambition, whether unconsciously to himself or otherwise, were mingled in his plans, he never appears to have suffered any consideration for an instant to interfere with his pursuit of the great cause to which he had devoted himself. Many circumstances contributed to place him at the head of the general league, provoked by the aggressive power of Louis XIV., in resistance to which his first glory had been won. The revocation of the Edict of Nantes, in 1685, by that monarch, and his persecution of his Protestant subjects, had justly alarmed and outraged all their European brethren of the same faith; the insolent pretensions of Louis had given mortal offence to the emperor and king of Spain; the apprehensions which experience had taught the United Provinces to entertain of the projects of the French king naturally rendered the court of their stadtholder the centre of negociations against him; and various causes of hatred and fear enabled William to combine the States themselves and the Protestant princes of Germany, with the two Roman Catholic monarchs of the house of Austria and other powers, in the celebrated league which was concluded against Louis XIV. at Augsburg, in 1687. To the completeness of that great European confederacy nothing was wanting but the accession of England; and this was obtained, in the only manner which the alliance of her new king, James II., with France rendered practicable, by his insane attempt to overthrow the national faith.

From his marriage, William had abstained from taking part in the struggle of parties in England; and though, through his activity in thwarting the schemes of the French king, he had not been able to escape the displeasure of his uncle Charles II., he had lived on decent terms with his father-in-law, and since his accession had proffered him aid in suppressing the rebellion of the Duke of Monmouth. But when he publicly refused to support the repeal of the Test Act, James began both to treat him as an enemy and to take injurious measures against the United Provinces; and, on the other hand, all the English Protestants turned their eyes to the Prince of Orange for the protection of their liberties and faith. On the invitation of the principal

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persons both of the Whig and Tory parties, William was at length induced to undertake an expedition into England for the restoration of the national rights; and having arranged his preparations with consummate skill, he sailed from Holland with an army of about 14,000 men, composed partly of Dutch troops and partly of English regiments in the service of the States, and landed at Torbay, on the 5th of November 1688.

The landing of William in Torbay was followed, after a few days of hesitation, by an almost total defection of James's English subjects from their allegiance; and with unparalleled ease and rapidity was that memorable and bloodless revolution effected which changed the royal line and firmly established the constitution of these realms. For once all parties and orders of men in the nation, except a very small minority of Roman Catholics, peaceably concurred in the necessity for a change of government; and when the betrayed and misguided king fled to France, the most opposite principles of passive obedience and popular rights were strained to the same practical conclusion, that James II. had either deserted or forfeited the throne. The all-important question, in what manner the vacant regal seat should be occupied, terminated the short-lived concord of factions. But William, whether moved in part by a mere selfish ambition, or wholly by a better conviction of the public exigencies of the crisis, at once cut short all schemes of the high monarchical party for restricting his functions to a regency, either on behalf of his wife or her infant brother. He declared that, except as king, he would not remain in the country. This decisive language hastened the proceedings of the convention parliament, which William had composed of the peers, the surviving members of the three last Houses of Commons, and the corporation of London; and in the famous Act of Settlement passed by that body, the crown, with constitutional limitations to its power, was conferred jointly upon the Prince and Princess of Orange, with remainder successively to the issue of the latter, to the Princess Anne and her children, and to the heirs of William by any other wife.

Notwithstanding the ease with which William III. thus acquired the British crown, he was soon compelled to contend in arms for its preservation. In Scotland the cause of James was upheld by the gallant Viscount Dundee, but perished with his fall in the brief moment of victory. In Ireland, the struggle maintained by James's Roman Catholic adherents was more obstinate; but William in person inflicted on them a memorable defeat at the passage of the Boyne in 1690; and the capitulation of Limerick in the following year completed the submission of Ireland. Meanwhile William had the satisfaction of engaging England in the League of Augsburg. The war of that confederacy against Louis XIV., of which the principal conduct was intrusted to William, had indeed little success; for though possessed of considerable military talents, he wanted that good fortune which the ancients numbered among the most indispensable attributes of a great general; and he sustained in the course of this struggle two severe defeats from the French under the Duke of Luxemburg at Steenkirk and Neerwinden. By the peace of Ryswick, which terminated the war in 1697, little more was gained from the French monarch by the allies than the recognition of William III. as king of England.

The possession of that throne had meanwhile given him little happiness. Though almost all the nation had at first concurred in the Revolution of 1688, the Tory and high church party were in general indisposed to the pretensions and person of the new king. The Whigs were still full of jealousy of the royal power; and the cold reserved temper and ungracious manner of William disgusted and alienated the minds of his subjects in general. His most favourite schemes were continually thwarted in parliament; his whole reign was harassed with intrigues of faction and plans of insurrection at home; and his life and throne were assailed from abroad with base plots of assassination by the adherents of James II., and with projects of invasion undertaken by Louis XIV. for the restoration of the dethroned king. To add to the distresses of William, he experienced in 1695 a severe domestic calamity in the loss of his queen-consort Mary, to whom he was deeply attached. Her decease, as she left no issue, terminated all claim of her husband to the crown in the eyes of that part of the nation who had been reconciled to his government by the semblance of hereditary right in her participation of the throne. His measures now experienced systematic opposition from all parties: from the Jacobites, as the partisans of the exiled monarch were termed, who of course regarded him as an usurper; from the Tories in general, to whom he was personally obnoxious: and from the Whigs and republicans, who desired in various degrees to lower or annul the royal power. The first use therefore which was made in parliament of the peace of Ryswick was to compel him to reduce the army to an insignificant remnant of guards and garrisons, and to send out of the kingdom the regiments of French Protestant refugees, as well as his own favourite Dutch guards; and these and other mortifications had such an effect upon his mind as to extort from him a passionate expression of his regret that he had interfered in the affairs of a nation at once so ungrateful and so suspicious.

From the annoyances of his position in England, he sought relief by renewing with more ardour than ever his attention to the affairs of Europe, and by pursuing his favourite project for humbling the power of the French king, which the precarious health of Charles II., the childless monarch of Spain, and the pretensions of the house of Bourbon to the inheritance of his dominions, threatened to render more dangerous than ever. To avert these impending evils to the balance of power in Europe, William successively negociated two treaties of partition for the Spanish monarchy, to both of which Louis XIV. was an artful and faithless subscriber; for when the Spanish king, in indignation that other powers should dismember and distribute his dominions, bequeathed them at his death, in 1700, to Philip duke of Anjou, second son of the dauphin, Louis XIV., in spite of every obligation of treaties, accepted the testament for his grandson.

William III., now in declining health, was sensibly affected by this defeat of all his labours: but he applied himself with his usual energy to form a new league against France; and the insulting conduct of Louis XIV. at this crisis, in giving the son of James II., on the death of that prince, the title of king of England, so exasperated the British nation, that they eagerly seconded William's wishes for a war. But, in the midst of eager preparations for the commencement of hostilities, William's life was suddenly brought to a close. His constitution, originally frail and sickly, had now been completely exhausted by a career of incessant and harassing anxieties. An accidental fall from his horse, by which he broke his collar-bone, gave a fatal shock to his worn-out frame; and he expired at Kensington palace, on the 8th of March 1702, in the fifty-second year of his age.

WILLIAM (HENRY) IV, King of England, was the third son of King George III., and was born at Buckingham House, on the 21st of August 1765. He was placed, with his elder brothers, the Prince of Wales and Prince Frederick (afterwards Duke of York), under the care of Dr. Majendie, till the year 1771, when a separate establishment was formed for the two elder princes, and Prince William was left at Kew with his younger brother Edward (afterwards Duke of Kent), under the superintendence of Colonel Bude, a native of Switzerland, who afterwards became private secretary to the Duke of York. It having been determined that he should enter the navy, he was, on the 15th of June 1779, rated as a midshipman on board the Prince George, of 98 guns, then bearing the flag of Rear-Admiral Digby at Spithead. The Prince George soon after joined the Channel fleet, under the command of Sir Charles Hardy, and in the end of the year sailed as one of the squadron sent out with Rodney to Gibraltar with supplies for the garrison. On the passage out they fell in, on the 8th of January 1780, with a Spanish fleet of store-ships, under the convoy of seven men-of-war, and took them all, twenty-two in number: the largest man-of-war, the Guipuscuano, of 84 guns, Rodney named the Prince William, "in respect to his royal highness, in whose presence she had the honour to be taken." In this first affair however in which his royal highness met the enemy there was no fighting. But eight days after a Spanish squadron of fourteen ships of the line, commanded by Don Juan de Langara, was encountered off Cadiz, and a sharp though short engagement ensued, which ended in the capture of several of the enemy's ships, and the destruction or dispersion of the rest. Rodney having then proceeded to the Bay of Gibraltar and thrown in his supplies to the garrison, lay there for about three weeks, during which time his royal highness often visited the rock. The Prince George returned in the division under the command of Admiral Digby, who was despatched home with the prizes, and who on the passage fell in with a French convoy bound for the Mauritius, of which he captured three store-ships and a man-of-war; and his royal highness found himself again in England by the beginning of May.

Having made two or three more short cruises in the Prince George, he then went out a second time to Gibraltar in that ship in the spring of 1781, in the fleet commanded by Admiral Darby. After this Admiral Digby, with the Prince George and three other ships, proceeded to New York, which he reached on the 24th of August. While his royal highness remained here, which he did throughout the winter, lodging in the town, it appears that a plan was arranged by some of the revolutionary partisans, with the sanction of Washington, for getting possession of his person; but the attempt was never actually made. In the autumn of 1782 he was, at his own request, transferred on board the Warwick, 50 guns, commanded by Captain Elphinstone, afterwards Lord Keith; from which however he was soon after, by the king's orders, removed to the Barfleur, commanded by Sir Samuel Hood. It was while he was in this ship, then lying off Staten Island, that he made his first acquaintance with Nelson, at the time commanding the Albemarle frigate, whose fast friend he ever afterwards continued. In the early part of 1783 Sir Samuel, now Lord Hood, arrived with his fleet at Port Royal, Jamaica; and the prince remained here and at the Havanna, to which he proceeded in the Fortunée frigate, on the sailing of Lord Hood for England, till midsummer, when he returned home in the Fortunée, in which he reached Spithead on the 26th of June. The next two years were spent in a continental tour, on which he set out 31st July 1783, attended by General Bude and Captain Merrick, and in the course of which, after being joined at Hanover by his brother Frederick, now styled Bishop of Osnaburg, he visited Berlin, where the two young English princes saw a great deal of Frederick the Great, Lüneburg, where they spent a winter, Göttingen, Hesse-Cassel, &c., after which Prince William proceeded alone through Switzerland to Savoy and Piedmont, and

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after a visit to Prague, returned to Italy, where he spent the winter. Having come back to England in the spring of 1785, he was, after the usual examination, passed as a lieutenant on the 17th of June, and appointed third lieutenant of the Hebe frigate, in which he soon after made a voyage round the British Islands. In April 1786, having previously risen to be second lieutenant of the Hebe, he was removed to the Pegasus, and received his commission as captain. In this ship he soon after sailed to Newfoundland, thence to Halifax in Nova Scotia, and thence to Antigua, where he found his friend Nelson commanding on the Leeward Islands station. In June 1787, he was ordered to Jamaica, from which however he soon after took upon him to return without instructions to Halifax: for that irregularity he was ordered to Quebec, but, after staying there a short time, he ventured again to take his own course, and set sail for England. He arrived at Cork in December, but was immediately ordered to repair with his ship to Plymouth; and when he got there he was by another Admiralty order expressly forbidden to quit that port without permission. In the end it was directed that his punishment should be to remain at Plymouth for as long a time as he had absented himself from his station without orders, and then to return to Halifax and the West Indies, and to remain there till he should be ordered home. He went out accordingly in command of the Andromeda, and remained, principally at Jamaica, till the spring of 1789.

The disposition he had shown to break through the ordinary rules of discipline, and the impossibility that was found to exist of imposing an adequate punishment on a prince of the blood, probably led to the determination that his royal highness's further professional career should be confined to a formal ascent through the successive honours or nominal distinctions of the service. In May 1789, immediately after his return home, he was raised to the peerage, with the titles of Duke of Clarence and St. Andrews and Earl of Munster; and an income of 12,000*l.* a year was settled upon him by parliament. The next year, after commanding for a short time the Valiant, of 74 guns, on that ship being paid off he was promoted to the rank of rear-admiral of the blue; he was made rear-admiral of the red in 1793, vice-admiral of the blue in 1794, vice-admiral of the red in 1795, admiral of the blue in 1799, and admiral of the fleet in 1801. During all this time however his royal highness remained without employment, living on shore as a private individual with Mrs. Jordan, with whom he had formed a connection in 1791, which lasted for twenty years, and produced a family of five sons and five daughters, of whom the eldest son was created Earl of Munster in 1831, and is since dead. The duke however frequently took part in the debates of the House of Lords, and was at least a tolerably fluent if not a very elegant or logical speaker. One of the subjects in reference to which he particularly distinguished himself was the abolition of the slave-trade, of which he was one of the most determined opponents, not a little to the injury of his popularity for some years. From 1797, when he was appointed to the office of ranger, he usually resided at Bushy Park.

In his general politics the Duke of Clarence attached himself, with his brother the Prince of Wales, from his first entrance upon public life, to the party of the Whig opposition; but he also followed the prince in giving his support to Pitt after the commencement of the war with France in 1793. On the return of Pitt to power however, after the ejection of the Addington administration, in 1804, he again joined the opposition with the prince and the Duke of Sussex; and after Pitt's death he gave a zealous support to the new ministry of Fox and Grenville on all subjects except only the abolition of the slave-trade, which he opposed to the last, in common with all his brothers. The ministry of 1806 raised his parliamentary allowance, and that of each of the other male branches of the royal family, from 12,000*l.* to 18,000*l.* per annum.

Towards the close of the war his royal highness was permitted for a short time to hoist his flag in the Jason to view the military operations going forward on the Dutch coast; and after the peace he performed the holiday services of bringing over the Duchess of Oldenburg to Sheerness, and accompanying Louis XVIII. to the French coast in that ship, and afterwards of bringing the Emperor of Russia and the King of Prussia to England in the Impregnable.

On the 11th of July 1818, the duke was married at Kew to the Princess Adelaide Louisa Theresa Caroline Amelia, (the late Queen-Dowager Adelaide), eldest daughter of George Frederic Charles, duke of Saxe-Meiningen. Their union produced two daughters, one born in March 1819, the other in December 1820, both of whom died in infancy. Upon his marriage 6000*l.* was added by parliament to the income of his royal highness. In 1827, when the death of the Duke of York had placed the Duke of Clarence in the situation of heir presumptive to the throne, a further increase of 3000*l.* was made to his annual allowance, and the sum of 6000*l.* a year was at the same time settled upon the duchess. On the elevation of Mr. Canning to the premiership in April of this year, he placed the duke at the head of the Admiralty, with the office of lord high admiral, but without a seat in the cabinet. This office however his royal highness only held till the following September; and he returned again to private life, till the death of George IV., on Saturday, the 26th of June 1830, raised him to the throne.

The course of events during the reign of William IV. derived its direction and character from the memorable movements on the continent of Europe with which the accession of a new king in England chanced to be coincident. The publication of the ordinances of Charles X. against the press in France took place exactly a month after King William's accession: then rapidly followed the revolution of the Three Days in Paris, the dethronement of Charles, the transference of the French crown to the Duke of Orleans, and after the lapse of another month the commencement of the similar revolution in Brussels, which terminated in the separation of Holland and Belgium. In England the first symptom of wide-spread popular uneasiness, disaffection, and tendency to outbreak was given by the numerous incendiary fires which alarmed the country in the months of September and October. The new parliament, elected since the accession of the new king, met on the 26th of October. On the 7th of November immense excitement was occasioned in the metropolis and elsewhere by the announcement of the resolution come to by the responsible advisers of his majesty that he could not venture with safety to his person to dine on that evening with the lord mayor and corporation of the city of London in Guildhall. This was followed on that day week by the resignation of the Duke of Wellington, Sir Robert Peel, and the other ministers, on Sir Henry Parnell carrying his motion in the House of Commons for referring the settlement of the civil list to a select committee, by a majority of 233 against 204; and within another week the Grey administration was in office under the banner of parliamentary reform. Meanwhile commotion and confusion were spreading on the continent. Besides some minor eruptions of the same kind, the insurrection in Poland broke out in the end of November—an unhappy attempt, which was entirely unsuccessful.

On the 1st of March 1831, Lord John Russell, as the organ of the cabinet, and, as was universally believed, with the concurrence of his majesty, moved in the House of Commons the first reading of the first Reform Bill. On the 22nd of the same month the second reading was carried by a majority of one; or by 302 votes against 301. But on the 20th of April ministers were beaten by 299 against 291 on General Gascoigne's motion for striking out the part of their reform scheme which diminished the number of members of the House of Commons; and two days after parliament was dissolved, with the avowed design of ascertaining by a new election the sense of the people on the measure which had been thus for the present defeated or abandoned. The new parliament assembled on the 14th of June, and the success of the ministerial appeal to the people was shown by the second reading of a second Reform Bill being carried in the House of Commons on the 4th of July by a majority of 367 to 251. It was not till the 19th of September that the House came to a vote on the third reading; but that too was carried by a large majority, by 349 against 236. The measure however was defeated in the Upper House on the 3rd of October, by the second reading being negatived by a majority of 199 to 158. On the 20th parliament was prorogued.

A new session commenced on the 6th of December; and on the 12th Lord John Russell introduced the third Reform Bill, the second reading of which was carried on the 17th by a majority of 324 against 162. If the friends of the measure had not become more numerous, it was evident that its opponents were growing weary of the contest, and were hopeless of ultimately averting it. On the third reading nevertheless, the vote upon which did not take place till the 19th of March 1832, the opposition mustered again in their former force, and the motion was resisted by 239 against 355. This time the measure was also so far successful in the Lords that the second reading was carried in that House, on the 13th of April, by a majority of 184 against 175. But on the 7th of May ministers were defeated by a majority of 151 to 116, on Lord Lyndhurst's motion for postponing the consideration of the first (or disfranchising) clause of the bill; on which they immediately resigned. A ministerial interregnum of nearly a fortnight's duration ensued; but by the 17th Earl Grey and his friends were again in power: the most stringent methods are understood to have been employed, with the consent of the king, to keep back the refractory peers; and on the 4th of June the Lords passed the bill by a large majority, 106 voting for the motion, and only 22 against it. It received the royal assent, and became law, three days after.

The bringing about of this change thus occupied, almost to the exclusion of all other measures or questions, the first two years of the reign of William. The action of the new machinery of representation then commenced. The parliament which had passed the Reform Bill was dissolved on the 3rd of December; and the first parliament elected under the new system assembled on the 29th of January 1833. The reform of the representation was now followed by the abolition of colonial slavery, the reform of the poor laws, and the reform of the Irish church. At the same time the Reform ministry underwent a succession of changes. First in March 1833, Lord Durham resigned the privy seal from illness; next followed, in the end of May 1834, the retirement of Mr. Stanley (now the Earl of Derby), Sir James Graham, Lord Ripon, and the Duke of Richmond, on an avowed difference with their colleagues: and finally, on the 9th of July, Lord Grey himself and Lord Althorp relinquished office in consequence of a misunderstanding with Mr. O'Connell in regard to

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the Irish Coercion Bill. Lord Althorp was induced to return after about a week; but the cabinet was understood by this time to have lost the confidence of the king; and on the 16th of November, shortly after Lord Althorp had been called to the Upper House by the death of his father, Earl Spencer, and it became necessary to make a new arrangement with regard to his office of the chancellorship of the exchequer, his majesty sent for the Duke of Wellington, and directed him to construct a new ministry. On the 8th of December Sir Robert Peel was gazetted as first lord of the treasury, the Duke of Wellington as foreign secretary, and the cabinet was completed by other names belonging to the Conservative or anti-reform party. On the 30th parliament was dissolved.

This arrangement however did not stand long. On the day on which the new House of Commons assembled, the 19th of February 1835, ministers were beaten on the question of the speakership by a majority of ten votes, or by 316 against 306; and on the 24th they were again defeated on the address by 309 against 302. They maintained the struggle for six weeks longer; but at last, upon Lord John Russell carrying a motion against them on the Irish tithe question (the famous appropriation clause) by a majority of 285 to 258, on the 7th of April, they resigned the next day. The king, understood to be now thoroughly hostile to his old friends, in vain attempted a further resistance; by the 18th the Reform party were again in power, with Lord Melbourne as premier. But to Lord Durham, Lord Stanley, Sir James Graham, Lord Ripon, the Duke of Richmond, Earl Grey, and Earl Spencer, who, having all belonged to the original Reform cabinet, had since ceased to hold office, was now added Lord Brougham. Lord Melbourne's administration lasted for the remainder of the reign. Its most important measures were the several municipal reform acts. William IV. died at Windsor, after a short illness, on the morning of the 20th of June 1837. He was succeeded by Queen Victoria.

WILLIAM I. OF ORANGE. [Nassau, House of.]

WILLIAM FREDERICK I., King of the Netherlands, Grand-Duke of Luxemburg, Prince of Orange Nassau, was born at the Hague on the 24th of August 1772. His father, William V., prince of Orange Nassau, hereditary stadtholder, was descended from John the youngest brother of the great William I. of Orange, and died at Brunswick, April 1806. His grandfather William IV., the first hereditary stadtholder of the United Netherlands (from 1748, who died in 1751), had re-united the possessions of the four branches of the line of Nassau—Otho, Hadamar, Siegen, and Dillenberg, with his own branch, that of Dietz. His mother was Frederica Sophia Wilhelmina, daughter of Prince Augustus William of Prussia. In 1788 he made a journey to Germany, and passed some time at the court of his uncle Frederick William I. He afterwards studied for a time at Leyden.

After his marriage, on the 1st of October 1791, to Frederica Louisa Wilhelmina, daughter of Frederick William of Prussia, he, in conjunction with his brother Frederick, subsequently distinguished as a general, effected considerable improvements in the Dutch army; but many impediments were occasioned by internal dissensions—the patriots, who had been put down in 1787 by a Prussian force, secretly intriguing against the house of Orange. Some of them had taken refuge in France, and on the 1st of February 1793 the National Convention declared war against the stadtholder. Hoping, with the assistance of the patriots, to obtain possession of the rich provinces of Holland, Dumouriez conquered Dutch Brabant, which was however recovered by the hereditary prince, who was commander-in-chief of the Dutch army, which was joined by a body of the allies after the victory of Neerwinden. This victory had been gained over Dumouriez on the 18th of March, by the Austrian field-marshal the Prince of Coburg. The hereditary prince then hindered the French army of the north from penetrating into West Flanders; but on the 13th of September he was attacked in his position between Manim and Werwick with overwhelming force, and obliged to retreat behind the Schelde. Soon after this the hereditary prince took Landrecies, and then, at the head of a Dutch and Austrian army, drove the enemy beyond the Sambre; but in the great battle of the 16th of June 1794, the French having taken Charleroi by storm and defeated the prince's left wing at Fleurus, he was again obliged by the directions of the Prince of Coburg to retreat. The Austrians retreated before Pichegru and Jourdan behind the Meuse; and the hereditary prince, with his weakened army, had no alternative but to cover the republic in connection with the army of the Duke of York. But the fortresses fell, and the frost enabled the enemy to pass the Waal on the ice, so that Pichegru entered Utrecht on the 17th of January 1795. The party of the patriots favoured the enemy, and the stadtholder was unable to save the republic, forsaken by its allies. His sons had resigned their commands on the 16th of January, and William V., with his family and a few faithful friends, embarked at Scheveningen on the 18th and 19th for England, where the palace of Hampton Court was assigned him as his residence. His two sons returned to the Continent to arm a body of Dutch emigrants, at the expense of England, which however was dispersed again after the peace of Basel. Prince Frederick then entered the Austrian service, and died at Padua on the 6th of January 1799.

The hereditary prince then went with his family to Berlin, where he expected a favourable change in his position from the diplomatic influence of the Prussian court, then in alliance with France. He acquired some estates in the vicinity of Posen and in Silesia, and when his father made over to him, on the 29th of August 1802, the indemnity in Germany allotted to him by the Recess of the Empire (Fulda, Corvei, Dortmund, Weingarten, and other places), he took up his residence in Fulda, where, in the place of the inefficient university, he established a lyceum, and appropriated the revenues of two suppressed convents to the foundation of a national hospital. After the death of his father he assumed the government of his Nassau hereditary dominions; but as he declined joining the German Confederation of the Rhine he lost the sovereignty of the possessions of the house of Orange, which were obtained by his relations of Nassau-Usingen and Weilburg, and Murat, grand-duke of Berg; while Weingarten fell to Würtemburg. In August 1806 he went to Berlin, where, as commander of a Prussian regiment, he obtained in September the command-in-chief of a division of the Prussian army between Magdeburg and Erfurt. After the fatal battle of Jena he followed Field Marshal Möllendorf to Erfurt, and became a prisoner of war in consequence of the capitulation concluded by Möllendorf; he was allowed however to reside with his consort in Prussia. Napoleon I. declared that he, as well as the Elector of Hesse and the Duke of Brunswick, had forfeited his dominions; and Fulda was forced already, on the 27th of October, to do homage to the French emperor. Corvei, Dortmund, and the county of Spiegelberg were incorporated in 1807 with the kingdom of Westphalia and the grand-duchy of Berg. Even the domains reserved to him in the act of the Confederation were taken possession of by Berg and Würtemburg; Bavaria did not do so, and the other princes of the Confederation promised at least to pay to him the net surplus of the revenue. William had gone in the mean time with his consort and family to Danzig. No mention was made of him in the treaty of Tilsit. He retained the possession of his estates in the grand-duchy of Warsaw, and again lived at Berlin with his family, and devoted himself to literary pursuits. In the war between France and Austria in 1809, William, with the friend of his youth and constant companion, Fagel, joined the army of the Archduke Charles as volunteers, and fought in the battle of Wagram. He then returned to Berlin, and in 1814 obtained the rank of Austrian field-marshal. Meantime, especially after the battle of Leipzig in 1813, influential men such as Hogendorp, v. d. Duyn, Limburg-Stirum, Hoop, Driel, Jonge, and others, were exerting themselves at Amsterdam, the Hague, Rotterdam, Zwolle, and other places, to effect the restoration of the house of Orange. William was at that time in England to concert measures with the British government for the support of the Netherlands. When the victors at Leipzig approached the frontiers of Holland the inhabitants of Amsterdam rose on the 15th and 16th of November, and on the 17th the Hague declared for the prince.

The insurrection of Holland created a sensation of alarm in Paris, while the allies hailed it with joy, as an earnest of further success. When Captain Wautier was sent from the Hague to the head-quarters of the allies at Frankfurt, he met at Münich, on the 22nd of November, the Prussian general Bulow, who being informed of what had passed in Holland, observed that this insurrection would be as advantageous to the allies as a successful campaign. As soon as William learnt what had passed, he embarked on the 28th of November, and landed at Scheveningen on the 29th. He was received with acclamations by the people of the Hague on the 30th, and on the 2nd of December at Amsterdam, where Kemper and Scholten, the commissioners of the provisional government, had issued on the 1st of December a proclamation, announcing "Holland is free," and "William I. the sovereign prince of this free country." The prince gratefully assented, and declared that a constitution must guarantee the rights and liberties of the people, and secure them against all encroachments. Twenty-three fortresses were still in the hands of the French, who were encamped near Utrecht; but the army of the Allies, and the volunteers, who were called to arms, occupied the country. William hastened the arming of the people, and appointed a commission to draw up a constitution, which was accepted on the 29th of March 1814 by the deputies of the people, and then sworn to by the prince. He had already taken possession of his hereditary dominions in Germany, before the end of 1813; hereupon the congress at Vienna decided that Belgium and Liege, together with the Seven United Provinces, should be formed into one kingdom; and on the 16th of March 1815 the prince was proclaimed at the Hague as King of the Netherlands and Duke of Luxemburg. But he was obliged to cede to Prussia his hereditary possessions in Germany for Luxemburg, which after the 22nd of May 1815 belonged to the German Confederation, and which he now raised in May to the rank of a grand-duchy.

The union of so many provinces—the inhabitants of which, though of the same origin, differed very much in manners, customs, and religious doctrines—made a change in the constitution necessary. A commission, consisting of an equal number of Dutch and Belgians, was appointed to make such changes as were requisite. After the king had approved of this draft of a constitution, it was laid before the States-general and deputies from the southern provinces, and finally proclaimed on the 26th of August. In 1814 the king founded the military order of William, and in 1815, after the battle of Waterloo, the civil order of the Belgian Lion, and on the 21st of June 1816 he joined the Holy Alliance. He resided alternately at Brussels and the Hague. On the 17th of May 1816 a Dutch fleet, under Admiral Van der Capellen, joined the British fleet, under Lord Exmouth, in the

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Bay of Algiers, and compelled the dey to conclude a treaty, by one article of which all Christian slaves were to be restored to liberty.

In the interior of the kingdom a want of harmony between the inhabitants manifested itself on several occasions, which, but for the moderation and firmness of the king, might even then have led to serious dissensions. The unbounded influence of the Roman Catholic clergy, even over the higher classes in Belgium; the mutual aversion of the Belgians and the Dutch, and the dissatisfaction of the latter with the long residence of the court at Brussels; divisions in the northern provinces between the friends of the old republican system and those of the new or monarchical system—all tended to produce discontent, which was kept within bounds only by confidence in the character of the king, and the mild conciliatory principles of his government. In the foreign relations the government, in the main, followed the British system. The marriage of the Prince of Orange to the Grand-Duchess Anne of Russia improved the connection with that empire, but subsequently weakened the interest taken by England in the affairs of the Netherlands. Some differences had arisen with Prussia, with which kingdom a closer union was however caused by the marriage of Prince Frederick to the Princess Louisa, daughter of the King of Prussia, on the 21st of May 1825.

The union with Holland and various commercial treaties with foreign powers had given an extraordinary impulse to the manufactures and commerce of Belgium, especially of the cities of Antwerp and Ghent; but the government could not succeed in blending the Dutch and Belgians into one nation. Their mutual aversion was manifested with great acrimony in the church, in the army, and even in the assemblies of the States general. The intolerance of the Roman Catholic clergy, encouraged by the pope, who even excommunicated the Jansenist bishops of Utrecht, Haarlem, and Deventer, who had taken the oath of allegiance to the king, and the prohibition of the French language in all judicial proceedings, created great irritation in the southern provinces (so that it was found necessary to modify it in several points); and besides these important differences respecting religion and language, there were several financial points in which the interests of the northern and southern provinces clashed; and which, notwithstanding several very beneficial measures, could not hinder the final separation of the two parts of the kingdom.

The union of Belgium and Holland had subsisted for fifteen years. The July revolution of 1830 in France revived the old mutinous pride of the Belgian cities, and a rising of the populace in Brussels, on the 25th of August 1830, commenced the revolution which separated the northern and the southern provinces. In consequence of a second insurrection in Brussels, on the 20th and 26th of September, conflicts arose between the 6000 troops, commanded by Prince Frederick, and the armed insurgents, commanded by foreign officers, which ended in the retreat of the Dutch. Meantime the king, yielding to the desire of a Belgian deputation of the 30th of August, had assembled the States-general at the Hague on the 13th of September to discuss with them the question of a separate administration, and an alteration of the fundamental law. The two chambers were in favour of it, but the insurgents contended for a total separation, which already existed in fact, when the five powers, Great Britain, France, Austria, Russia, and Prussia, imposed a cessation of arms on both nations, and by the protocol of the 4th of November 1830 recognised the independence of Belgium. King William protested, on the 12th of July 1831, against the eighteen articles presented by the great powers, particularly against that which proclaims the freedom of the Scheld. Holland, with enthusiasm, resolved to have recourse to arms. On the 2nd of August the Prince of Orange, at the head of 70,000 men, crossed the Belgian frontier; Turnhout and other places were taken; one Belgian army was defeated near Hasselt on the 8th of August, and again near Louvain on the 10th; but a French army advanced by forced marches, and the English and French ambassadors at the court of Brussels negociated an armistice, according to which the Prince of Orange evacuated Louvain on the 14th, and his army retired to its position before the war. A treaty in twenty-four articles was then proposed by the London Conference, which was acceded to by Belgium, but rejected by King William. Russia, Prussia, and Austria likewise wished some articles unfavourable to Holland to be modified, but France and England had recourse to measures of coercion. England blockaded the coast of Holland, an embargo was laid on the Dutch ships, and the citadel of Antwerp was taken on the 24th of December 1832, after a memorable siege by a French army of 70,000 men. This did not immediately lead to peace between Holland and Belgium, but a suspension of arms was effected on the 21st of May 1833.

The London Conference resumed its difficult task; many important questions remained to be settled: a wearisome series of protocols ensued; William did his utmost to delay the conclusion of these negociations, in hopes of some turn in his favour, and hostilities between Holland and Belgium were on the eve of recommencing at the end of 1838, and were prevented only by the remonstrances of the Conference. At length, induced chiefly by his financial embarrassments, William gave way, and, on the 4th of February 1839, signed the twenty-seven articles, modified to his disadvantage; and the definitive treaty was concluded on the 19th of April 1839, by the plenipotentiaries of the Netherlands and Belgium, and of the five great powers.

But though Holland was now wholly separated from Belgium, there was great excitement in the Dutch Chambers in 1839. They hoped for favourable financial laws and judicious reforms; instead of which proposals were laid before them for a loan of fifty-six millions of florins. The loan was rejected on the 20th of December, and the budget on the 23rd; a loan of only six millions was granted, and the budget voted for six months only. At the next meeting of the States-General, in March 1840, the king caused several modified projects of law to be laid before them; in consequence of which the civil list was fixed at one million and a half of florins; and it was resolved to vote the budget for two years only instead of ten as hitherto. But notwithstanding this endeavour of the government to satisfy the people, the discontent with the king and the ministers increased. The king's passion for the Countess Henrietta d'Oultremont, a Roman Catholic lady, excited the general indignation of the people, so that he declared on the 25th of March 1840, that he renounced his projected union with her. This affair, and the discovery of an extensive conspiracy in Belgium, in which the Dutch appeared to be concerned, and finally the financial difficulties of the state, induced the king solemnly to resign the government on the 7th of October, 1840, into the hands of his son William II. Under the name of Count of Nassau, with an immense private fortune, he fixed his residence at Berlin, where, on the 17th of February 1841, he married the Countess d'Oultremont, and died on the 7th of November 1843. His left his large property to his family, besides a gift of ten millions of florins to the Dutch treasury.

WILLIAM II. (FREDERICK GEORGE LOUIS), King of the Netherlands and Grand Duke of Luxemburg, was born on December 6, 1792, and under the care of his father was educated in the military academy at Berlin, completing his education in the university of Oxford, where he showed much talent. He entered the military service early, serving his first campaign with the English army in Spain, and in 1811 accepted the rank of lieutenant-colonel in the Spanish service. His courage and activity procured him the esteem of the Duke of Wellington, who made him his aide-de-camp. At the siege of Ciudad Rodrigo he was among the foremost in the storming party, and at that of Badajoz he entered at the head of an English column, whose retreat he had checked. He also distinguished himself at the battle of Salamanca, and on other occasions, for which he was promoted to be aide-de-camp to the king of Great Britain. When in 1814 his father was restored to his kingdom, the Belgians received him gladly as their future sovereign. In 1815 he commanded the army of the Netherlands, and displayed bravery and military skill in the battle of Quatre Bras, and in that of Waterloo, at which he headed his troops, and was wounded in the shoulder. On his recovery he attended the Congress in Paris, and here was made the proposal of his union with the Princess Charlotte of England, which however failed, because, it is said, the prince was unwilling to become an English subject only, even if the first; and he shortly afterwards married Anna Paulowna, the sister of the emperor Alexander of Russia. On the breaking out of the revolution in Belgium in 1830, he repaired first to Antwerp and then to Brussels, where his appearance made a great impression. But his endeavours at a reconciliation failed, and at length, overstepping his commission, on October 16 he recognised the independence of Belgium, for which his father immediately cashiered him, and he withdrew to England, whither he brought his two eldest sons to be educated. In the following year however he was recalled to the command of the army of Holland in the short war against Belgium, in which he was at first victorious, but was at length compelled to retreat by the armed intervention of France. He was then appointed to the command of the army of observation on the Belgian frontier. On the resignation of his father, on October 7, 1840, he succeeded to the government, in which he showed great regard to economy, and a desire to promote financial improvements, but opposed all constitutional reforms. On the breaking out of the revolutionary storm, which spread so widely through Europe in 1848, he was forced to consent to extensive changes, which probably might have been avoided by smaller concessions made earlier. He did not however live long to witness the effect of the alterations, as he died on March 17, 1849.

* WILLIAM III. (ALEXANDER PAUL FREDERICK LOUIS), the son of the preceding, the present king of the Netherlands, was born on February 19, 1817. On his accession to the throne he found himself involved in difficulties from the political party excitement then existing. He chose a ministry from what was called the liberal opposition, and as far as possible promoted economy in the finances. When the pretensions of the popish party had produced a great agitation in 1853, and became so strong as to compel a liberal ministry to resign, because not sufficiently vigorous in their measures against Roman Catholicism, the king wisely confined himself within the limits of the constitution. He changed his ministry in compliance with the desire of the representatives; and a short time brought calmer feelings and renewed peace. William married a daughter of the king of Würtemberg in 1839, and has several children. [SUPP.]

WILLIAM of MALMESBURY. [MALMESBURY, WILLIAM OF.]

WILLIAM of NEWBURY (in Latin, Gulielmus Neubrigensis) is said to have been born at Bridlington, in 1136, and to have been properly called William Little, whence he sometimes designates himself Parvus, or Petit. His common name he derived from the monastery of Newbury in Yorkshire, of which he was a member,

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Nothing more is known of his personal history, except that he is said to have been a disappointed candidate for the bishopric of St. Asaph on the death of Geoffrey of Monmouth in 1165, and that he appears to have died about 1220. He is known as the author of a Chronicle of England, which comes down to the year 1198, and is written in better Latin than was then common. It was first printed at Antwerp, in 12mo, in 1567, under the title of 'Gulielmi Neubrigensis Rerum Anglicarum Libri V.' The subsequent editions are, 'Gulielmus Neubrigensis de Rebus Anglicis, cum notis J. Picardi,' Paris, 8vo, 1610; and 'Gulielmi Neubrigensis Historia sive Chronica Rerum Anglicarum, Libris quinque, e codice MS. pervetusto in Bibliotheca Thomæ Sebright, Bar.; Studio atque Industria Th. Hearnii, qui ei præter Joan. Picardi annotationes, &c. . . . . suas adjecit,' Oxon., 3 vols. 8vo., 1719. A more accurate edition is that published by the English Historical Society in 1856, in 2 vols 8vo, under the care of Mr. H. C. Hamilton.

WILLIAM of WYKEHAM. [WYKEHAM, WILLIAM OF.]

WILLIAMS, SIR CHARLES HANBURY, was born in 1709, and was the third son of John Hanbury, Esq., a South Sea Director. The name of Williams was assumed in pursuance of the directions of the will of his godfather, Charles Williams, Esq., of Caerleon. He was educated at Eton; after leaving school, he went abroad for some time, and after his return from foreign travel married, in 1732, Lady Frances Coningsby, daughter of Thomas, earl of Coningsby. The year after his marriage he became member of parliament for the county of Monmouth. In parliament he steadily supported Sir Robert Walpole, but took no prominent part as a speaker. He gave the minister however a more effective assistance than that of speeches, by frequent political ballads, which he composed with much skill, and to which he owes a great part of his reputation. In 1739 he was appointed paymaster of the marines; in 1746 he was made a knight of the Bath, and was sent as envoy to Dresden. In 1749 he succeeded Mr. Legge as minister plenipotentiary at Berlin, but in 1751 he returned again to Dresden. He acquitted himself in these diplomatic employments greatly to the satisfaction of his employers, and showed a diligence and regularity in business which surprised those who had known him only as a man of fashion and a wit of private circles. He was sent from Dresden on a very important mission to St. Petersburg, which had for its object to engage the empress of Russia in a triple alliance with Austria and England against France. His first efforts at St. Petersburg were attended with remarkable success, but the negociation ultimately failed, and its failure operated severely on Sir C. H. Williams' mind and health. He left St. Petersburg in 1757, in a bad state of health, and with his mind in some degree affected. When he arrived in England he was quite insane. He died on the 2nd of November, 1759. He left two daughters, the elder of whom married William Anne, fourth earl of Essex, and the younger the Hon. Robert Boyle Walsingham, a younger son of the first Earl of Shannon.

Sir Charles Hanbury Williams is known creditably as a poet by his Odes (12mo, 1775). His principal fame during his life was derived from his political squibs, which are of a superior order of excellence, and his talents for conversation. He was the intimate friend of Horace Walpole, Henry Fox, the first Lord Holland, and his brother Stephen Fox, the first Lord Ilchester. He is the author of a paper in the 'World,' No. 37, which describes with much humour the miseries of a great lady's dependent companion.

WILLIAMS, DANIEL, D.D., a Protestant Dissenting minister of the Presbyterian denomination, was born at Wrexham, in Denbighshire, in the year 1644. The disadvantages of his early education were compensated by the natural energy of his mind, and by his diligence. He was one of the first of the new generation who entered the Christian ministry after the ejection of the Nonconformists in 1662; and at the age of nineteen he was regularly admitted as a preacher. His first years in the ministry were passed in preaching in several parts of England, though the times were so unsettled that there was little prospect of his continuing his labours without hazard. As, in those days, more religious liberty was granted by the government in Ireland than in England, Mr. Williams repaired to the sister-country, and unexpectedly received an invitation to become chaplain to the Countess of Meath, which he accepted. Some time afterwards he was settled over a respectable congregation in Wood-street, Dublin. Here he remained nearly twenty years, and filled his station with great credit, being at the same time much respected by the Irish Protestants in general. During his residence in Dublin, he married a lady of an honourable family, with a considerable fortune.

Towards the close of the reign of James II., his warm opposition to Romanism exposed him to some danger; and he consequently came to England in 1687, and settled in London. On occasion of the proposal of an address upon the king's dispensing with the penal laws, Mr. Williams firmly took his stand with the opposition; and his views of the question prevailed in the conference of dissenting ministers. He now became the patron of those Irish Protestants who fled to England from the violence of Tyrconnel; assisting them himself, and procuring for them the sympathy and aid of the public. He rejoiced greatly in the Revolution of 1688; and was often consulted on Irish affairs by King William. In 1700 he went to Ireland on his own private business, and to visit his friends, by whom he was warmly received. Before the period of this visit he had settled as a pastor in Hand Alley, Bishopsgate-street. Here he continued twenty-seven years. He was highly esteemed by Mr. Richard Baxter, on whose death, in 1691, Mr. Williams was chosen to succeed him at the Merchants' Lecture at Pinners' Hall. The Antinomian controversy created parties among the Dissenters connected with this lecture, and Mr. Williams rendered himself obnoxious to those who advocated the tenets of Dr. Crisp, the avowed champion of the Antinomian doctrines. A secession took place, and another Tuesday lecture was established at Salters' Hall. On this occasion, Dr. Bates, Mr. Howe, and Mr. Alsop, who had been among the lecturers at Pinners' Hall, retired with Mr. Williams. When Dr. Crisp's works were reprinted, Mr. Williams, by request, wrote his 'Gospel Truth Stated and Vindicated.' Mr. Stephen Lob having charged this work with Socinianism, an appeal was made on both sides to Dr. Stillingfleet, then Bishop of Worcester, and to Dr. Edwards of Oxford, both these learned persons being regarded as masters in that controversy; and they both acquitted Mr. Williams of the charge. In his 'End of Discord; wherein is demonstrated that no doctrinal controversy remains between the Presbyterian and Congregational Ministers fit to justify longer divisions,' he distinctly states the opinion of the 'Orthodox, the Socinian, and the Antinomian' on the doctrine of the 'satisfaction of Christ,' and he adheres to the views of the first. So great was the heat occasioned by the Antinomian controversy, that we are informed that Mr. Williams's enemies, being foiled in impugning his opinions, endeavoured to misrepresent his character by arraigning his morals. So completely however did he triumph over the charges brought against him, that, after spending eight weeks over the affair, the committee of dissenting ministers in and about the city, reported to sixty of their body, who met April 8th, 1695, "That it is the unanimous opinion of the united ministers that Mr. Williams is entirely clear and innocent of all that was laid to his charge." His whole conduct throughout this painful trial appears much to have increased the attachment of his congregation, as well as his general estimation by the public. Having been now for some time a widower, Mr. Williams married Mrs. Backstead, a widow lady of great excellence, and with a considerable estate.

Diligent as was Mr. Williams in his attention to the pastoral office, he was a man of great public spirit. So long as opposition availed, he strenuously opposed the 'Occasional Conformity Bill,' and the Irish Sacramental Test Act, in the reign of Anne. He was a great promoter of the union between England and Scotland, which took place in 1707. In 1709 he received a diploma of D.D. from the universities of Edinburgh and Glasgow, at the same time with Dr. Oldfield and Dr. Calamy. Anxious for the honour and usefulness of his order, he was very desirous that all the candidates for the dissenting ministry should have at least a part of their education at one or other of the Scottish universities, as they were excluded by the subscription from the English; but his scheme for this purpose did not meet with encouragement. On the accession of George I. in 1714, Dr. Williams had the honour of presenting the address to his majesty, at the head of the London dissenting clergy of the three denominations; and from that time it has been usual for this body to go to court on similar occasions, it being one of the bodies who are received on the throne, and by their committees in the royal closet. Dr. Williams's health had by this time visibly declined for a year or two, though he still continued the exercise of his ministry. At length, after a short attack of asthma, he died on the 26th of January 1716, in the seventy-third year of his age, and was buried in Bunhill Fields. In his funeral sermon, Dr. Evans, who had been his co-pastor for eleven years, ascribes to him "a copious invention, a penetrating judgment, a faithful memory, and vigorous affections, which were cultivated by much application to study." His moderation was shown by his desire for a comprehension at the Revolution, on condition of a free toleration to such Dissenters as would not be included. His great conscientiousness and his unusual readiness to forgive injuries are also mentioned to his praise. He was accustomed to deliver a lecture to young people on Christmas-day, which was attended by vast audiences from all parts of the town. His discourses and treatises extend to six volumes 8vo, and have been collected and published at different periods: the last volume consists of Latin versions of several of his treatises, translated for the benefit of foreigners, agreeably to the instructions of his will. He also directed that his treatise entitled 'The Vanity of Childhood and Youth' should be rendered into Welsh for the use of schools, and printed often for the benefit of the poor.

Dr. Williams bequeathed the bulk of his estate to benevolent and useful objects. Having provided for his widow, he left donations to the Society for the Reformation of Manners; for the education of youth in Dublin; for an itinerant preacher to the native Irish; to the poor of the Wood-street congregation in Dublin, and of that in Hand Alley in London; to the French refugees; to the poor of Shoreditch parish; to assist poor ministers and students; to several ministers' widows; to St. Thomas's Hospital; to the London workhouse; to the Society for promoting Christian Knowledge in Scotland; for the support of two preachers to the Indians; and for the maintenance of charity schools in Wales. He also left estates to the University of Glasgow, which at present furnish six handsome exhibitions to students for the ministry among Protestant dissenters in England, who are to be nominated by his trustees. The last grand bequest in his will was for the establishment of a public library in London. For this purpose

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he had bought Dr. Bates's collection of books for between 500*l.* and 600*l.* to add to his own. He directed his trustees to erect a suitable building, the site for which was purchased by them in 1727, in Redcross-street; and the library was opened in 1729. In 1865 it was removed from Redcross-street to Queen's square, Bloomsbury. Since the library was established, very considerable additions have been made to it by legacies, as well as by contributions in money and books. It contains nearly 20,000 volumes. Admission is liberally granted.

WILLIAMS, EDWARD, known by the Bardic name of Iolo Morganwg, was a poet of merit both in Welsh and English. He was born in the parish of Llancarvan in Glamorganshire, about the year 1747. His English poems, lyric and pastoral, in two volumes, published in 1794, present perhaps the most curious list of subscribers that ever was attached to any publication. It begins with the name of the Prince of Wales; it contains those of Mrs. Barbauld, of William Bowles, generalissimo of the Creek nation, Sir William Jones, Miss Hannah More, Lord Orford, Thomas Paine, Samuel Rogers, Miss Anna Seward, John Horne Tooke, Wilberforce, and General Washington. He afterwards published two volumes of Welsh hymns, 'Salmau yr Eglwys yn yr Anialwch.' Williams worked through life at his trade as a stonemason. He lived for some time in London, and was anxious to emigrate to America, but returned to Wales, and lived and died there. He was intimately acquainted with the literature of his country: he was one of the editors of the 'Myvyrian Archaiology,' and he was, in 1820, about to publish a collection of documents illustrative of Welsh history, but seems to have been prevented for want of sufficient support. These documents were announced for publication by the Welsh Manuscript Society, under the editorship of his son, Mr. Taliesin Williams, who published, in 1829, his father's 'Cyfrinach Beirdd Ynys Prydain' (or Secret of the Bards of the Isle of Britain), but we are not aware that they have been published. Iolo died at Flemingstone in Glamorganshire, on the 17th of December 1826; and Southey says, in his Life of Cowper, "It grieves me to think what curious knowledge, and how much of it, has probably perished with poor old Edward Williams." From some letters by him, which were printed during his lifetime in the third volume of the 'Cambrian Register,' it seems that he had written his autobiography, in which he had introduced an account of Welsh literature during his own time, as well as his opinions of Welsh literature in general.

WILLIAMS, JOHN, lord keeper of the great seal of England, and afterwards archbishop of York, was the son of Edward Williams of Aber-Conway, in Caernarvonshire in Wales, where he was born on the 25th of March 1582. He received his earliest education at the public school at Ruthin, and entered a student of St. John's, Cambridge, on the 5th of November 1599. Connected with a great Welsh family, he was early looked upon as one likely to bring distinction on the principality. Being largely supplied with money, he distinguished himself at college by a gay life and profuse expenditure. "From a youth and so upward," says his entertaining biographer, Hacket, "he had not a fist to hold money, for he did not only lay out, but scatter, spending all that he had, and somewhat for which he could be trusted." Yet he was a diligent and ardent student. He had a powerful memory, and great facility in learning languages and applying terms of art. When he afterwards sat on the bench of the Court of Chancery, and lawyers who professed a contempt for his legal acquirements endeavoured to puzzle him with pedantic technicalities, it is recorded that he used to retort, to the mirth of the whole court, by drawing upon his old studies in scholastic logic. He required little rest, and three hours of sleep contented him. "He surrendered up his whole time to dive into the immense well of knowledge that hath no bottom. He read the best, he heard the best, he conferred with the best, excribed, committed to memory, disputed: he had some work continually upon the loom. And though he never did so much in this unwearied industry as himself desired, he did far more than all that did highly value him could expect. . . . . . All perceived that a Fellowship was a garland too little for his head, and that he that wont his pace would quickly go farther than St. John's walks." In 1605 he took the degree of Master of Arts. He entered into holy orders in 1609, accepting a small living in Norfolk, and in 1611 he was instituted to the rectory of Grafton Regis in Northamptonshire. In the same year the foundation of his subsequent greatness was laid by his being chosen chaplain to the Lord Chancellor Egerton. He had been able to secure the favourable notice of King James by his conduct in relation to a slight dispute between his majesty and the University of Cambridge; and his new office, "a nest for an eagle," as Hacket calls it, gave him such access to the royal person as enabled him to profit by the favourable impression. Fortunately for himself, he refused the offer of remaining in his chaplaincy under Bacon—perhaps his worldly shrewdness taught him that the soil was undermined beneath.

Having been made one of the chaplains in ordinary to the king, in 1619, he preached before James at Theobalds, and the sermon was printed by command of his majesty, who soon afterwards gave him the rich deanery of Salisbury. But James could only issue his favours through one channel; and desiring to befriend Williams, recommended him to seek the patronage of Buckingham. He adopted the friendly hint, and acted his part in reconciling the conscience of the favourite's Roman Catholic bride to the Church of England. Of a paper, containing the elements of the doctrinal belief of the Church of England, which he drew up on this occasion, twenty copies were printed by order of the king. It was by the advice of Williams that Buckingham adopted the bold project of sacrificing Bacon to save himself from public indignation. The project was more successful than ordinary human foresight could have anticipated, and though it was an unpopular measure to renew the practice of committing the great seal to the hands of an ecclesiastic, the favourite's gratitude overcame his caution. Williams was sworn in as lord keeper on the 10th of July 1621. In the same month he was made bishop of Lincoln, and he was allowed to hold the deanery of Westminster (in which he had been installed in 1620) and the rectory of Walgrave in commendam. He managed to preserve possession of so many ecclesiastical preferments, that, according to Dr. Heylyn's remark, "he was a perfect diocese within himself, as being bishop, dean, prebend, residentiary, and parson, all at once." Bacon was not the only person on whose ruin Williams desired to rise; he was indefatigable in his endeavours to have Archbishop Abbot deprived of his office, on account of his having accidentally shot Lord Zouch's deer-keeper. [ABBOT, GEORGE.] It was part of Williams's policy to employ, with the vast funds which were at his command, a crowd of court spies, whose information he turned to his own advantage. When the Marquis Inoiosa, the Spanish ambassador, had succeeded in terrifying James into the belief that he was a prisoner in the hands of Buckingham, Williams was able to inform the favourite of the cause of the king's altered conduct, and to suggest a remedy. Buckingham however appears to have soon entertained a fear that the lord keeper was acquiring too great a share of independent power, and his ruin was resolved on. Laud, whom he was the first to patronise, had also become his deadly enemy, and when he perceived that the keeper was sinking, "he shunned him," says Hacket, "as the old Romans, in their superstition, walked aloof from that soil which was blasted with thunder." Laud's tell-tale diary is full of ominous dreams about Williams, in which the wish is father to the thought. In the meantime Buckingham himself sunk in the favour of James, and Williams remained lord keeper till the accession of Charles, when, in October 1625, he was deprived of his office. Williams was ordered not to continue in his seat in the House of Lords, but he was not a man to be intimidated. He retained his place on the bench of bishops, and,—incited apparently by personal feelings,—supported, as far as his High Church principles would permit, the popular cause, and exerted himself in promoting the Petition of Right. His relentless rival Laud raised against him, in the Star Chamber, a charge of betraying the king's secrets, contrary to his oath as a privy councillor. He was convicted of subornation of perjury in defending himself from this charge,—fined 10,000*l.*, suspended from his offices, and condemned to imprisonment during the royal pleasure. At the meeting of the Long Parliament in 1640, he was released, and resumed his seat in the House of Lords. A revolution had now taken place in the court; he was received into favour, and in the following year translated to the archiepiscopal see of York. He retired during the civil war to Aber-Conway in Wales, and held out Conway Castle for the king. He died on the 25th of March 1650. Clarendon with some reason charges Williams with being vain, perfidious, and revengeful. Weldon and others accuse him of having been a corrupt judge—a charge receiving support from the lavish scale of his expenditure. The same writer charges him with profligacy: but according to Hacket, who would not be likely to mention such a circumstance if it were not true, he accidentally suffered a mutilation in youth, which made continence in his case no virtue. In Collier's 'Annals of the Stage' (ii. 27) the curious circumstance is stated of his having been charged with having the 'Midsummer Night's Dream' exhibited in his house on Sunday, 27th September 1631. In 1637 he published, in quarto, 'The Holy Table, name and thing, more antiently, properly, and literally used under the New Testament than that of Altar.'

(Hacket, *Memorial offered to the great deservings of John Williams, D.D.* &c.; Phillips, *Life of John Williams*, &c.)

WILLIAMS, REV. JOHN, 'the Apostle of Polynesia,' was born June 29, 1796, at Tottenham, near London. In 1810 he was apprenticed to a furnishing ironmonger in the City Road; and though his indentures exempted him from the more laborious part of the business, young Williams soon displayed an inclination for the workshop rather than the counter, and became so skilful a workman that his master, Mr. Tonkin, found it to his interest to employ him in executing orders which required peculiar delicacy and skill. While thus employed he became connected with companions whose irreligious habits threatened to exert a fatal influence upon his character; but on a Sabbath evening early in 1814 he was persuaded by Mrs. Tonkin, the wife of his employer, to accompany her to the Tabernacle, Moorfields. He there heard a sermon by the Rev. Timothy East, of Birmingham, which so deeply impressed his mind as to lead to an entire change of life. Before long he united himself with the religious community assembling at the Tabernacle, joined a class of young men formed for the purpose of mutual improvement, and became an active Sunday-school teacher. Missionary operations were then exciting a very lively interest at the Tabernacle, and after much deliberation Williams offered his services to the London Missionary Society, in July 1816, and being accepted, he was allowed to leave Mr. Tonkin before the expiration of his apprenticeship.

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The islands of the Pacific Ocean, the inhabitants of which had been made known to the British public by the voyages of Captain Cook and others, were selected by the founders of the London Missionary Society as the scene of their earliest labours. For many years the pioneers of the benevolent enterprise laboured with very little success; but before the time when Williams offered himself to the Society, many of the natives had embraced Christianity, and in some islands the cruel rites of idolatry had been entirely abandoned. The most urgent demands for more missionaries were sent to the Society in England, and the directors, recognising the necessity of immediately meeting the requirement, despatched Williams and several other young men with only a few months' preparation for labours which rather called for years of preliminary study. During the short period allowed for the purpose, Williams did not confine himself to literary and theological studies, but also visited manufactories, and made himself acquainted with such processes as he might have to teach in accordance not only with his own views of the missionary work, but also with the instructions received from the Society with which he had connected himself, whose aim it has always been, in subordination to the great design of teaching the gospel, to introduce among the heathen the arts of civilised society.

In October 1816, Williams married Miss Mary Chauner, who proved an invaluable coadjutor in his future labours; and on the 16th of November following, Mr. and Mrs. Williams, in company with several other missionaries, embarked for Sydney, whence after a short stay they proceeded, after calling at New Zealand, to Eimeo, one of the Society islands, which they reached exactly twelve months after leaving London. Here they remained for some months, Mr. Williams assisting the missionaries previously stationed there, and perfecting himself in the Tahitian language. During this time he also made the iron-work for a small vessel which the missionaries were building for Pomare, king of Tahiti. After a time a party of the missionaries, including Mr. and Mrs. Williams, removed to Huahine, another island of the same group, where they were very gladly received by the natives. The fame of their arrival brought visitors from the surrounding islands, and the urgent solicitations of Tamatoa, king of Raiatea (the Ulitea of Captain Cook), induced Messrs. Williams and Threlkeld to remove to that island, which is the largest and most central of the Society group. Its population was at that time about 1300, but its political influence was far greater than might be expected from its population; it was the centre of the idolatrous system prevalent in these islands; it contained "the archives of their religious legends; the temple and altar of Oro, the Mars and Moloch of the South Seas;" and its principal chiefs received divine honours, as well as civil allegiance and tribute from the neighbouring isles. Upon this interesting island the truths of Christianity had been first proclaimed by the Rev. Mr. Wilson, who, with Pomare and nineteen other Tahitians, had been accidentally driven thither in a storm; and the inhabitants had received their instruction so well as to be exceedingly desirous of obtaining missionaries for themselves. While however the people were willing to adopt Christianity as a national religion, and to give a cordial welcome to its teachers, Mr. Williams found their moral condition to be extremely debased, and their idleness apparently inveterate. They were also so scattered over the island as to render collective instruction almost impossible. It was indeed evident that their habits must be entirely remodelled before the missionaries could hope to prosecute their labours with success. Without neglecting the primary object of his mission, Williams induced the Raiateans to collect themselves to one spot, and to build habitations for themselves, as well as a chapel and school-house. For his own use he erected a comfortable house in the English style, presenting a model to which the natives were encouraged to look both in its structure and conveniences, and in the furniture with which it was adorned; almost everything being done by his own hands. The natives were thus taught not only to appreciate the comforts of civilised life, but to obtain them for themselves, by constructing houses with two or more apartments, with wooden floors, framed walls plastered with coral lime, thatched roofs, well stocked gardens, tables, chairs, sofas, and bedsteads with turned legs, carpets, and hangings. They were also instructed in boat-building, and their diligence and ingenuity were excited by judicious rewards in the form of nails, hinges, and other useful articles which the missionaries procured from England. Proceeding cautiously, first to make the natives feel their necessities, and then to put them in the right way for supplying them, the missionaries were at length gratified by a request to attend a meeting convened by the natives for the purpose of improving their social condition by the establishment of legal marriage. In May 1820, upon the occasion of the opening of a new chapel at Raiatea, at which more than 2400 persons were present, a complete code of laws was established by the votes of the people, and it differed from those previously introduced in other islands of the South Seas in the important point of the introduction of trial by jury. An efficient executive government was also organised, everything being done by the natives, though under the immediate superintendence of their instructors. Being desirous of extending to others the benefits which they enjoyed themselves, the Raiateans formed an auxiliary missionary society, which was supported by liberal donations of such articles as they had learned to prepare for sale; and Mr. Williams laid the foundation of future commercial wealth by teaching the people to cultivate tobacco and the sugar-cane, and to prepare sugar for the market. With this view he constructed a sugar-mill, the rollers of which were turned in a lathe formed by his own hand.

The benevolence which prompted Williams to such exertions could not rest content within the narrow limits of Raiatea and such places as might be reached from it by occasional boat-voyages. The intelligence received from time to time from other islands gave him a strong desire to extend the peaceful conquest in which he had borne so distinguished a part, and he perceived that nothing was so much wanted for the political advantage of the civilised communities at the mission stations as a market for their produce and a ready means of communication with it. He therefore conceived that if a small ship were permanently engaged in the service of the missionaries, it would tend greatly to facilitate their labours for the civil and religious elevation of the islanders. Although not seconded in these views by the directors of the Society, he was so fully convinced of the importance of the scheme that he determined to undertake a very heavy pecuniary responsibility rather than abandon his project. He therefore visited Sydney about the commencement of 1822, and purchased a schooner of from eighty to ninety tons, called the Endeavour, in the hope that the Society would, upon full explanation of the circumstances, share the responsibility of the purchase. He also made arrangements for promoting the rising commerce of the islands, and returned with several cows, calves, and sheep, presented by Sir Thomas Brisbane, governor of New South Wales, for the use of the chiefs and missionaries. In July 1823, Williams sailed from Raiatea in the Endeavour, for the Hervey Islands, calling at the mission-station of Aitutaki, after which he endeavoured to carry into effect a long-cherished scheme for the discovery of the island of Rarotonga, which was then only known to the missionaries by the report of a few of its natives upon other islands. Failing in his first attempt, he visited Mangaia and some other islands, but at length, as is described in the sixth chapter of his 'Missionary Enterprises,' he discovered the desired island, which is the finest and most populous of the Hervey group. Leaving a native teacher there, with a promise of sending further assistance, the Endeavour shortly returned to Raiatea, whence she soon sailed upon another expedition to Rurutu and Rimatara. Small as the vessel was for such a purpose, the indefatigable missionary was preparing for a more distant expedition to the Navigators' and other islands, when his projects were suddenly checked and he himself was involved in most painful embarrassments by the intelligence that certain interested merchants had procured the enactment of fiscal regulations by the governor of New South Wales, which greatly impeded the development of trade from the South Sea Islands, and rendered the retention of the Endeavour hopeless. At the same time he received intelligence from England that the directors of the Society disapproved of the steps he had taken with regard to the ship, they having a very commendable jealousy of anything that could, even in appearance, impart a worldly character to their proceedings. He was thus compelled to send the ship, laden with the most marketable produce that he could collect, to Sydney, with orders for the sale of both ship and cargo. Grievously as he felt this disappointment, he did not abandon his favourite design, but only allowed it to remain in abeyance for a time, while he devoted his energies to Raiatea, where it was found necessary, from the frequency of destructive storms, to remove the settlement to the opposite side of the island.

In the autumn of 1825 Rarotonga and other of the Hervey Islands were revisited by the Rev. Mr. Bourne, one of Williams's fellow-labourers, in the Haweis, a vessel chartered for the purpose by the Society. In December of the same year Williams was joined by Mr. and Mrs. Pitman, who were appointed to occupy the new station at Rarotonga, but remained with him for some months at Raiatea before proceeding to their destination. In April 1827 they obtained a passage to Rarotonga, accompanied by Mr. and Mrs. Williams, who contemplated staying a few months to assist their less experienced friends. What has been stated in reference to Raiatea will indicate the nature of the labours to be performed in other islands; but here was a new difficulty occasioned by the difference of the Rarotongan dialect from that with which the missionaries were acquainted under the name of the Tahitian, and in which all their books were printed. Having conquered the difficulties of the language so far as to be able to speak and preach to the Rarotongans, Williams next engaged himself in preparing books and translating portions of the Bible into the language, which of course he had to reduce to a written form and a grammatical system. When at length prepared to return to Raiatea, he waited month after month for an opportunity of doing so, and, when there seemed to be no hope of a vessel passing within sight, he determined upon building a ship, notwithstanding his limited knowledge of naval architecture, the total absence of assistance beyond what the natives could render, and the lack of iron and tools, of which he had a very insufficient supply. One of the first steps in this undertaking was the construction of a pair of smith's bellows, to obtain leather for which three of the four goats on the island were killed. It must have proved extremely mortifying to find that when the machine was completed it did not act properly, owing to a little oversight in the construction; but the perplexity was abruptly terminated by the entire destruction of everything but the boards by rats, which swarmed at Rarotonga. Undismayed by this mishap, Williams contrived a blowing-machine, which is fully described in his 'Missionary Enterprises,' in which no

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leather was required. Having no saw, the trees used were split by wedges, and having no steaming apparatus, bent planks were procured by splitting curved trunks. Cordage was manufactured of the bark of the *hibiscus*; sails were made of native matting; and for oakum were substituted cocoa-nut husk, banana stumps, native cloth, &c. Sheaves were formed of the 'aito,' or iron-wood, by means of a lathe constructed for the purpose, and the pintles of the rudder were made from a piece of a pickaxe, a cooper's adze, and a large hoe. By such contrivances, in the short space of fifteen weeks, was completed a sea-worthy vessel about sixty feet long and eighteen feet wide. Supplied with anchors of wood and stone, and with a crew consisting only of natives, Williams first tried his vessel, which he styled the 'Messenger of Peace,' in a voyage of about 170 miles, to Aitutaki, which was accomplished without any more serious casualty than the breaking of the foremast through the inexperience of the native crew; and after a few days the vessel returned to Rarotonga with a valuable cargo of pigs, cocoa-nuts, and cats. Shortly afterwards Mr. and Mrs. Buzacott arrived at Rarotonga, having among their stores a supply of iron, which enabled Mr. Williams to strengthen his ship before sailing for Tahiti, a distance of 800 miles, which he accomplished in safety. Being now fully determined to undertake his long-contemplated voyage to the more westerly islands, Williams immediately set about preparations for it. He however returned to Raiatea, and was actively engaged in that and neighbouring islands for a considerable time before the great expedition could be commenced. On the 24th of May 1830 the Messenger of Peace left Raiatea on this important voyage, for the circumstances of which we must refer to the interesting narrative of the missionary voyager himself, merely stating that after calling at Mangaia, Rarotonga, and other out-stations, the vessel proceeded westward to Savage Island, Tongatabu, Savaii, and many other islands of the Hapai and Samoan or Navigators' groups, after which she returned to Raiatea. Towards the latter end of 1832, after conveying a supply of provisions, horses, asses, and cattle to Rarotonga, Williams again sailed in the Messenger of Peace to the Samoas, after which he returned to Rarotonga, where, with Messrs. Pitman and Buzacott, he completed the Rarotongan version of the New Testament. Having now determined to visit England, he sent the Messenger of Peace to Tahiti, with directions that she should be sold, if a purchaser should offer, and that another vessel should be chartered and sent for him. Not hearing again from Tahiti, he eventually completed a small vessel which had been commenced by an American then at Rarotonga, and in July 1833 sailed in it for Tahiti. The business of the mission required another visit to Rarotonga before he finally embarked for England, but at length, having once more visited Raiatea, he took passage in a homeward bound whaler, and reached London in June 1834. The interest of his adventures rendered him immediately an object of attraction at the numerous missionary meetings at which he took a part; and so great was the desire to hear him in all parts of the kingdom, that his labours at home were little less arduous than they had been in the South Seas.

While however his labours in speaking, preaching, and lecturing were almost incessant, Williams never lost sight of engagements more immediately connected with the welfare of Polynesia. He submitted to the directors of the London Missionary Society, and subsequently to the Christian public, plans for a theological college at Rarotonga, for the education of native missionaries, and of a school at Tahiti, which might both afford superior education to the sons of chiefs, and serve the purpose of a normal school for training native schoolmasters. He laid his manuscript of the Rarotongan New Testament before the British and Foreign Bible Society, and subsequently superintended the printing of that and several other works for the use of the islanders; and he wrote an account of some of the most important circumstances of his extraordinary career, which appeared in April 1837, under the title of 'A Narrative of Missionary Enterprises in the South Sea Islands, with Remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants.' This volume immediately excited the deepest interest, not only among those who had heard the statements of the author, or whose habits and connections would naturally lead to its perusal, but also among the dignitaries of the Established Church, men eminent for their scientific attainments, and some of the nobility. The society of the humble-minded dissenting missionary was sought by many who had been accustomed to view such proceedings as those which he had narrated as Utopian and fanatical, and many noble donations were made through him to aid the general objects of the mission, as well as those special objects which the Society preferred leaving under his individual management, such as his cherished project of procuring a missionary ship. Referring to Prout's 'Memoirs' for many pleasing illustrations of the effect produced by this volume, as well as by Williams's personal appeals, it may be stated that, having submitted to the common council of the city of London his ideas of the importance of the expedition he was about to undertake, in a commercial point of view, that body unanimously voted a sum of 500*l.* towards its support. For this purpose alone about 4000*l.* were subscribed, with which the Camden was purchased, repaired, and fitted out, and on the 11th of April 1838 she sailed from Gravesend, with Mr. and Mrs. Williams and sixteen other missionaries and missionaries' wives, who were to be left at their respective stations.

After a short stay at the Cape of Good Hope, and another at Sydney the Camden made for the Samoas. Williams visited many of the surrounding islands, then sailed to Rarotonga, and subsequently to Tahiti, Raiatea, and others of the Society group, whence the Camden again sailed for Samoa, the devoted missionary hoping at last to carry out his long-cherished design of visiting the islands yet farther westward, where as yet nothing had been done for the instruction of the savages. The expedition was proceeding successfully, and had reached the New Hebrides, when, on the 20th of November 1839, a party from the ship landed at Dillon's Bay, in the island of Erromanga, where the natives, irritated, there is reason to believe, by the barbarities perpetrated by the crew of a vessel that had previously visited the island, attacked them, and murdered Mr. Williams, then in the forty-fourth year of his age, and Mr. Harris, who was intending to become a missionary to the Marquesas. The intelligence of the melancholy event produced the most intense excitement both in the numerous islands where the apostolic labours of Williams had been performed, and in his native country, and the universal esteem which his character had obtained called forth the warmest expressions of respect and regret. Such remains of the body of Williams as could be subsequently procured (the greater portion having been devoured by the cannibals of Erromanga) were interred at Apia, in the island of Upolu. It is most gratifying to know that the benevolent work to which Williams devoted his life has not been checked by his untimely end, but that even upon the very island on which he fell the truths of Christianity have since been received with gladness.

Of the character of Williams it is unnecessary to attempt to form an estimate in this brief notice. To comprehend his self-denying zeal, his unconquerable perseverance in the pursuit of the philanthropic objects of his mission, the universality of his talents as an agent of civilisation, and the benevolence which marked his public and private actions, it is necessary to peruse the circumstantial narrative of his 'Missionary Enterprises,' a book replete with interest even to those who do not duly appreciate the motives which actuated him and his coadjutors. Much additional information upon these, as well as more purely personal history, is to be found in the volume of 'Memoirs' published by his friend the Rev. Ebenezer Prout, of Halstead.

WILLIAMS, ROGER, the founder of the state of Rhode Island, was born in Wales in 1599. Educated at Oxford, he was in due time ordained; but having adopted the principles of the Puritans, he determined on separating from the Church of England. To avoid the persecution at that time rife in this country, Williams emigrated, with many others of similar religious views, to New England—then the Puritans' land of promise. He landed at Nantasket, Massachusetts, in February 1631. His fervent zeal, his piety, and his 'godly gifts' in preaching and exhortation, secured him much consideration. He was soon invited by the people of Salem to become assistant to their minister. But he had already promulgated doctrines which the 'court' of magistrates at Boston regarded as dangerous, and they warned the people of Salem that they had been too precipitate in their choice, and bade them proceed no further. Williams had already distinctly enunciated the principle—which Bancroft ('Hist. of America,' chap. ix.) declares "he was the first person in modern Christendom to assert in its plenitude"—of entire liberty of conscience, the right of every person to worship in what manner he pleased, or to refrain from public worship altogether without interference on the part of the civil magistrate. He had besides written a defence of the right of the natives to the soil, which the magistrates also condemned; though on his putting in an explanation and consenting to burn the manuscript, they declared that the matters were not so evil as at first they seemed. To avoid strife, he now retired to Plymouth, where he remained for two years, when, on the death of their minister, the church at Salem chose Williams as his successor. Again the court interposed. Williams reiterated and amplified his views of liberty of conscience, frankly declaring when pressed by his opponents, that he held that the magistrate ought not to interfere "even to stop a church from apostacy and heresy," and that the office of the civil magistrate "extends only to the bodies and goods and outward estates of man"—doctrines which the court declared to be opposed to the fundamental laws of the state, and subversive of all good government. The church of Salem was again warned: but Williams, on behalf of the church, issued 'Letters of Admonition,' which were adjudged to be a defiance of the authorities. Salem was disfranchised; and as, on being summoned before the court, he refused to withdraw any of his opinions, Williams was sentenced to banishment as a reviler of magistrates. He obtained permission however, winter being at hand, to remain till the spring; but as he persisted in preaching, and his people flocked to hear him, and it was understood that many had decided on going with him to found a new colony somewhere not very distant, the authorities decided to remove him at once as a dangerous person to England. Hearing of this, he fled into the woods, where, as he says in a passage quoted by Bancroft, "for fourteen weeks he was sorely tost in a bitter season, not knowing what bread or bed did mean." But he had acquired a mastery over the language of the Indians, was sheltered by them, and kindly treated.

As soon as the season allowed, Williams began the foundation of his new colony. At first he pitched on Seekonk, but that was within the patent of Plymouth, and when Governor Winthrop directed him to

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Narragansett Bay as a spot outside the limits of any English patent, Williams regarded his suggestion as a "voice from God." He landed on Rhode Island with his companions in June 1636, on a spot still marked by tradition, and having purchased the land of the Indians, commenced to plant and build a town, which he called 'Providence,' because, he said, "I desired it might be for a shelter for persons distressed for conscience." Here he was soon joined by others who sympathised with his opinions, and in a year or two 'good people' from England flocked thither in considerable numbers—the fame of the earnestness, self-denial, and piety of the first settlers having quickly spread through the Puritan churches. Williams was the founder, the pastor, and the law-giver of the infant state; but he did not aim to be its ruler. He here carried out to the fullest extent the principles he had so boldly asserted. "He chose," to use the words of Bancroft, "to found a commonwealth in the unmixed form of a pure democracy; where the will of the majority should govern the state—yet only in civil things; God alone was respected as the ruler of conscience." It was the first purely democratic commonwealth in modern times, and, according to Bancroft, "this first system has had its influence on the whole political history of Rhode Island; in no state in the world, not even in the agricultural state of Vermont, has the magistracy so little power, or the representatives of the freemen so much."

With exemplary self-denial, Williams laboured on with his people. New settlements had been formed on the island, and the people, in order to secure themselves from becoming absorbed in the government of Massachusetts, resolved to seek a charter of incorporation from the English parliament. Williams was chosen (1643) to negociate the grant. He was treated with marked respect by the Parliament, and a charter incorporating the settlers on Narragansett Bay, with "full power and authority to rule themselves," was readily accorded. Williams was received in triumph on his return to Rhode Island, and when some nine years later an infringement of the charter seemed imminent, he was again despatched to the mother-country to obtain a confirmation of the rights of the colony, in which mission he was entirely successful. He returned to Providence in 1654, where he was elected president of the colony, an office he held for three years.

While maintaining perfect liberty of conscience, Williams was an earnest maintainer of his own religious views. He had himself adopted the tenets of the Baptists; and in his later years he entered into a strenuous controversy with the Quakers. His work—'George Fox digged out of his Burrowes, or an Offer of Disputation on Fourteen Proposals made this last summer, 1672 (so called), unto G. Fox, then present on Rode Island in New England, by R(oger). W(illiams). As also how G. Fox slily departing, the Disputation went on, being managed three days at Newport on Rode Island, and one day at Providence, between John Stubs, John Burnet (Burnyeat), and William Edmundson, on the one part, and R. W. on the other. In which many quotations out of G. Fox and Ed. Burrowes' Book in folio are alleged, with an appendix of some scores of G. F., his simple lame answers to his opposites in that Book, quoted and replied to. By R. W. of Providence in N. E. Boston, printed by John Foster,' small 4to, 1676—and Fox's answer—'A New England Fire-Brand quenched, being an Answer unto a Slanderous Book entitled George Fox digged out of his Burrowes, &c., printed at Boston in the year 1676 by Roger Williams of Providence in New England. Which he dedicateth to the King, with desires that, if the Most High please, Old and New England may flourish when the Pope and Mahomet, Rome and Constantinople, are in their ashes. Of a Dispute upon 14 of his Proposals held and debated betwixt him, the said Roger Williams, on the one part, and John Stubs, William Edmundson, and John Burnyeat on the other, at Providence and Newport in Rode Island, in the year 1672. In which his cavils are refuted, and his reflections reproved. In two parts. As also an answer to R. W.'s Appendix, &c.; with a Postscript confuting its blasphemous assertions, viz., of the Blood of Christ that was shed, its being corruptible and corrupted; and that Salvation was by a man that was corruptible, &c. Whereunto is added a Catalogue of his Railery, Lies, scorn, and blasphemies; and his Temporising Spirit made manifest. By George Fox and John Burnyeat. Printed in the year 1679'—are works curious in themselves and of interest in the early history of Quakerism. Roger Williams died at Providence in April 1683.

WILLIAMS, SAMUEL, a skilful designer and engraver on wood, was born at Colchester, Essex, on the 23rd of February 1788. The son of parents in humble circumstances, his early desire to become an artist met with little encouragement, and though he taught himself drawing and painting, he was at the usual age apprenticed to a printer in his native town. While serving his apprenticeship however he taught himself etching, and subsequently wood-engraving. So attached had he become to the latter art, that on the expiration of his term of service he determined to adopt it as his calling, and, possessing some skill in design, he found on proceeding to London little difficulty in procuring employment among the publishers of low-priced works. His earliest patron is said by his son ('Athen.,' 1853, p. 1261) to have been Mr. Crosby, by whom "a series of 300 cuts was given into the hands of the then untried country artist." Gradually working his way upwards, he eventually took his place among the best designers and wood-engravers of his time. His earlier engravings executed for Whittingham's Novelists and Poets, for Wiffen's 'Tasso,' and the architectural publications of Mr. J. Britton, displayed great freedom and ability—qualities strikingly apparent in his vigorous, characteristic, and original, though occasionally somewhat rude designs made for Hone's 'Every Day Book.' In his later engravings and designs—as those in Howitt's 'Rural Life,' Scrope's 'Days of Salmon-Fishing' and 'Deer-Stalking,' Thomson's 'Seasons,' &c.—he shows much more elaboration and neatness, with an equal evidence of the devoted study of rural life and scenery, but perhaps some loss of power. Throughout life he retained his early ambition of painting in oil, but we are not aware that he executed any works of consequence in that branch of art. He died on the 19th of September 1853. Two of his sons still sustain the reputation of the name of Williams as wood-engravers.

*WILLIAMS, OF KARS, LIEUT-GENERAL SIR WILLIAM FENWICK, K.C.B., and M.P. for Calne, is a son of the late Mr. Thomas Williams, Commissary-General and Barrack-Master at Halifax, Nova Scotia, in which country he was born, December 10, 1800. He came to England at an early age, and his family for some generations having been connected with the artillery, he was sent to Woolwich Academy by the late Duke of Kent. He obtained his commission as second lieutenant in the Artillery in 1825, and became first lieutenant in 1827, and captain in 1840. Having served for nine years in Ceylon, he was sent to Turkey, where he received the brevet-rank of Major for his military services. In 1843 he was appointed by the Earl of Aberdeen Commissioner for settling the Turkish and Persian frontiers, a work of much delicacy and difficulty, and which he brought to a conclusion in 1852. During this time he had been selected by General Sir Hussey (afterwards Lord) Vivian as instructor of the Turks in artillery practice, and having taken an active part in the Conferences preceding the treaty of Erzeroum in May 1847, was advanced to the rank of lieutenant-colonel and the companionship of the Bath.

Upon the breaking out of hostilities with Russia in 1854, Lieutenant-Colonel Williams was apppointed by the Earl of Clarendon her majesty's Commissioner with the Turkish forces in the East, at the same time he was advanced to the rank of Colonel, and shortly afterwards to that of Brigadier-General. In this trying post, in which he was far from being adequately supported by the British ambassador at Constantinople, he won the approbation of the army abroad and the government at home. The head-quarters which he held were at Kars near Erzeroum, and though labouring under considerable difficulties, he repulsed with severe slaughter an attack of the Russians under General Mouravieff, September 29, 1855, but not receiving reinforcements in answer to his repeated but fruitless applications to the British ambassador, he was obliged to remain upon the defensive. Accordingly, in conjunction with Colonel Lake and General Kmety, he fortified the city of Kars, whilst Mouravieff besieged it closely on all sides, and it was only after enduring the extremity of suffering and hunger, that he agreed to capitulate. Together with his able assistant, Colonel Lake, General Williams was sent as a prisoner of war to St. Petersburg, where he was treated however with all honour and respect. As soon as the Treaty of Peace had been signed at Paris in March 1856, General Williams returned to England. For his victory at Kars he had already been made a K.C.B.; he was now presented with the freedom of the City of London, and rewarded with a baronetcy, bearing the addition 'of Kars,' and a pension of 1000*l.* a year; next, M.P. for Calne, 1856-59; commander of Woolwich garrison; commander of troops in Canada; and, 1865, governor of Nova Scotia.

WILLIAMSON, SIR JOSEPH, a statesman of the reign of Charles II. was the son of the Rev. Joseph Williamson, rector of Bridekirk in Cumberland. He came up to London, while yet a boy, in the capacity of clerk or secretary to Mr. Richard Tolson, member of parliament for Cockermouth, and, on the recommendation of his patron to Dr. Busby, the head master of Westminster School, he went from his service to that school. His assiduity and talent gained for him a recommendation from Dr. Busby to Dr. Langbaine, the provost of Queen's College, Oxford, by whom he was admitted on the foundation of that college. He took his degree of B.A. in 1653, and immediately after went to France as tutor to a nobleman to whom he was recommended by Dr. Langbaine. He was afterwards elected a fellow of Queen's College, and in 1657 he took his Master of Arts degree.

After the Restoration he was appointed secretary to Sir Edward Nicholas, secretary of state, and on Sir Edward Nicholas being succeeded by Lord Arlington, he became secretary to the latter. He was appointed by Lord Arlington keeper of the State Paper Office in Whitehall. In 1667 he was appointed one of the clerks of the council in ordinary, and received the honour of knighthood. He was one of the plenipotentiaries, together with the Earl of Sunderland and Sir Leoline Jenkins, at the treaty of Cologne. On the 27th of June 1674, he was appointed secretary of state in the room of Lord Arlington, to whom, according to the custom of the time, he paid 6000*l.* in order to succeed him. He was at the same time introduced into the privy council. The period during which Sir Joseph Williamson was secretary of state was one of subserviency by Charles II. to the interests of France, with which power he entered into secret alliances, and of fears in the nation of the introduction of popery into England. Sir Joseph Williamson was one of the first victims of the excitement caused by the celebrated Popish plot. He was committed to the Tower by the order of the House of Commons,

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on the 18th of November 1678, on a charge of granting commissions to Popish officers, but he was released by the king on the same day. On the 9th of February following he resigned the secretaryship of state, and was succeeded by the Earl of Sunderland. In December 1679, he married the baroness Clifton, widow of Henry, Lord O'Brien, and sister and sole heiress to Charles Stuart, duke of Richmond, by whom he acquired large property and the hereditary office of high steward of Greenwich. Sir Joseph Williamson died in 1701, and his wife in the year following. He left 6000*l.* and a valuable collection of heraldic manuscripts and of memoirs relating to his foreign negociations to Queen's College, Oxford: and he left 5000*l.* for the purpose of founding a mathematical school at Rochester, by which town he had been frequently returned to parliament. He had sat also several times for Thetford. In the year 1678 he was elected president of the Royal Society. Sir Joseph Williamson appears to have been a diligent public servant, who, in those times, could not have risen from so humble a beginning to the important situation of secretary of state, without possessing some talents for business or perhaps more for courtiership.

WILLIBROD. [WILBRORD.]

WILLIS, BROWNE, an English antiquary of note, grandson of the still more celebrated Dr. Thomas Willis [WILLIS, THOMAS], and by his mother's side of Robert Browne, of Frampton in Dorsetshire, was born at Blandford in that county, September 14th 1682. After passing through Westminster School, at which time he is said to have first imbibed a taste for the study of architectural and ecclesiastical antiquities, the neighbouring abbey being his favourite haunt, he entered Christchurch, Oxford, as gentleman-commoner. In 1707 he married Catherine, daughter of Daniel Elliott, of an ancient family, who bore him ten children. This lady, who died in 1724, was herself a person of some literary pretension, and was author of a work entitled 'The Established Church of England the Catholick Church,' London, 1718, a performance which her husband appears to have thought very meanly of. On the Society of Antiquaries being revived, 1717-18, he became a member of it, and in 1640 the degree of LL.D. was conferred upon him by the University of Oxford. In the following year he testified his sense of the compliment by presenting to that body his valuable cabinet of English coins; he was also a considerable benefactor to the Bodleian Library, by his donations of manuscripts. Nor did his liberality confine itself to munificence of that kind; for, in 1746, he contributed towards rebuilding Stony Stratford church, and in 1752 gave 200*l.* towards repairing the fine tower of that at Buckingham, for which place he had been returned to parliament nearly half a century before, in 1705. He died at his seat, Whaddon Hall, February 5, 1760. Though Willis had rather a passion for antiquarian researches than the skill and judgment, or even the information, required to attain eminence as an archæologist, there can be little doubt that his publications promoted a taste for antiquarian studies. His greatest and most important work is his 'Survey of the Cathedrals of England,' 3 vols. 4to, with plates, which appeared in 1727, 1730, and 1733. Of his 'Notitia Parliamentaria,' the conclusion was not published till 1750, although the first part had been printed in 1715. His last production was a 'History of the Town of Buckingham,' 4to, 1755.

WILLIS, FRANCIS, was a student of Brazennose College, Oxford, and took holy orders in the year 1740. He was soon after appointed to the living of St. John's, Wapping, and afterwards to Greatford in Lincolnshire. Having a taste for the practice of medicine, he used to prescribe for his poor parishioners, which incensed the medical men in the neighbourhood so much, that in his own defence he obtained the degree of doctor of medicine from Oxford in 1759. His medical and theological studies induced him to take up the subject of insanity, and he was very successful in its treatment. It was on this account that he was called in to take charge of George III., when the king was for the first time deprived of the use of his mental faculties. His treatment was successful in this case, and gained for him a great reputation, in addition to a pension of 1500*l.* per annum for twenty-one years. After curing the king, he was sent for to attend the Queen of Portugal, who was labouring under aberration of mind. He succeeded in restoring her majesty to perfect health, and received for his services 20,000*l.* He kept an establishment for the treatment of the insane at Greatford, in Lincolnshire, where he died on the 5th of December 1807, in the ninetieth year of his age.

Willis has left behind him no work on the subject of insanity, and he would perhaps have found it difficult to explain his own success in the treatment of this disease. He was a man of acute mind, and his treatment seemed rather the result of an instinctive perception of what each individual case required, than of the application of any known principles. His personal influence over his patients was immense, and it is said that his mode of looking at a maniac "would make him quail more effectually than chains or manacles."

WILLIS, NATHANIEL PARKER, was born January 20, 1807, at Portland, in the State of Maine, North America. His parents removed to Boston during his childhood, and he was educated at Boston, Andover, and at Yale College, which he entered in 1824. He graduated in 1827, and was soon afterwards engaged to edit 'The Legendary' and 'The Token.' In 1828 he established 'The American Monthly Magazine,' which he conducted for two years and a half, when it was merged in 'The New York Mirror.' Mr. Willis then went to Paris, where he was attached to the American legation, and in connection with it travelled in France, Italy, and Greece, and in parts of European Turkey and Asia Minor. He afterwards came to England, where he married, and remained two years. While travelling on the continent and residing in England he had published his 'Pencillings by the Way,' in 'The New York Mirror,' in the form of a series of successive letters, in which, in a light and sketchy style, he described the most interesting of the places which he had visited, and related what he had witnessed and heard in societies to which he had been introduced. Many extracts from these letters were published in the English newspapers, and a severe criticism appeared in the 'Quarterly Review.' He was soon afterwards, as he states, offered 300*l.* for the copyright of the whole, and the 'Pencillings by the Way' were published in London in 1835, in 3 vols. cr. 8vo. In the same year he published 'Inklings of Adventure,' a series of tales and sketches which had originally appeared in the 'London Magazine' under the signature of Philip Slingsby. In 1837 he returned to the United States, and retired to a pleasant spot on the banks of the Susquehanna, where he resided two years, and wrote 'Letters from under a Bridge.' In 1839 he became one of the editors of 'The Corsair,' a literary periodical published in New York. In the autumn of that year he revisited England, and in 1840 published 'Loiterings of Travel,' 3 vols. cr. 8vo, and 'Two Ways of Dying for a Husband,' containing the two plays of 'Tortesa the Usurer,' and 'Bianca Visconti.' In the same year appeared an illustrated edition of his 'Poems.'

In 1843, having returned to New York, Mr. N. P. Willis, in conjunction with Mr. George P. Morris, revived 'The New York Mirror,' which had been discontinued for several years. Mr. Willis withdrew from it in 1844, after the death of his wife, when he again visited England, and in 1845 published 'Dashes at Life with a Free Pencil,' 3 vols. cr. 8vo, consisting of sketches and stories. On his return to New York he published in 1846 his 'Complete Works,' in one vol. imp. 8vo, of 900 pages. In October 1846 he married a second time, and settled in New York, where he became again associated with Mr. Morris in conducting 'The Home Journal,' a weekly periodical, chiefly devoted to literature. In 1849 he published 'Rural Letters and other Records of Thought at Leisure,' most of which are re-publications, as are also the series of articles which he published in 1850, under the title of 'People I have met, or Pictures of Society.' In 1851 appeared in London, 'Hurry-Graphs, or Sketches of Scenery, Celebrities, and Society, taken from Life,' cr. 8vo., a series of letters and papers which had been published in 'The Home Journal.'

In the spring of 1852 Mr. Willis, suffering from a pulmonary complaint, made a voyage to the West Indies, for the benefit of his health. On his return to America, he passed through some of the Southern States, and in 1853 published 'A Health-Trip to the Tropics,' 8vo. He visited Bermuda and sojourned some time in the islands of St. Thomas and Martinique. He afterwards travelled in Kentucky and other Southern States, and he works up portions of his memoranda somewhat abruptly to form the latter half of his book, describing his visit to the Mammoth Cave of Kentucky, which extends nine miles under ground, also short visits to the island of Haiti and the city of Havaña, and his sojourn in the cities of Savannah and New Orleans. The book is written mostly in the form of letters, which were first published in 'The Home Journal.' It is one of the most carefully written as well as the most entertaining of Mr. Willis's productions, presenting accurate as well as picturesque descriptions of scenes and incidents. He has since resided at Idlewild, on the banks of the Hudson, and in 1855 published 'Out-Doors at Idlewild,' consisting of sketches of scenes, manners, and characters, in his usual lively style. In the same year he published 'The Rag-Bag, a collection of Ephemera,' which are reprints from 'The Home Journal.'

Mr. Willis's liveliness of style, especially in his later works, lends a charm to the most trifling matters, and when the scenes and incidents are of more value renders his descriptions and narratives very attractive. He has been blamed, and no doubt justly, for disclosing too much of the private habits and conversation of persons into whose society he has been admitted; but this fault, though perhaps not entirely removed from his later writings, has been certainly much lessened. His works have had a large circulation in Great Britain as well as in the United States, but their general character may be said to be ephemeral. [*See* SUPPLEMENT.]

*WILLIS, REV. ROBERT, M.A., F.R.S., F.G.S., one of the founders and ornaments of the present school of science in the University of Cambridge, was born in London in the year 1800, and received his superior education in Caius College, where he graduated as B.A. in 1826, and gained a fellowship, which he subsequently vacated. He early became a fellow of the Cambridge Philosophical Society (in the business and offices of which he has always taken a principal share), and was elected a Fellow of the Royal Society on the 22nd of April 1830. On the decease of Professor the Rev. W. Farish in 1837 Mr. Willis was appointed Jacksonian Professor of Natural and Experimental Philosophy in his university.

Professor Willis has devoted himself to a remarkable combination of select departments in applied natural philosophy mathematically treated:—acoustics and the physics of oral language; the philosophy of mechanism and machinery; and the mathematical and mechanical philosophy of ancient architecture, together with its history, both as

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to construction and decoration, especially of the peculiar style (from which it seems impossible now to disappropriate the in every way incorrect appellation of Gothic) that was brought to so high a degree of perfection in the ecclesiastical edifices of this country. On account of his eminence in the sciences of construction, he has been made an honorary member of the Institution of Civil Engineers and of the Royal Institute of British Architects.

He communicated papers to the Cambridge Philosophical Society in 1828 and 1829 on the vowel sounds, and on reed organ-pipes, extending and greatly improving the experimental researches of Kratzenstein and Kempelen; and on the mechanism of the larynx. These were inserted in vols. iii. and iv. of the society's 'Transactions,' and one of the subjects treated in the former paper was afterwards analytically investigated by Mr. Hopkins in a paper in vol. v.

In 1831 he produced an acoustic machine called a Lyophone, by which he showed that the sound given by such instruments as the syren of Cagniard de la Tour and the earlier similar instrument of Robison is caused, not by the periodical interruption of the current of air, but by the close recurrence of small noises. Being an original member of the British Association for the Advancement of Science, he was requested by the Committee of Mathematical and Physical Science, of which also he was a member, to prepare a Report on the state of our knowledge concerning the phenomena of sound, and the additions which had been recently made to it. Of this subject he accordingly delivered an oral account, illustrated by diagrams and experiments, at the second meeting of the Association (Oxford 1832), but the printed report has not appeared, much to the regret of all who are interested in the science of sound.

Having directed his mind to the philosophy of architecture, in 1832-33 Mr. Willis made a rapid tour through France, Italy, and part of Germany, during which two things particularly attracted his attention—the undeserved neglect with which the Italian Gothic had been treated, and the influence of locality upon each style of the middle age architecture. It also appeared to him, from an examination of buildings belonging to the period of the introduction of the pointed arch, that it was only one of a great number of new forms then introduced into architecture; and further, that the balance of evidence was in favour of the Saracenic origin of these forms, all of which were used by the Saracens, and some of which, on their first employment by European architects, were worked in the Arabian manner. But he found reason to agree with Professor Whewell, that the pointed arch is but one among a vast number of peculiarities which, taken altogether, make up the pointed style; and he endeavours, in the work embodying these observations ('Remarks on the Architecture of the Middle Ages, especially of Italy,' Cambr., 1835), to push this argument still further, by showing that the peculiarities alluded to were in all probability the invention of different countries and ages, and that they were combined in various ways together before they finally arranged themselves (by the insensible operation of these successive combinations upon the minds of the architects, we presume) in that happy order which produced what he terms 'the Complete Gothic.'

In 1836 Mr. Willis explained to the Cambridge Philosophical Society his views respecting the composition of the entablature of Grecian buildings as distinguished from that feature in the architecture of Egypt.

The lectures on mechanism which he delivered for the first time to the University of Cambridge on succeeding to the Jacksonian chair in 1837 were based upon a separation of the principles of motion and force new to British science, but which, after having been indicated by Leupold and Monge in distant succession, had been philosophically developed by Ampère in 1834, and was subsequently adopted in this country by Professor Whewell. Professor Willis, in his 'Principles of Mechanism,' designed for the use of students in the universities, and for engineering students generally, published in 1841, pursues this separation into its practical consequences. By a further refinement in discrimination however in this work, instead of considering a machine to be an instrument by means of which we may change the direction and velocity of a given motion, as had hitherto been done, he has treated it as an instrument by means of which we may produce any relations of motion between two pieces of mechanism. In the preface he intimates the intention of completing his plan of a general work on the science of machinery by applying the considerations of force (in the present volume separated from those of motion), to the combinations of which machinery consists, as well as by describing and investigating those parts of machinery in the action of which forces are essential. This design has not yet been accomplished, partly in consequence, very probably, of the publication of Professor Whewell's 'Mechanics of Engineering,' in which he has adopted Professor Willis's views upon the classification of the modes in which motion is communicated from one piece to another of a machine, adding to them the investigation of the effects of force and resistance; thus carrying out a portion of the plan necessary to complete this arrangement of the science of machinery. In the year 1837 also he exhibited and explained his Tabuloscriptive engine, the object of which is to transfer to paper any numerical series of magnitudes, so as to exhibit the curve obtained by making those magnitudes a series of ordinates, agreeably to the method which has proved so fruitful in the application of analysis to physics, and led to so wide an extension of graphical methods of exhibiting the results. In the same year Professor Willis read a paper on the important subject of the Teeth of Wheels, to the appropriate sectional meeting of the British Association; and to the corresponding section at the meeting of the following year he explained the Odontograph, an instrument he designed for enabling workmen to find at once the centres from which the two portions of the tooth are to be struck, so that the teeth may work truly together. The investigation of the proper curves to be given to the teeth of wheels had been a favourite occupation with mathematicians of the highest eminence. The geometry of the subject might in fact be considered to be very nearly complete; but its application to the requirements of modern construction appeared to Professor Willis to be susceptible of improvement. In these communications accordingly, and in a paper published, also in 1838, in the 'Transactions of the Institution of Civil Engineers,' vol. ii., in which the contents of both were embodied, he points out forms possessing properties more general than those which had hitherto been adopted for teeth, as well as some practical methods of tracing readily their outlines, describing and figuring the Odontograph. He incorporated the entire contents of this paper into his subsequent work on the 'Principles of Mechanism,' already noticed, adding to them several original investigations relating to the proportions of the teeth and their least number.

Professor Willis is also the author of the following works and memoirs:—'On the pressure produced on a flat plate when opposed to a stream of air issuing from an orifice in a plane surface,' Trans. Cambr. Phil. Soc., vol. iii.; 'On the construction of the Vaults of the Middle Ages,' and 'On the characteristic interpenetrations of the Flamboyant Style,' Trans. of the Royal Institute of British Architects, vol. i., part 2, 1842; 'A Description of the Sextry-Barn at Ely, lately demolished,' 1843, in the publications of the Cambridge Antiquarian Society; 'Architectural Nomenclature of the Middle Ages,' publications of the Cambridge Antiquarian Society, No. ix., 1844; 'The Architectural History of Canterbury Cathedral,' Lond., 1845, on which a 'Critical Dissertation' was published by Mr. Charles Sandys in the following year; 'The Architectural History of Winchester Cathedral,' 1845, and that of 'York Cathedral,' 1846, in the Proceedings of the Archæological Institute for those years respectively. All these had been orally delivered at the meetings of the Institute, and illustrated in the edifices themselves. 'On the Conventual Buildings attached to the Cathedral at Canterbury,' and 'Description of the Ancient Plan [preserved in the library] of the Monastery of St. Gall, in the Ninth Century,' both in the 'Archæological Journal,' vols. iv. and v., in the latter of which appears a paper by Mr. Edward Smirke, F.S.A., on a passage relating to an important part of the history of St. Stephen's church, Bristol, in Professor Willis's 'Architectural Nomenclature;' 'An Architectural History of the Church of the Holy Sepulchre,' added to the second edition of Williams's 'Holy City,' Lond., 1849.

The oral expositions of special subjects in the branches of science to which he has devoted himself, given by Professor Willis to the Cambridge Philosophical Society, to the members of the Royal Institution at their Friday evening meetings, to those of the Royal Institute of British Architects, and at the meetings of the Archæological Institute, uniting theoretical science of a high order with accurate technical and historical knowledge, have always proved most acceptable to his audiences, especially perhaps those relating to portions of the progress of architecture and to the architectural history of particular edifices, which he has illustrated by pictorial dissected models showing the successive stages of construction of the buildings described. Many of the plates illustrating his works have been engraved from his own drawings, and those accompanying his memoir on vaults exemplify a method he has proposed of indicating to the eye the relative positions as to relief of the elements of their structure applicable to other architectural and engineering subjects. We may trace in his methods of investigation and illustration the influence of those adopted by his predecessor Professor Farish in his lectures, especially of his system of the first principles of machinery, and of the isometrical perspective which he adapted to its graphical representation.

At Cambridge Professor Willis lectures on mechanics, statics, and dynamics, with their practical application to manufactures and the steam-engine, and similar subjects. When the late Sir Henry T. De La Beche constituted the Metropolitan School of Science applied to Mining and the Arts, in its present form, he induced Professor Willis to accept the lectureship on Applied Mechanics. In this capacity he gives an extended course of lectures annually, with examinations, imparting to the students those principles of mechanical science which it has formed the business of his life to mature.

WILLIS, THOMAS, was born at Great Bedwin in Wiltshire, on the 27th of January, 1621. He received his early education at the school of Mr. Sylvester, in the parish of All Saints, Oxford, and in 1636 he was admitted a member of Christ Church. He took his degree of B.A. in 1639, and that of M.A. in 1642. The civil war having broken out, Willis took up arms in defence of Charles. He does not appear however to have been actively engaged, and he turned his attention to medicine, and took his degree of B.M. in 1646. He then commenced practice in Oxford, and, as was the custom of medical men in his day, regularly attended at Abingdon market. He lived in a house opposite Merton College, and being attached to the worship of the episcopal

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church of England, he opened a room in his house for the performance of divine service according to the ritual of that church. His loyalty and attachment to episcopacy were not unrewarded at the Restoration: he was appointed Sedleian professor of natural philosophy in the university in 1660. He soon after received the degree of M.D. In 1659 he published his first work, entitled 'Diatribæ Duæ; prior agit de Fermentatione, de Febribus altera; his accessit Dissertatio Epistolica de Urinis,' the Hague, 12mo, 1659. In this work he shows himself to be one of the chemical physicians of his day, and a follower of the doctrines of Sylvius de la Boe. Mixed up with a good deal of sound observation, the most absurd views with regard to the action of medicine and the causes of the phenomena of disease are to be found in this volume. He was much more successful as an anatomist, and in 1664 published his great work on the anatomy of the brain, 'Cerebri Anatome; cui accessit nervorum descriptio et usus,' London, 4to. In this work he gave a new method of dissecting the brain, and a much more accurate account of its anatomy than had been previously done. This book contains the germs of those modern views of the physiology of the brain which are adopted by phrenologists. Willis referred the faculty of common sense to the corpus striatum; the imagination he supposed had a locality in the corpus callosum, and memory its seat in the cineritious matter of the brain. The cerebellum he believed controlled involuntary motion. However much these views may differ from those of modern physiologists, the idea of the brain being a congeries of organs is distinctly recognised. Whilst at Oxford Willis was a member of a philosophical society which is said to have led to the foundation of the Royal Society of London, of which body he was elected one of the earliest fellows. At the solicitation of Sheldon, who was then bishop of London, Willis determined to commence practice in London, and came here in 1666, shortly after the great fire, and was immediately appointed physician in ordinary to the king. In 1667 he published a work on the pathology of the brain and nervous system, 'Pathologiæ Cerebri et Nervosi Generis Specimina,' Oxford, 4to. This work, in which he gave an explanation of the phenomena presented in convulsive diseases, hysteria, and hypochondriasis, was bitterly attacked by Highmore, who maintained that the seat of those diseases was in the heart, stomach, lungs, and liver, and not in the nervous system. To the attack of Highmore, Willis replied in a work entitled 'Affectionum quæ dicuntur Hystericæ et Hypochondriacæ, Pathologia Spasmodica vindicata,' &c., London, 8vo, 1670.

About the time of the publication of this last work, he lost his first wife, who was a daughter of Dean Fell. This event afflicted him much, and as a relief to his mind he composed his work on the souls of brutes, entitled 'De Anima Brutorum, quæ Hominis vitalis ac sensitiva est,' Oxford, 4to, 1672. In this work he maintains that the soul of brutes is like the vital principle in man, that it is corporeal in its nature, and perishes with the body. This work, though written for consolation, brought him much trouble. Although it was dedicated to the Archbishop of Canterbury, his orthodoxy, a matter that Willis regarded much, was called in question. These disputes greatly affected him, and he sought relief for his anxiety in a second marriage. He began to publish another work, which he never finished, entitled 'Pharmaceutica Rationalis,' of which the first part was published at Oxford in 1673, and the second in 1675. This work, like his first, was an attempt to explain all the phenomena of disease on the principles of the chemical philosophy. His Latin style is neat and elegant. All his works abound in hypothesis, but they contain a great amount of sound observation, which renders them well worth perusal. Most of his works have gone through numerous editions, and the whole of them, with the title 'Opera Omnia Willisii,' have been published several times in this country and on the continent, but they have long fallen into comparative neglect.

Willis died of pleuritis, on the 11th of November 1675. He was remarkable for his piety, and procured a service to be performed in the church in St. Martin's-lane, every morning early, in order that he might attend before he visited his patients. At his death he left a bequest of 20*l.* a year for the continuation of this service. He also appropriated all his Sunday fees to charitable purposes. He discovered the mineral-spring at Astrop near Berkeley in Northamptonshire, and made it very famous, till the people of the place offending the well known Dr. Ratcliffe, made him declare that he would put 'a toad in their well,' which he did by decrying its virtues wherever he went. There are two English works said to be written by Willis, which were published after his death: the one 'A plain and Easie Method for preserving (by God's Blessing) those that are well from the Infection of the Plague,' written in 1666; and another, a collection of receipts selected from Dr. Willis's medical works.

WILLMORE, JAMES TIBBITS, Associate Engraver in the Royal Academy, was born in London, in September 1800. His teacher in engraving is said to have been a Mr. Burke, but he has formed a style for himself, which very happily renders the peculiarities of our English landscape painters. He has a fine feeling for colour and chiaroscuro, and renders the nicer gradations of atmospheric effect in a very admirable manner. Hence he is particularly successful in engraving from the paintings and drawings of Turner, from whose works his best plates have been produced. His chief prints after Turner are, 'The Old Temeraire,' 'Mercury and Argus,' 'Ancient Italy,' 'The Golden Bough,' 'The Dogana,' and 'Bellini's picture conveyed to the Church of the Redentore, Venice,' for the Art Union 1858; he has besides engraved many of the plates in the 'Rivers of France,' &c. His other more important engravings are 'Byron's Dream,' after Eastlake; 'Tilbury Fort,' 'The Rhine,' and 'Powis Castle,' after Calcott; 'Wind against Tide,' and an 'Italian Town,' after Stanfield; and 'Crossing the Bridge,' and 'A Harvest Party,' after Landseer; besides others after Chalon, Leitch, &c. Mr. Willmore was elected into the Royal Academy as associate engraver in 1843. [*See* SUPPLEMENT.]

WILLOCK, WILLOCKS, or WILLOX, JOHN, one of the earliest champions of the Reformation in Scotland, is supposed to have been born in Ayrshire, about the beginning of the 16th century, and to have studied at the University of Glasgow. In his earlier years he was a friar, but whether Franciscan or Dominican is not clearly ascertained. He visited England in 1541, having before that time become a convert to the opinions of the Reformers, and he was there subjected to imprisonment, as a mitigation apparently of a severer punishment attending a breach of the six articles of Henry VIII. He became afterwards chaplain to the Duke of Suffolk, and on the accession of Mary he fled to Friesland. He was there patronised by the Duchess Anne, who employed him in several missions to Scotland. About the year 1558 he returned to reside in his native country, and preached the doctrines of the Reformation in the town of Ayr. He distinguished himself as a controversialist, and carried on a debate with the principal champions of Catholicism in Scotland. In 1559 he was cited, along with other reformers, to answer for the opinions promulgated by him, and was outlawed for not appearing, a circumstance attributed with apparent justice to breach of faith on the part of Mary, the Queen Regent. He now rose in popularity; large masses of people flocked to his ministrations; and as the head of a party he became sufficiently powerful to cause the rejection of a proposal by the humbled Regent, that the Romish as well as the Protestant service might be placed at the option of the people. He was one of the four ministers appointed to assist the council of government on the deposition of the Regent. In 1561 he was appointed one of the 'superintendants' who succeeded to some of the duties of the Catholic bishops. He spent a great part of the remainder of his life in England, but was moderator of several General Assemblies in Scotland from 1563 to 1568. The time of his death is not known. (Wodrow, *Biographical Collections printed for the Maitland Club*, pp. 99-116, 449-453.)

WILLOUGHBY, SIR HUGH. The history of this unfortunate voyager is very obscure. A portrait is shown at Wollaton Hall in Nottinghamshire (an ancient seat of the Willoughbys of Risby in Derbyshire) as that of Sir Hugh. Collins conjectures that "Sir Hugh Willoughby, Knt., of Risby in Derbyshire, grandson of Sir Henry Willoughby, who died in 1528, by his son William, who died before his father, was the voyager." If this conjecture be correct, Sir Hugh was the son of William, by his wife Helena, daughter and co-heiress of Sir John Egerton, of Wrine Hall in the county of Chester, and had himself a son Henry (created a baronet by James I. in June 1611), by his wife Johanna, daughter of Sir Nicholas Strelly, Knt.

Clement Adams, in his narrative of Chancellor's voyage, mentions Sir Hugh in these terms:—"To which office and place [commander of the expedition fitted out by the merchants adventurers in 1553], although many men (and some of them void of experience) offered themselves, yet one Sir Hugh Willoughbie, a most valiant gentleman and well born, very earnestly requested to have that care and command committed unto him; of whom before all others, both by reason of his goodly personage (for he was of a tall stature) as also for his singular skill in the services of war, the company of merchants made greatest account; so that at the last they concluded, and made choice of him for the governor of this voyage, and appointed to him the admiral, with authority and command over all the rest." This appointment was confirmed in a licence to discover strange countries from the King Edward VI., of which a manuscript copy is contained in a volume (Faustina, C., ii.) of the Cotton collection in the British Museum.

The only narrative of this voyage that we have been able to discover is that contained in the first volume of Hakluyt, purporting to be the journal of Sir Hugh Willoughby himself, and incidental notices in Clement Adams's account of Chancellor's adventures, and in the voyages of Burrough and Jenkinson in 1756, in the same collection. Among the Cotton manuscripts already alluded to (Otho, E., viii.) there is a list of the three ships fitted out for the expedition, and of the names and offices of all persons embarked in them; and a journal of the voyage from the 10th of May to the end of September 1553. It has been much injured by fire, but enough remains to show that it corresponds exactly with what is printed in Hakluyt's work. It appears to be in the hand-writing of Michael Lok. Purchas (vol. iii., p. 463) mentions "a will of Gabriel Willoughby, his kinsman, subscribed by Sir Hugh, which will I now have, and keep as a relic of that worthy discoverer."

The expedition of which Sir Hugh Willoughby was appointed commander was fitted out by "the mystery and company of merchants adventurers for the discovery of regions, dominions, islands, and places unknown," whose governor was Sebastian Cabot. It consisted of three vessels:—the Bona Speranza, of 120 tons, commanded by Sir

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Hugh Willoughby, admiral of the fleet, captain, with a master and mate, and 36 seamen; the Edward Bonaventura, Richard Chancellor, pilot-major of the fleet, captain, of 160 tons, with a master and mate, minister, surgeon, and 50 seamen; and the Bona Confidentia, of 90 tons, under a master and mate, with 22 seamen. The vessels were victualled for fifteen months. Six merchants embarked in the admiral's ship, nine in the pilot-major's, and three in the third vessel. The entire direction of the adventure was vested in a council of twelve. The council consisted of the admiral and pilot-major, the master of the three vessels, the minister, three merchants, and the three masters' mates.

The expedition sailed from Deptford on the 10th of May 1553, but was detained in the river and off the coast by baffling winds till the 23rd June. It fell in with the Norwegian coast some way south of the Rost Islands, on the 14th of July. On the 30th of July, while bearing up for Wardhus, east of the North Cape, and the most easterly station of the Danes in Finmark, the vessels were separated by a storm. Next day the Bona Speranza and the Bona Confidentia once more joined company, but Chancellor's vessel did not again fall in with them. Clement Adams's account of their separation, derived from some mariners of the Edward Bonaventura, is as follows:—"The very same day in the afternoon, about four of the clock, so great a tempest suddenly arose, and the seas were so outrageous, that the ships could not keep their intended course, but some were perforce driven one way and some another, to their great peril and hazard. The general with his loudest voice cried out to Richard Chancellor, and earnestly requested him, not to go far from him; but he neither could nor would keep company with him if he sailed still so fast, for the admiral was of better sail than his ship. But the said admiral (I know not by what means) bearing all his sails, was carried away with so great force and swiftness, that not long after he was quite out of sight; and the third ship also, with the same storm and like rage, was dispersed and lost us. The ship-boat of the admiral (striking against the ship) was overwhelmed in the sight and view of the mariners of the Bonaventura; and as for them that are already returned and arrived, they know nothing of the rest of the ships what has become of them." The narrative in the diary attributed to Sir Hugh Willoughby corresponds with this account in all essentials.

It appears from the journal just referred to, that the Bona Speranza and Bona Confidentia were tossed about in the North Sea from the 30th of July to the 18th of September, vainly attempting to make Wardhus. On that day they entered a harbour which we learn from Jenkinson was the mouth of the river Arzina, six days' sail east of Wardhus, and one day's sail west of the Swiatoi Nos, the western headland of the White Sea. "This haven," says the journal, "runneth into the main about two leagues, and is in breadth half a league, wherein are very many seal-fishes and other great fishes; and upon the main we saw bears, great deer, foxes, with divers strange beasts, as ellans and such others, which were to us unknown and also wonderful. There remaining in this haven the space of a sevennight, seeing the year far spent, and also very evil weather, as frost, snow, and hail, as though it had been in the depth of winter, we thought it best to winter there. Wherefore we sent out three men south-south-west to search if they could find people, who went three days' journey, but could find none. After that we sent other three westward four days' journey, which also returned without finding any people. Then sent we three men south-east three days' journey, who in like sort returned without finding of people or any similitude of habitation." They entered 'the harbour of death' (as it is called in the margin of the Cotton manuscript, Otho, E., viii., p. 15) on the 18th of September: they remained a week before resolving to winter there; and they sent out three exploring parties, two of which appear to have been at least six and one eight days absent. This brings us to the latter part of October. The date of Gabriel Willoughby's will, which Purchas says was in his possession, shows that some of the party must have been alive in January 1554. Nothing more is known of their fate. In 1557 Stephen Burrough was despatched from Colmogro to search for the Bona Speranza, the Bona Confidentia, and the Philip and Mary, another vessel belonging to the merchants adventurers, which was also missing. At Kegor he learned from a Drontheim skipper that the Philip and Mary had returned to England, and that the Bona Confidentia was lost, and that he had bought her sails for his ship. Of the fate of the Bona Speranza he does not appear to have obtained any intelligence. Anthony Jenkinson, in his account of his voyage to Russia, written apparently between January and April 1558, speaks with certainty of Sir Hugh Willoughby having perished with all his company. Purchas mentions that the Bona Speranza was discovered in the spring of 1554 by Russians, who found all the crew dead. We are left to infer from these vague statements that the journal of the voyage published by Hakluyt, and the will which came into Purchas's possession, were obtained from the Russians. The pilot-major, Richard Chancellor, to whom we owe the earliest English accounts of Russia, reached Colmogro on the Dwina in safety; but his ship was wrecked on his return in Pitsligo Bay (Scotland), on the 10th of November 1556, and himself, along with several of his seamen, drowned. Of the three vessels which composed the expedition to which England owed the commencement of its trade to Archangel, not one returned to this country, and of their crews only a few of the common seamen of the Edward Bonaventura.

(Hakluyt, vol. i. (edition of 1599); Purchas, *Pilgrimage*, vol. iii.; MSS. in the Cottonian Collection, British Museum, Otho, E., viii., 23, c.; Faustina, C., ii., 27, f.)

* WILLS, WILLIAM HENRY. There is a rule of a well-known society that no one shall be considered as a man of letters who has not written a book. The limitation of authorship belongs to another period; for a great deal of the best writing of the present day appears in newspapers and other periodical works, and is, for the most part, anonymous. Mr. Wills, though one of the most industrious and influential of journalists, has not written a book; and yet he is entitled to an honourable mention here as the representative of a most important class. He was for several years the chief editorial labourer in 'Chambers' Journal;' and is now in the same position in connection with 'Household Words.' Such works especially belong to our age; and upon their judicious conduct depend some of the best results of the general diffusion of a desire for amusing reading. We may mention as an exception to Mr. Wills' anonymous labours, his very beautiful edition of 'Sir Roger de Coverley, by the Spectator,' with notes and illustrations; and 'Old Leaves, gathered from Household Words,' 8vo, 1860. Mr. Wills was born at Plymouth, Jan. 13, 1810.

WILLUGHBY, FRANCIS, was the only son of Sir Francis Willughby, Knight, and was born in 1635. His father, who was in easy circumstances, paid great attention to the education of his son, who was so diligent in his studies that it was feared he would injure his health. He early acquired great knowledge both of the classics and mathematics, and in the various branches of natural science. He was admitted at Trinity College, Cambridge, and took his degree of Bachelor of Arts in 1656, and of Master of Arts in 1659. It was here that he became a pupil of John Ray, and a lasting friendship was soon formed between the master and pupil. Willughby had a mind constituted very similarly to that of Ray, and both of them took great interest in the progress of natural science. Ray had at this time made great progress in the study of botany, and had already begun to reduce to harmony the confused facts which had been heaped together in that department of science, and this seems to have inspired Willughby to do the same for zoology. The Pandects of Gessner and Aldrovandus had been published, but the question that occurred to his mind was, How much of all this is true, and how much is false? To answer this question for the science of zoology as it then existed, he set to work. For this purpose he went to Oxford in 1660, in order that he might consult the works on natural history in the libraries there. Shortly after the return of Willughby from Oxford, Ray refused to sign the Act of Uniformity, and was obliged to resign his Fellowship and leave Cambridge. The consequence was that the two friends made a tour on the continent, visiting France, Spain, Italy, Germany, and the Low Countries, with the object of gaining all possible information on natural history: Ray examined plants, whilst Willughby attended to the animals. They returned laden with treasures, which Willughby immediately commenced working at, for the purpose of publishing a large work on the animal kingdom. Before doing this he contemplated a voyage to America, in order to add to his knowledge. But he died in the midst of all his labours and in the prime of life, on the 3rd of July 1672. He had published little, and thought his labours too imperfect to justify their publication. Ray however urged upon him, as he says in one of his works, for three reasons, that he should allow him to publish his works: first, the glory of God; secondly, the assistance of others in the same studies; and thirdly, the honour of their native land. Upon these grounds he permitted his works to be published, and Ray became their editor. He also left Ray one of his executors, and committed to him the charge of educating his two sons Francis and Thomas. Francis, the elder, who was then only four years old, died young; and Thomas subsequently became Lord Middleton. For this office, which Ray sacredly fulfilled, Willughby left him 60*l.* a year, which constituted the chief part of this great man's income throughout his life.

The first work edited by Ray after Willughby's death was his Ornithology, with the title 'Ornithologiæ Libri Tres: in quibus Aves omnes hactenus cognitæ, in methodum naturis suis convenientem redactæ, accurate describuntur. Descriptiones iconibus elegantissimis et vivarum avium simillimis æri incisis illustrantur. Totum opus recognovit, digessit, supplevit Johannes Raius,' folio, London, 1676. This work was translated into English by Ray, and the plates republished, in 1678. It contains a vast amount of original observation, and gives a very full and exact account of the habits of the birds described, as well as of their diseases, and the mode of keeping them. There are frequently also good accounts of dissections of various birds. Cuvier says that all subsequent writers have followed Willughby, and that his observations are wonderfully correct. The English work concludes with a treatise on Falconry. Although Ray seems to have taken great trouble with the plates, they are too inaccurate to be of use at present. But the letterpress is a perennial source of correct observation on the habits and structure of birds. In 1686 Ray edited a second work on the same plan, embracing the fishes. This was published at London, in folio, with the title 'Historiæ Piscium Libri Quatuor.' The descriptions in this work are good, and Cuvier states that it contained many observations on the Mediterranean fishes that

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could not be found elsewhere. In all his descriptions Willughby was very careful in distinguishing specific characters, and in this way he corrected many of the errors of preceding writers.

Willughby and Ray were early Fellows of the Royal Society of London, and Willughby contributed some papers to the 'Philosophical Transactions' before his death. Two of these were published in the 'Transactions' for 1671; one of them 'On a kind of Wasp called Ichcumons,' and another 'On the Hatching of a kind of Bee lodged in old willows.' Ray afterwards contributed many papers on insects, of which the substance had been prepared from Willughby's manuscripts.

Ray, in the preface to the 'Ornithologia,' has left behind him a beautiful memorial of the estimation in which he held his friend in the summary he there gives of his character. He seems to have added to habits of excessive industry and a rare philosophical genius, every virtue. The influence of Willughby undoubtedly, under the direction of Ray, has been very great in every department of zoology, and had he lived to have laboured more, and to have developed the great principles of classification in zoology, which Ray did in botany, then might it have been said that the foundation of both sciences was laid at the same period in Great Britain. [RAY.]

WILMOT, JOHN, EARL OF ROCHESTER, was born at Dichley (Oxfordshire), 10th of April 1647, or, according to Burnet and Wood, in 1648. He was the son of Henry, earl of Rochester, a brave royalist in the civil wars and a faithful adherent of Charles II. in his exile. He was educated in the free-school of Burford, and at Wadham College, Oxford, where he showed remarkable talents. At school he acquired an exact knowledge of Latin, and became familiar with the best authors of the Augustan age, in whose writings he ever afterwards delighted. At college he was placed under the charge of Dr. Blandford, afterwards bishop of Oxford and Worcester, but he abandoned himself to pleasure rather than to study, and, breaking off his course of reading at an early age, set off upon his travels in France and Italy. He returned to England in the eighteenth year of his age, and presented himself at the gay court of Charles II., where the graces of his person and the liveliness of his wit and fancy made him an acceptable companion. He also sought opportunities of distinction in war. In the winter of 1665 he went to sea with the Earl of Sandwich, in the Revenge, commanded by Sir T. Tiddiman, and displayed great courage in the attack made on the Dutch fleet in the port of Bergen. In the following summer he again went to sea, under Sir Edward Spragge, and in the midst of an engagement volunteered to carry a despatch in an open boat, a service of great peril, which he executed with daring and judgment. These warlike deeds gave him a reputation for courage, which however he did not sustain at court. He was accused of sneaking away in street quarrels, and of evading duels which he had provoked.

He is said to have entered upon a court life free from habits of intemperance, but his convivial disposition, his extreme youth, and the contagious example of a profligate court soon led him into such excesses that, as he assured Dr. Burnet, for five years together he was continually drunk. His fancy was more luxuriant when inflamed by wine, and his companions encouraged his excesses the better to enjoy his wit. In the midst of drunkenness and debauchery, extravagant frolics and buffoonery, he occasionally found time for poetry. Its character naturally took the cast of his life and talents: personal satires, or drinking and amatory songs were the least ignoble fruits of his genius; licentious and obscene verse, the mere reflection of his life, was his ordinary recreation; and his liveliness and wit, and the grace and spirit of his versification, only cause us to regret the misapplication of his abilities.

The services of his father and his own favour at court obtained for him the offices of gentleman of the bedchamber and comptroller of Woodstock Park. But although his convivial talents rendered him agreeable to the king, his satires often gave offence. On one occasion, while drunk, he put into the king's hand a paper which he supposed to be a libel he had written upon some ladies, but which happened to be a satire upon King Charles himself. At another time he ventured so far as to scribble upon the door of the king's bedroom the well-known mock epitaph—

> "Here lies our sovereign lord the king,
> Whose word no man relies on;
> He never says a foolish thing,
> Nor ever does a wise one."

Among the various accomplishments of Rochester, that of mimicry was conspicuous. At one time he disguised himself as an Italian mountebank, and practised the art of medicine in Tower-street: at other times he dressed himself as a porter or a beggar, and in such characters diverted himself with low amours.

The incessant debauchery in which his youth was spent brought on painful diseases and a broken constitution. And although his habits and the depraved society in which he lived, together with the love of displaying his wit on all occasions, had poisoned his mind with infidelity, he began to feel remorse, and to treat religion with respect. This change in his opinions was mainly caused by the society of Dr. Burnet, who had attended at the death-bed of one of Rochester's friends, and was otherwise slightly known to him, when he received an invitation to visit the earl, at that time recovering from a severe illness. Burnet listened to his infidel arguments, and answered them with earnest kindness. He explained the Scriptures in a tone of philosophy that suited the intellectual pride of Rochester, and at length convinced him of the truth of religion and of the necessity of repentance. Their interviews are touchingly described by Bishop Burnet himself, in his 'Life and Death of John, Earl of Rochester,' a book which, as Dr. Johnson truly says, "the critic ought to read for its elegance, the philosopher for its arguments, and the saint for its piety."

Early in the summer of 1680 he was seized with his last sickness, which he felt convinced would be fatal. In the midst of the severest agonies of mind and body, he again sent for his friend Dr. Burnet, to whom he expressed his sincere repentance. His last days are affectingly described by the same admirable biographer, and were such as became a Christian. "I do verily believe," says Dr. Burnet, "he was so entirely changed, that if he had recovered he would have made good all his resolutions." He felt deeply the mischief he had done by his example and by his perverted talents; and besought Dr. Burnet to publish, for the good of the world, a history of his sins, his sufferings, and repentance. He died on the 26th of July 1680, in the thirty-fourth year of his age, and was buried beside his father in Spelsbury Church, Oxfordshire. He left behind him a son, who died in the following year, and three daughters.

On his death-bed he had given strict charge that all his licentious and profane writings should be destroyed; but he was scarcely dead before a volume of poems bearing his name was published. Many of the poems are said not to have been written by him; and that the composition as well as the frolics of others should have been attributed to so notorious a man, is not improbable. Among the best of the pieces known to be genuine may be mentioned the 'Satire against Man,' 'An Allusion to the 10th Satire of the First Book of Horace,' and 'Verses upon Nothing.'

(*Some Passages of the Life and Death of John, Earl of Rochester*, by Gilbert Burnet, D.D., late Lord Bishop of Sarum; Burnet's *Own Time;* Wood's *Athenæ Oxonienses;* Dr. Johnson's *Life of Rochester*, in *Lives of the Poets.*)

WILSON, ALEXANDER, was born at Paisley, in Scotland, July 6, 1766. His mother died when he was ten years of age, and his father, embarrassed with the charge of a young family, soon married again. In 1779 Alexander was bound apprentice to a weaver for three years, on the expiration of which he worked about four years as a journeyman weaver, and then abandoned the loom, and spent nearly three years as a pedlar. From an early age he had been cultivating a talent for poetry which he imagined himself to possess, and in his excursions for the sale of his wares endeavoured to procure subscriptions for a volume of his poems, but without success. The volume was never published, but verses and single poems were published in newspapers, and separately. 'The Laurel disputed,' a poem on the respective merits of Fergusson and Ramsay, he recited before a literary society in Edinburgh, and published there in 1791. In 1792 he published anonymously his 'Watty and Meg,' which some at first ascribed to Burns, to the no small gratification of Wilson. His poetry however made no impression on his countrymen in general, and he resolved to emigrate to the United States of North America.

On the 14th of July 1794, Alexander Wilson landed at Newcastle, in the State of Delaware, with only a few shillings in his pocket, and immediately proceeded to Philadelphia. He was employed for a few weeks by a copper-plate printer; he then resumed successively his former occupations of weaver and pedler, but afterwards became a land-measurer, and ultimately turned schoolmaster, and pursued his new avocation at different places in Pennsylvania and New Jersey. At length, in 1802, he made a contract with the trustees of a school at Gray's Ferry, on the river Schuylkill, in the township of Kingsess, about four miles from Philadelphia, and here he became acquainted with Mr. Bartram, the botanist and naturalist, whose gardens were always open to him, and whose conversation stimulated and improved the taste for natural history which his turn for observation and his rambling life had developed. Here too he became acquainted with Mr. Lawson, the engraver, who gave him instruction in drawing, providing him with landscapes and sketches of the human figure, but with little promise of his becoming a draftsman, till Mr. Bartram proposed a trial of birds, in which he succeeded beyond the expectation of his friends; and from that time the ruling passion of his after-life was brought into play. Writing to a friend in Paisley, in June 1803, he says, "Close application to the duties of my profession, which I have followed since November 1795, has deeply injured my constitution; the more so, that my rambling disposition was the worst calculated of any one's in this world for the austere regularity of a teacher's life. I have had many pursuits since I left Scotland—mathematics, the German language, music, drawing, &c.—and I am now about to make a collection of our finest birds." In October 1804, Wilson, accompanied by two friends, set out on a pedestrian journey to the Falls of Niagara. They reached the Falls, and satisfied their curiosity, but were overtaken by the snows of winter on their return. One of his companions remained with his friends near the Cayuga lake, the other availed himself of a conveyance; but Wilson walked on with his gun and bundle, through trackless snows and uninhabited forests, over mountains and along dangerous rivers, and reached home at the begin-

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ning of December, after a journey of 1257 miles, of which he walked 47 the last day. All the time he could spare was now devoted to the examination of birds, and making drawings of them in colours. In 1806, Mr. Bradford, bookseller, of Philadelphia, being about to publish a new edition of Rees's 'Cyclopædia,' engaged Wilson as assistant-editor. Soon afterwards he explained to Bradford his views of a large work on American ornithology, and the bookseller undertook the publication.

Wilson was assiduous in attention to his duties as assistant-editor, while at the same time he prosecuted the great undertaking which had become the favourite object of his ambition with an enthusiasm which was characteristic of him. At length, in September 1808, the first volume of the 'American Ornithology' was published. From the date of the first arrangement a prospectus had been put in circulation, in which the nature and intended execution of the work were specified, but no adequate idea had been formed of the book which was in preparation, and when the superb volume made its appearance, the American public were alike astonished and delighted. It was in folio, with plates carefully engraved from Wilson's own drawings, coloured after nature, and with admirable letter-press descriptions; the price was 120 dollars. In the course of September 1808, Wilson journeyed eastward and northward, and during the winter went through the southern states, exhibiting his book and endeavouring to obtain subscribers. He visited in fact every town within 150 miles of the Atlantic coast, from the river St. Lawrence to St. Augustine in Florida. He received much praise, but got few subscribers. Wilson however was not depressed.

The second volume was published in 1810, and soon afterwards he set out for Pittsburg on a journey to New Orleans. From Pittsburg he descended the Ohio by himself in a skiff. He started on the 24th of February, and on the 17th of March moored his boat safely in Bear Grass Creek, at the rapids of the Ohio, after a voyage of 720 miles. His hands had suffered a good deal in rowing. He had made excursions from the banks of the river, as he proceeded, with his gun and drawing materials, in search of new species of birds, of which he made drawings and wrote descriptions on the spot where he shot them. He afterwards walked from Louisville to Lexington (73 miles), and on the 4th of May set out from Nashville for St. Louis through the wilderness on horseback, with a loaded pistol in each pocket, a loaded fowling-piece belted across his shoulders, a pound of powder in his flask, and five pounds of shot in his belt, and some biscuits and dried beef. On the fourteenth day he arrived at Natchez, in Mississippi, after a journey through swamps and across rivers, which had nearly killed both his horse and himself. The other volumes of his work were brought out in succession, with astonishing rapidity and regularity; the number of his subscribers increased, and before his death included perhaps every royal personage in Europe. In 1812 he was elected a member of the American Philosophical Society. In 1813 he published the seventh volume. He had completed the pictorial material for the eighth and ninth when he was carried off by an attack of dysentery in his forty-eighth year. He died August 23, 1813, at Philadelphia. The eighth and ninth volumes were completed and published in 1814 by Mr. George Ord, who had been his companion in many of his exploring expeditions. Mr. Ord supplied the letter-press descriptions for these two volumes, as well as a biography of Wilson in the ninth. Three supplemental volumes were afterwards supplied by Charles Lucian Bonaparte, folio, 1825-28.

Wilson's pictorial representations of the birds are of great excellence. His descriptions are not only technically accurate, but exceedingly clear and graphic in whatever relates to their motions and characteristic habits. It is a delightful book. The mind is so much absorbed with the images and scenes as to be hardly conscious of the act of reading. Wilson was about five feet ten or eleven inches in height, handsome and vigorous, but rather slender. He was always distinguished by the neatness of his dress and appearance. He was a man of the strictest honesty and the most scrupulous regard for truth; social, affectionate, and benevolent, but somewhat irritable under contradiction and critical objection. He was never married.

(*Memoir of Wilson*, annexed to the *American Ornithology*, by Alexander Wilson and Charles Lucian Bonaparte, in *Constable's Miscellany.*)

WILSON, FLORENCE, is the name generally given to an author who is spoken of by his contemporaries only by his Latinised designation, Florentius Volusenus or Voluzenus. The vernacular name Wilson has been attributed to him solely because, being a Scotchman, no other common to Scotland approaches so near to that which he assumed. It has been supposed that he was called Wolsey, because he was patronised by the great cardinal, and in a vernacular letter which has been preserved he signs himself Voluzene. He is supposed to have been born near Elgin, in the county of Moray, about the beginning of the 16th century, and to have studied at the University (now King's College) of Aberdeen. He afterwards studied at the University of Paris, where he became tutor to a son of Cardinal Wolsey's brother. Losing this employment at the death of the cardinal in 1530, he was patronised by the Cardinal of Lorraine, and by Du Bellay, bishop of Paris. In 1534 the bishop went on an embassy to Rome, but Wilson, who was to accompany him, was kept by sickness at Avignon. Understanding that Cardinal Sadoleto desired a Latin scholar to teach a grammar-school at Carpentras, the metropolis of his diocese, he proffered his services in that capacity. Sadoleto has left an interesting account of his interview with the wandering student, and of his surprise in finding one so well versed in polite learning coming from so distant and obscure a country as Scotland. Wilson received the appointment with an annual salary of seventy crowns, and entered on his duties in the year 1535. His earliest work, the publication of which is only known from its being entered in the 'Bibliotheca Thuana,' and mentioned by Gesner, was published at Lyon in 1535. It is called 'Commentatio quædam Theologica quæ eadem precatio est, in Aphorismos dissecta.' In 1543 he published the work by which he is best known, 'De Animi Tranquillitate Dialogus.' The scene is laid in a garden near Lyon, and three interlocutors gently debate on the subject of tranquillity of mind, in the manner of the dialogues of Cicero. It was republished at Lyon in 1637. A third edition was published at Edinburgh in 1707, under the superintendence of Ruddiman, and a fourth at Edinburgh in 1751, edited by Principal Wishart. In 1546 Wilson formed the design of returning to Scotland, but he only reached Vienne in Dauphiny, where he died, "quam procul à patria," as Buchanan laments in some laudatory lines addressed to his memory. Dempster mentions among Wilson's works, 'Philosophiæ Aristotelicæ Synopsis,' but, unsupported, he is insufficient authority for such a work having existed.

WILSON, HORACE HAYMAN, Professor of Sanskrit at Oxford University, was born in London in the year 1786, and after receiving a professional education, was appointed an assistant-surgeon on the Bengal establishment of the East India Company. He arrived in India in the year 1808, and his general knowledge and versatility of talent soon made him known in Calcutta Society, where his powers as an amateur actor, and musician, were highly appreciated. Stimulated by the splendid example of Sir W. Jones, he entered zealously upon the study of the Sanskrit language, and in 1813 he gave to the world the first fruits of his studies in a translation into English verse of the 'Megha-dúta,' or 'Cloud-messenger,' a short standard Sanskrit poem, highly esteemed by Hindu scholars. He next published, in 1819, a 'Dictionary Sanskrit and English,' compiled with the help of Pundits from a great variety of Sanskrit authorities. These two works established his reputation as a Sanskrit scholar; the former was admired for its faithfulness and elegance, and the latter was hailed as an invaluable boon to scholars, which in due time greatly promoted Sanskrit learning in Europe. In 1816 he was elected secretary of the Asiatic Society of Bengal, and in 1819 he was appointed member of a commission instituted to reform and remodel the Sanskrit College at Benares. From this time his contributions to Oriental learning were constant, numerous, and diversified. In the 'Asiatic Researches' appeared a History of Cashmere, compiled from Sanskrit authorities; also an Account of the Religious Sects of the Hindus, which was justly deemed one of the most valuable papers ever published in the Researches, and which has remained to the present time the chief authority on the subject of which it treats. He now directed his attention to the Sanskrit drama, a specimen of which Sir W. Jones had made known to Europe in his translation of 'Sakoontalá,' and in the years 1826-27 he published a translation in prose and verse of six entire dramas, with analytical descriptions and specimens of twenty-three other dramatic compositions. This work was everywhere received with the highest favour, and has been translated into French and German. His next work was a 'Descriptive Catalogue of the Oriental MSS. collected by Colonel Mackenzie,' to which he prefixed some learned dissertations on the languages and history of India. In 1827 he published also an 'Historical Account of the Burmese War.' While thus laboriously engaged in literary pursuits, his official position as assay-master and secretary of the mint at Calcutta entailed upon him highly responsible duties, and from the records of his office he published in 1830 a statistical work upon the external commerce of Bengal. After the publication of the 'Asiatic Researches' was closed, he continued his aid to their successor, the 'Journal of the Asiatic Society of Bengal,' in the early volumes of which are some valuable contributions from his pen. To the 'Transactions of the Royal Asiatic Society' he supplied an 'Analysis of the Pancha Tantra,' and in Calcutta, as secretary of the Committee of Public Instruction, he superintended and revised the publication of many standard Sanskrit texts. The 'Calcutta Quarterly Oriental Magazine' also benefited largely by his constant supply of articles. In the year 1831, while yet in India, he became a candidate for the Boden Professorship of Sanskrit at Oxford, an office which had been lately founded by Colonel Boden, with the view of extending a knowledge of the Sanskrit language in Europe. Three other candidates appeared, but two eventually withdrew, leaving Mr. Wilson and Dr. Mill, then principal of Bishop's College, Calcutta, the only candidates. After a sharp contest, the former was elected by a majority of 207 over 200, the choice undoubtedly falling upon the man who, in the words of the founder, possessed the most "general and critical knowledge of the Sanskrit language." Soon after his arrival in England Professor Wilson succeeded the late Sir C. Wilkins as librarian at the India House, and Sir E. T. Colebrooke as Director of the Royal Asiatic Society. In 1840 he published a translation of the 'Vishnu Purána,' with copious notes and illustrations, which make it quite a mine of Hindu learning. The results deducible from the great discoveries of

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ancient coins and monuments in Afghánistán and the Punjáb, he made known to the world in a quarto entitled 'Ariana Antiqua.' He next published a valuable grammar of the Sanskrit language, and soon after he brought out a new edition of Mill's 'History of British India,' in which he has endeavoured, by means of notes, to correct many of the errors into which Mill had fallen from his prejudices against the Hindus, and his ignorance of their language and literature. To Mill's work he added 3 vols., continuing the history from 1805 to 1835. He has since compiled an extensive 'Polyglott Glossary of the Technical, Judicial, and Revenue Terms used in different parts of India,' and is now engaged upon a translation of the 'Rig Veda,' three volumes of which have already appeared. In addition to these independent labours he has edited several works, including a translation of Bopp's 'Comparative Grammar,' and he has contributed a great variety of articles on the religion, literature, coins, inscriptions and antiquities of India to the journals of various learned societies, more especially to that of the Royal Asiatic Society. In 1834 he was elected F.R.S., and is now president of the Royal Asiatic Society. He has also been president of the Numismatic and Philological Societies, and has been chosen an honorary member of the chief learned societies of Europe. Professor Wilson married a daughter of G. I. Siddons, Esq., of the Bengal Civil Service, and grand-daughter of the celebrated Mrs. Siddons, by whom he has several children. [*See* SUPPLEMENT.]

WILSON, JAMES, was born in 1805, at Hawick, in Roxburghshire, where his father was a tradesman. He was started in business by his father as a hatter, but was not successful; nor was he more successful in other attempts as a tradesman. At length, in 1839, he published in London a treatise on the 'Influences of the Corn-Laws as affecting all Classes of the Community, and especially the Landed Interests,' 8vo.; and in 1840, 'Fluctuations of Currency, Commerce, and Manufactures, referable to the Corn-Laws,' 8vo. The agitation for the repeal of the corn-laws commenced about this time, and in 1843 the 'Economist' newspaper was established, and became a leading vehicle for disseminating the views and reporting the proceedings of the Anti-Corn-Law League. Mr. Wilson was chief editor. In 1847 he was returned to the House of Commons as member for Westbury, and in 1848 was appointed Secretary to the Board of Control, a situation which he held till the breaking up of Lord John Russell's ministry. In 1852 he was again returned for Westbury, and was appointed Financial Secretary to the Treasury, an office which he still continues to hold. In 1857 he was returned as a member of the House of Commons for the borough of Devonport. He advocates a reform of the representation, but is opposed to the ballot. He married in 1832. [*See* SUPPLEMENT.]

WILSON, JOHN, Doctor in Music, was born at Faversham in Kent, in the year 1594. He was first a gentleman of the Chapel-Royal to Charles I., and afterwards Servant in Ordinary to the same king. He was esteemed the best lute-player in England, and "being a constant attendant on the king." Sir John Hawkins says, "he frequently played to him, when the king would usually lean on his shoulder." He was created doctor in music at Oxford in 1644, and in 1656 was elected professor of the same faculty to that university, with the advantage of having apartments in Balliol College, where, assisted by the royalists, he excited "such a love of music as in great measure accounts for that flourishing state in which it has long subsisted there," and of which Antony Wood has, in his life of himself, given an interesting account. After the Restoration he entered into the service of Charles II., succeeding the famous Henry Lawes, and died in 1673. He composed much sacred music, and set many of the Odes of Horace, as well as select passages from Ausonius, Claudian, and Petronius Arbiter; though few of his works are now to be met with, and of these the most pleasing are published in Playford's 'Musical Companion,' 1667, an interesting and excellent collection of vocal part-music, which is become very scarce.

WILSON, PROFESSOR JOHN, was born on the 19th of May 1785, at Paisley in Scotland, where his father was a wealthy manufacturer. He was the eldest son: one of his brothers, James, became distinguished as a naturalist; one of his sisters became Mrs. Ferrier, and the mother of Professor Ferrier of St. Andrews; and another of his sisters married Sir John Macneil. At an early age, the future poet and essayist was sent to a school at Glenorchy in the Highlands kept by the Rev. Dr. Joseph McIntyre; and here he acquired his first enthusiasm for Highland scenery and his love of open air exercises. At the age of thirteen he went to the University of Glasgow, whence, after five years of study, he removed in 1803 to Magdalen College, Oxford. At Oxford he was distinguished no less for his literary genius and attainments—as shown in his carrying off, among other honours, the Newdegate prize in 1806, for an English poem 'On the Study of Greek and Roman Architecture,'—than for the exuberance of his animal spirits, his great physical strength and beauty, and his fondness for athletic sports. He was the best boxer, leaper, and runner about the University. He graduated B.A. in 1807, and in 1810 he took the degree of M.A. "A fair-haired Hercules-Apollo," says a writer, sketching his life at this time, "and with plenty of money enabling him to gratify his tastes whatever they might be, he had scarcely left Oxford, when he signalized his double character by purchasing, or having purchased for him by his father, the small, but beautiful estate of Elleray on Lake Windermere, where as Hercules, he might yacht about at his pleasure, beat the best boatman at the oar, and wrestle or box with the strongest dalesman, and, as Apollo, he might revel in the quiet beauties of the finest of English scenery, indulge undisturbed in poetic dreams of his own, and cultivate with due reverence the society of Wordsworth." Here, besides Wordsworth, he became acquainted with Coleridge, Southey, and De Quincey, the last of whom describes the extraordinary manliness of his character at this time, dashed with an eccentricity which showed itself in all kinds of freaks and projects—and among them that of becoming a traveller in Africa. It was at this time (1810) that he married an English lady of wealth whom he met when she was on a visit to the Lakes with her family, and, falling in love with her at first sight, wooed and won with romantic rapidity. He had by this time published some anonymous writings in Coleridge's 'Friend,' and elsewhere; and in 1811 he published anonymously in Edinburgh, 'Lines sacred to the memory of the Rev. James Grahame,'—i.e. the poet Grahame, the author of 'The Sabbath.' Though his summer head-quarters were at Elleray, Wilson spent part of every year in Edinburgh, and the following extract from a letter of Scott to Miss Joanna Baillie will show the impression which he had begun to make in Edinburgh: "The author of the Elegy upon poor Grahame is John Wilson, a young man of very considerable poetical powers. He is now engaged on a poem called 'The Isle of Palms,' something in the style of Southey. He is an eccentric genius and has fixed himself on the banks of Windermere, but occasionally resides in Edinburgh, where he now is. . . . . He seems an excellent, warmhearted, and enthusiastic young man; something too much perhaps of the latter quality places him among the list of originals." The 'Isle of Palms' here alluded to, was published in 1812, and gave Wilson a place among the Lake Poets. In 1815 he was called to the Scottish bar, at which however he never practised; and from that time forward Edinburgh was his accustomed place of residence. He wrote for the 'Edinburgh Review' a criticism on the 4th canto of 'Childe Harold'—his only contribution to that periodical. "His prepossessions, both political and literary, led him to attach himself to the little band of young Tories, with Scott as a cautious veteran to advise them, who were disposed to break out in rebellion against Jeffrey's Whig supremacy in the northern world of letters; and, accordingly, when Blackwood (1817) started his magazine to afford an outlet for native Scottish Toryism similar to that which had been already provided in the 'Quarterly Review' for British Toryism in general, Wilson was one of the first to join him. He had just then added to his laurels, as one of the Lakists, by the publication (1816) of a poem of some length, entitled 'The City of the Plague;' his magnificent physique was the admiration of Edinburgh, so that, as he walked hurriedly along Princes-street in somewhat wild costume, and with his fair hair streaming from under his broad white hat, heads were turned to look at him; and his reputation in social circles was that of a young Goth of genius with powers undeveloped, which would one day astonish Britain." At first Wilson was associated with Lockhart and others in writing for 'Blackwood,' so that it was not till 1824 or 1825, that that publication was identified with him to the full extent.

The connection with Blackwood was an important event in the life of Wilson; and it was speedily followed (1820) by his appointment to the chair of Moral Philosophy in the University of Edinburgh, then vacant by the death of Dr. Thomas Brown. The appointment was made rather on the grounds of Wilson's political opinions and his promising genius than on the evidence of any special works already produced on metaphysics or philosophy, and Sir William Hamilton, afterwards Wilson's colleague, was a defeated candidate on the occasion. Scott, who used all his influence in behalf of Wilson, wrote to Lockhart expressing his hope that if he obtained the appointment, it would give him "the consistence and steadiness of character which are all he wants to make him the first man of the age." The appointment, together with his connection with Blackwood (both of which came at a time when some pecuniary reverses had obliged him to break up his little establishment at Elleray) had, at all events, the good effect of determining Wilson's genius permanently to prose rather than to verse. He still, indeed, wrote verse in the Lakist style in quantity sufficient, when added to what he had already written, to make two octavo volumes of poetry in all in 1825; but this is no proof that in verse he would ever have been more than one of the minor Lake poets. It was in prose, and more especially as a poet in prose, that his genius was to display itself in its full capacity; and both the magazine and the lecture room gave him the necessary opportunities. "He wrote," says the author of the sketch already quoted, "tales for the magazine, in which, while his imagination had as free scope as it had in verse, his constitutional Scotticism, his shrewd observation of Scottish humours, his sensibility to the woes of real life, and his powers of eloquent description and delineation of character, had a still freer and more minute range. Some of these tales, with others written independently, formed collectively his first professed prose-work, published, in 1822, under the title of 'Lights and Shadows of Scottish Life' and followed in 1823 by a one-volume novel called 'The Trials of Margaret Lyndsay.' He wrote also political articles on the questions of the day in which he blazed out as a Tory in a manner heartily satisfying to his instincts, and yet not possible had he kept to metre. He wrote literary criticisms, in which he advanced and

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expounded canons of taste, especially in poetry, deeper than those of Jeffrey, and vindicated against that critic and his disciples the poetic claims of Wordsworth and the writers associated with him. He wrote, either as lectures or as articles, subtle philosophical disquisitions, not very connected or systematic perhaps, but gleaming with brilliant ideas, and tinged throughout with that rich and highly-coloured mode of metaphysics which Coleridge was diffusing through England. Lastly, careless of the formality conventionally identified with the gown of a Scotch professor, and that the gown of a professor of moral philosophy, he wrote papers for the magazine in which he was seen relapsing ideally into his character as an untrammelled human being, a bruiser at country-fairs, a sportsman on Scottish hills and rivers, a boon-companion among bacchanalians, commenting on men and manners, on life and literature, from the point of view of an inspired king of the gypsies or from amid the uproarious conditions of a city orgy." Among these papers of riotous phantasy, the most famous were the series called the 'Noctes Ambrosianæ,' which had been begun in 1822 when Lockhart, as well as Wilson, was a contributor to Blackwood, but which, taken up in 1825 by Wilson for himself, after Lockhart's departure for London, were continued by him till 1836, when the death of the Ettrick Shepherd, their principal supposed character, naturally put an end to them. It was these 'Noctes' that carried the name of "Christopher North" over the world as the pseudonym of Wilson. They were followed by a series called 'Dies Boreales,' which extended from 1836 to 1846, but were less popular.

After the death of his wife, which took place about 1840 and left a profound sorrow in his heart, Wilson was much less active than he had till then been. He still figured as Christopher North in stray papers in 'Blackwood;' in 1842 he even published separately, under the title of 'Recreations of Christopher North,' a selection of his contributions to the magazine; and still as "The Professor" he was one of the lions of Edinburgh society and the idol of successive classes of students "to whom he lectured his moral philosophy from the backs of old letters, and who cheered him till the roof rang at the end of every eloquent period;" but on the whole, the best of his career was over. Latterly, too, ill-health reduced his once abundant vigour. He continued in the discharge of his professional duties till 1852-53, when paralysis and decay incapacitated him. A pension of 300*l.* a year had been granted to him by government. He lived for a time in retirement at Lasswade, near Edinburgh; and died at Edinburgh on the 3rd of April 1854. In the following year his nephew, Professor Ferrier, who is also his son-in-law, began the publication of a collected edition of his works. The 12 volumes of which it consists include the 'Noctes Ambrosianæ,' and the famous 'Essay on Burns,' which was published separately long ago; and now the series of volumes is complete, the world has for the first time ample materials before them for an estimate of the genius of Wilson, both as to quantity and variety of production, and as to quality. (*Christopher North: a Memoir of John Wilson, late Professor of Moral Philosophy in the University of Edinburgh.* By his Daughter, Mrs. Gordon, 8vo, 1862.)

WILSON, RICHARD, R.A. This great landscape-painter was born of a respectable family at Pinegas in Montgomeryshire, in 1713. He was the third son of seven children, six sons and one daughter. His father was a clergyman, at the time of Richard's birth, in Montgomeryshire, but he was shortly afterwards collated to the living of Mold in Flintshire. Young Wilson showed very early a taste for drawing, and gave such promise, that his relation Sir George Wynne took him to London and placed him with an obscure portrait-painter of the name of Thomas Wright, who lived in Covent Garden. With this master he made great progress, but nothing is known of his earliest studies. He must however have attained some rank as a portrait-painter, for in the year 1748 he painted a large picture of the Prince of Wales and his brother the Duke of York, for their tutor Dr. Hayter, bishop of Norwich.

After practising some time with success as a portrait-painter in London, he went, in 1749, to Italy to study the great works of the Italian masters. He had as yet tried little if anything in landscape-painting; but while at Venice he paid a visit to Zuccarelli the landscape-painter, who happened to be from home, and Wilson, to pass the time until he came, made a sketch in oils of the view from the painter's window. Zuccarelli thought so highly of this sketch, that he recommended Wilson to give up portrait and to take to landscape. Another occurrence which happened to him in Rome induced him to follow this advice. Vernet, the celebrated French landscape-painter, visited him in his studio at Rome, and was so much struck with a landscape of Wilson's which he saw there, that he offered to make an exchange with him of one of his own landscapes for it, which was readily assented to by Wilson. From this time he devoted himself to landscape, and soon acquired so great a reputation, that he had many scholars even while in Rome, and Mengs offered to paint his portrait for a landscape. Wilson did not do as many painters have done, that is, copy the works of celebrated masters, but he went immediately to the source of all art, and confined his studies to nature. By this course he attained that bold natural yet classical style for which he is distinguished, avoided the acquisition of adventitious beauties, and escaped the mannerism which generally arises from the too partial study of favourite masters.

He returned to London in 1755, after an absence of six years. In 1760 he exhibited, in the great room at Spring Gardens, his celebrated picture of Niobe, which was purchased by William, duke of Cumberland. This work established his reputation in England as one of the first landscape-painters of his time. In 1765 he exhibited in the same place a 'View of Rome from the Villa Madama,' which was purchased by the then Marquis of Tavistock. He was one of the first members of the Royal Academy, which was founded in 1768; and at the death of Hayman, in 1776, he was appointed librarian in his place: this appointment brings a very small emolument with it, yet, small as it is, Wilson solicited the place; for although a few discriminating connoisseurs purchased some of his best pictures, he was neglected by the body of picture buyers, and was in a state of comparative indigence. He was also, probably in part from his uncouthness of manners and unpliant temper, unpopular with his fellow-academicians. Reynolds and Wilson are said to have regarded each other with mutual dislike. As landscape-painters Barrett and Smith of Chichester were in much greater request than Wilson. The following anecdote gives a deplorable picture, if true, of Wilson's prospects. He was, it is told, in the habit of taking his works round to the various brokers and selling his pictures for whatever they would give him. Upon one occasion, when he took a painting to a picture-dealer in St. James's parish, he was led up to the attic by the dealer, who, opening a door, pointed to a pile of landscapes against the wall, and said, "Look ye, Dick, you know I wish to oblige you; but see, there's all the stock I've paid you for these three years." And it is a fact that some of these landscapes, for which Wilson received only a few pounds, have been since sold for nearly as many hundreds.

Wilson was generally so unfortunate in the sale of his works, that when one met with a ready sale and more than usual attention, he repeated it; and he painted some subjects as many as four or even five times, making only very slight alterations: he painted five pictures of Mæcenas's Villa at Tivoli. The following are among his principal works:—'Niobe;' 'Phaeton;' large view of Rome; 'Villa of Mæcenas at Tivoli;' large view on the river Po in Italy; a companion to it, called 'Solitude;' 'View on the coast of Baiæ;' 'View on the Strada Nomentana;' 'Hadrian's Villa;' several views near Rome; 'Temple of Bacchus near Rome;' 'View on the Tiber;' 'View of the Bridge of Rimini;' the 'Lake of Nemi;' 'Cicero at his Villa;' 'View of Ancona;' 'Broken Bridge of Narni;' 'Ruins on the coast of Baiæ;' 'Temple of Venus at Baiæ;' 'Island in the Gulf of Venice;' 'Tomb of the Horatii and Curiatii;' 'Apollo and the Seasons;' 'Celadon and Amelia;' 'Meleager and Atalante;' 'Ceyx and Alcyone;' 'Sion House from Kew Gardens;' 'Tabley House, Cheshire;' 'View on the river Dee;' 'Wilton House;' 'View on the Thames;' 'View at Milbank;' 'View of Rosamond's Pond, St. James's Park;' 'View of Croome, Worcestershire;' 'View of Moor Park, Herts;' 'the Hermitage;' 'View of Dover;' 'Llangollen Bridge, with Castle Dinas Bran;' 'View near Llangollen Bridge;' 'View of Oakhampton Castle;' 'Carnarvon Castle;' 'Kilgarron Castle;' 'Pembroke Town and Castle;' 'Snowdon;' 'Cader Idris;' and the great bridge over the Taffe; besides a great many landscapes which have no particular designation. The figures in his landscapes are not all painted by himself; he occasionally availed himself of the assistance of Mortimer and Hayman. Many of Wilson's works have been engraved; the following engravers have executed plates after him:—Woollet, who has engraved nine; W. Sharpe, who executed the figures in the 'Niobe' engraved by Samuel Smith; Pouncey; Ellis; W. Byrne; W. Elliott; J. Mason; P. C. Canot; E. and M. Rooker; J. Wood; J. Roberts; J. Gandon; J. Farringdon; W. Hodges; Middiman; Earlom; Cockburn; C. Turner; T. Morris; Reynolds, &c.

Wilson changed his residence very often. He first lived in the Piazza, Covent Garden; then in Charlotte-street, Fitzroy-square; in Great Queen-street, in Lincoln's Inn-Fields; in Foley-place, and in other places; but his last residence in London was a mean house in Tottenham-street, Tottenham-court-road, of which he had the first and second floors, where he lived almost without furniture. The last two or three years of his life however were spent in affluence, owing to some property which he inherited from a brother. He retired to the house of his relation Mrs. C. Jones, called Colomondie: it is near the village of Llanverris in Denbighshire, now called Loggerheads. He died at the last-named place in 1782, aged sixty-nine, and was buried in the churchyard of Mold. The village of Llanverris is now generally called Loggerheads, on account of the sign of the Loggerheads which Wilson painted for the public-house of the village.

There is a common report that Wilson composed his picture of 'Ceyx and Alcyone' for a pot of beer set on the remains of a Stilton cheese; whereas the correct version of the story is, that it was partly composed from a pot of beer set on the remains of a Stilton cheese, which any one may perceive to be the correct version by looking at the composition. Wilson, like many other men of genius, has had many stories told of him which are not true, and are not worth contradiction. Three of Wilson's landscapes—'The Ruins of the Villa of Mæcenas at Tivoli,' a work of great force; 'Landscape with figures representing the Destruction of Niobe's children,' one of his classical works, well known by Sir Joshua Reynolds's criticism on it; and a 'Landscape with Figures,' form a part of the National Gallery; and there are four small pictures by Wilson in the Vernon Collection: they are now all exhibited together at South Kensington.

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WILSON, GENERAL, SIR ROBERT THOMAS, the son of Mr. Benjamin Wilson, a painter in Bloomsbury, was born in 1777. Having been educated at Westminster and Winchester, he went to Flanders as a volunteer in 1793, and in the following year obtained a commission in the 15th Dragoons; by a daring act he saved the Emperor of Germany from being taken prisoner at Villers en Couche. He subsequently served in Ireland during the rebellion of 1798, and also in Holland, and in 1800 succeeded to a majority in Hompesch's Mounted Rifles. He also for a time held a military command in the South West District. Having served for a short time in the Brazils and at the Cape of Good Hope, he was sent on a secret mission to the Continent under Lord Hutchinson. In 1808 he superintended the embodiment of a regiment of Portuguese refugees, and raised and formed the Lusitanian Legion. He afterwards commanded a Spanish Brigade under Sir Arthur Wellesley, and took an active part in the battle of Talavera. From 1812 till 1814 he was British military correspondent at the head-quarters of the allied armies, and for some time held command of the Prussian reserve; at the head of this force he drove back the French to Lützen. He incurred the displeasure of the military authorities by assisting in effecting the escape of Count Lavalette, who had been condemned to death as an accomplice of Napoleon. A narrative of this adventure may be found in the 'Gentleman's Magazine,' vol. 86, part i. p. 625. On the funeral of Queen Caroline he expressed his disapproval of the course pursued by the government with respect to that unfortunate lady, and in consequence was dismissed from the army and deprived of the many foreign orders which he had won by his gallantry. He sat as member for Southwark, in the Liberal interest from 1818 till 1831, when he retired in favour of Mr. W. Brougham. Having been restored to his rank in the army, he became a general in 1841, and held the post of governor and commander-in-chief of Gibraltar from 1842 till 1849. He died suddenly in London, soon after his return to England, May the 9th, 1849. He was the author of a translation of General Regnier's 'Campaign in 1801 in the East and in Egypt,' and afterwards of a more correct original narrative of those events, printed in 4to, under the title of an 'Historical account of the British Expedition to Egypt.' His other publications were 'An Enquiry into the Military Force of the British Empire' (1804), 'Campaigns in Poland with Remarks on the Russian Army' (1811), and a 'Sketch of the Military Power of Russia' (1817), which was severely criticised at the time of its appearance in the 'Quarterly Review:' Sir R. Wilson replied in an animated pamphlet; but the controversy is long since forgotten.

WILSON, DR. THOMAS, a noted statesman and scholar of Queen Elizabeth's time, was the son of Thomas Wilson of Stroby, in Lincolnshire. He was educated at Eton and at King's College, Cambridge, and afterwards became tutor to the two sons of the Duke of Suffolk. In 1551 he published 'The Rule of Reason containing the Art of Logic;' and in 1553, 'The Art of Rhetoric.' Both works were frequently reprinted in the course of the century, and both have received much commendation from modern critics; the latter in particular being held to give the author a title to be considered as the earliest critical writer in the English language. Full specimens of it are given by Warton. On the accession of Queen Mary, Wilson found it convenient to retire to the Continent. He took the degree of Doctor of Laws at Ferrara; but, on proceeding to Rome, was apprehended by the Inquisition, and is said to have been put to the torture; the grounds of charge being said to have been found in the works he had published. On the death of Pope Paul IV. (1555), the discontented populace of Rome broke open the prison of the Inquisition; and Wilson was one of the prisoners who then escaped. On Elizabeth's accession he returned to England, was immediately taken into the public service, and rose rapidly from place to place. He was at first master of requests, and master of St. Catherine's Hospital, and private secretary to the queen: in 1576 he was sent as an envoy to the Low Countries; and in 1577 he was appointed one of the secretaries of state, and afterwards became a dean of Durham. He died in 1581.

WILTON, JOSEPH, R.A., a successful sculptor in his day, and the fashionable precursor of Nollekens in English bust-making. He was born in London in 1722; his father was a wealthy plasterer, and when his son was of a sufficient age, he sent him abroad to study sculpture. Wilton studied at the various towns in Brabant, at Paris, and at Rome, where in 1750 he was presented with the Jubilee gold medal by Benedict XIV. He spent eight years in Italy, chiefly occupied in copying ancient statues. He returned to England in company with Cipriani, Chambers, the architect, and a clever modeller of the name of Capizzoldi, who assisted him in some of his works. When the Duke of Richmond opened a gallery for students in art, in Spring Gardens, he appointed Cipriani and Wilton the directors of it. Wilton was afterwards appointed coach-carver to the king, and he modelled the coronation coach of George III. Of his public works the principal are—the monument to General Wolfe in Westminster Abbey, of Admiral Holmes, of the Earl and Countess of Montrath, and of Stephen Hales. He made busts of Bacon, Cromwell, Newton, Swift, Wolfe, Chatham, and Chesterfield, besides many others. All his works were, like those of Roubiliac, admirably worked in the marble, but he showed little taste in his compositions; they were too crowded and too minute in accessories; and evince a total misconception of what constitutes a well-adapted design for sculpture. Wilton however made a large fortune and lived in great style. He kept almost an open board, and among others, Wilson, the landscape painter, and Baretti, the lexicographer, were often seen making their way to Wilton's at dinner-time. He had a very beautiful daughter, who was married to Sir Robert Chambers. In the Royal Academy there is a bust of Wilton by Roubiliac, the present of his daughter Lady Chambers. Wilton was one of the founders of the Royal Academy. He died November 25, 1803.

WINCKELMANN, JOHANN JOACHIM, was born at Stendal in Prussia, in 1717. His parents were extremely poor, and could not assist him in his desire to study, for which he displayed an extraordinary disposition when very young. He however laboured so assiduously in the free-school of his native place, that he soon rose to the top of it, and attracted the notice of the rector Toppert, who took him into his house as a companion, and when the old man grew blind Winckelmann was of the greatest service to him in reading to him and leading him.

In 1735, in his eighteenth year, he went to Berlin and studied at the Köllnische Gymnasium. During this year he walked to Hamburg to attend the sale of the books of the celebrated Fabricius, and to buy some good editions of the ancient classics. The money for the journey and the purchase of the books he begged of the clergy, gentry, and noblemen on the road. In 1737 he returned to his native place; and in 1738 he entered the University of Halle, with the intention of studying theology. He remained two years at Halle, and found that the study of theology did not suit him. In 1741 he procured a situation as tutor in a private family at Osterburg. In 1742 he procured a similar situation at Heimersleben, near Halberstadt, where he commenced the study of general history, and is said to have read Bayle's 'Historical Dictionary' twice through. In 1743 he was appointed Conrector of the school of Seehausen, a miserable situation, but it did not damp the courage of Winckelmann. He seldom went to bed; he used to sleep on a bench wrapped in a fur cloak; devoting what time he could spare from four in the morning until twelve at night to the study of ancient literature and of history. In 1748, sick of this life of drudgery, he petitioned the Graf von Bünau for a situation in his library at Nöthenitz, near Dresden. The place of librarian was engaged, but the count offered Winckelmann that of secretary of the library, with a salary of eighty dollars per annum (12*l.* sterling). Winckelmann accepted this situation with pleasure, and remained at Nöthenitz for a few years, enjoying a kind of contentment, but he constantly felt that he was fitted for better things than making extracts from other men's writings and for other men. His vicinity to Dresden, and the attractions of the great gallery there, induced him often to perform the journey from Nöthenitz to the Saxon capital, where he became acquainted with artists, and he endeavoured to become one himself; but to apply himself practically to any of the arts he found it was too late, and he resolved therefore to devote himself to their history and theory. In his ramblings in the gallery he formed three valuable acquaintances—those of Oeser, the painter, and of the dilettanti Lippert and Hagedorn. Winckelmann formed also, at Nöthenitz, the acquaintance of the pope's nuncio, Monsignor Archinto, who, struck with the extensive learning and acquirements of Winckelmann, told him that if he would change his religion (from Protestant to Catholic) he would procure him a situation in the Vatican library, or at least a pension sufficient to enable him to prosecute his studies in Rome. This offer came upon Winckelmann like a dream. In 1754 however, after much hesitation, he formally embraced the Roman Catholic religion, and gave up his situation with Count Bünau. Some difficulties about the pension delayed his journey to Rome, but in the meantime he lodged with Oeser in Dresden, and prosecuted his new studies with redoubled ardour. The first fruit of these labours was his little work entitled 'Reflections upon the Imitation of the Antique' (Gedanken ueber die Nachahmung der griechischen Kunstwerke), published in Dresden, in 1755. Of this treatise only fifty copies were printed, and it is now a literary curiosity. At the end of 1755 the difficulties about the pension were surmounted, and Winckelmann left Dresden for Rome, with a pension of two hundred rix-dollars (45*l.*) granted him by the elector of Saxony for two years.

He took letters with him to Mengs and to the pope's physician Laurenti, through whose interest he was presented to the pope, Benedict XIV., and found easy access to all the literati and virtuosi of Rome. Mengs was his oracle in all matters of virtù: he wrote in his house, and formed his notions of the ideal and beautiful entirely from the conversation of Mengs. In 1756 he published a new edition of his treatise upon the imitation of the antique, with two other treatises. In 1758 Winckelmann made a journey to Naples to examine the interesting remains of Herculaneum, Pompeii, and Pæstum. His intention of writing a history of ancient art was now generally known, and his poverty was also known, and he received two presents of money after his return from Naples—one from the engraver, Wille, of Paris, and the other from Caspar Füssli, a painter and bookseller at Zürich. In this year he arranged the library of Cardinal Archinto, who gave him free apartments, but no salary. He went also in the same year to Florence, to make a catalogue of the cabinet of cameos, &c. of Baron Stosch, which detained him nine months ('Description

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des Pierres gravées du feu Baron de Stosch'). Upon his return to Rome, the Cardinal Albani offered him the place of his librarian and custos of his gallery of antiquities, with apartments free, and a monthly salary of ten scudi: a situation exactly suited to the taste of Winckelmann, and which, with his salary from Dresden, which was still continued, enabled him to live at ease and in comfort; for about thirty shillings a week and a free lodging was, in Winckelmann's time, a good bachelor's allowance at Rome.

In 1762 his 'Remarks upon the Architecture of the Ancients' (Anmerkungen über die Baukunst der Alten) was printed in Germany. In 1763 he received the appointment of Antiquario della Camera Apostolica, with a salary of about 15 scudi per month; he had also from the Cardinal Albani, who succeeded in 1761, after the death of Cardinal Passionei, to the post of librarian of the Vatican, a retaining salary of 50 scudi per annum, for the first vacancy in the Vatican library. In 1764 appeared at length, at Dresden, his 'History of Ancient Art' (Geschichte der Kunst des Alterthums). About the same period appeared his 'Sendschreiben ueber die Herculanischen Alterthümer,' and 'Nachrichten von den neuesten Herculanischen Entdeckungen.' He now became known throughout Europe, was elected a member of several foreign scientific and literary societies, and acquired many friends and some enemies, especially among dilettanti, who found some of the critical opinions and theories of Winckelmann particularly obnoxious. In 1765 the King of Prussia offered Winckelmann, through Colonel Guichard, the superintendence of the library and museum of antiquities of Berlin, but as Winckelmann demanded a salary of 2000 dollars (300*l.*), double what the king offered, the negociations ceased. In 1766 appeared his 'Monumenti Antichi Inediti,' with 227 plates; in 1767, 'Anmerkungen zur Geschichte der Kunst,' as a sort of supplement to his History.

In 1768 he revisited Germany with the sculptor Cavaceppi, after an absence of twelve years, but he had no sooner passed the Alps than he complained of the chilling appearance of everything around him, and wished to return to Italy. Cavaceppi however with much difficulty persuaded him to go to Munich, where he was well received, and even as far as Regensburg; but Winckelmann would not go one step farther, and he changed his course for the road to Vienna, on his way back to Italy. His friend accompanied him, and they arrived on the 12th of May at Vienna. In Vienna the greatest attentions were paid to him, and several persons of distinction endeavoured to persuade him to prosecute his journey to Berlin, his original destination, but all failed. Winckelmann left Vienna for Trieste in the beginning of June: the last portion of his journey he made in company with an Italian scoundrel of the name of Francesco Arcangeli. This man had been cook to the Count Cataldo in Vienna; he perceived the simplicity of Winckelmann's character; he gained his confidence, and Winckelmann showed him a gold medal and other presents of value which he had received at the court of Vienna. At Trieste he was obliged to wait for a vessel to Ancona, and as he was sitting in his room at his inn, on the 8th of June, his travelling companion came to take leave of him, telling him that he was obliged to go into the Venetian state on business, and he requested him before he went to let him again look at the medal which he had received at Vienna. Winckelmann, as unsuspicious as a child, immediately complied, when the villain suddenly attacked him with a knife; a struggle ensued, and Winckelmann fell pierced with five stabs in the stomach. At this moment a child with whom Winckelmann had been playing knocked at the door; the murderer fled without his booty, but he was afterwards caught and executed. Winckelmann died seven hours after he had received the wounds, in the fifty-first year of his age. He bequeathed his property, with the exception of a small sum of money, to the Cardinal Albani. The manuscript additions and notes he had prepared for the new edition of his 'History of the Arts of Antiquity' were deposited in the Imperial Academy of the Arts at Vienna, and in 1676 a new edition of the work was published there by the Academy, but it was so carelessly done that it created general disappointment.

Winckelmann's chief work is his 'History of Ancient Art,' but it is very incomplete, as he himself was well aware; nor can it be looked upon as any more than what the Germans call 'Ideen zur Geschichte,' and had he lived he would most probably have left a very different work. As it is however, when we consider that he had to pioneer his own way through an untrodden path, it is a work of great merit, although to him, owing to the vast store of classical learning which he brought to the task, it may have been a labour of comparatively easy accomplishment. A history of ancient art it is not; it is rather a critical account of the remains of ancient art, and in some parts certainly hypercritical, and in others a mere elaboration of theories. Painting is little more than touched upon. The reputation of Winckelmann was limited to the learned before Göthe wrote his eloquent dissertation upon the character of his genius and writings, which was published in 1805 at Tübingen, together with his letters to Berendis, twenty-seven in number, and a sketch of the history of the arts of the 18th century, under the title of 'Winkelmann und sein Jahrhundert.' Five collections of Winckelmann's letters have been published at different periods, amounting in all to 425.

One consequence of the writings of Winckelmann, and that a productive one, is, that they have led many scholars and artists to turn their attention to a subject before—at least for a period—comparatively neglected; and the result has been several learned and valuable works, both French and German, upon the history and archæology of art. Some of Winckelmann's views have very properly met with strong opponents, and may now perhaps be considered as exploded. In 1808 a complete edition of his works, with the exception of the 'Monumenti Antichi Inediti' and the catalogue of Baron Stosch's cabinet of gems, was commenced to be published at Dresden, edited by Fernow, Meyer, Schulze, and Siebelis; it was completed in 1820, in 8 vols. 8vo, including indexes. This edition contains a few short treatises which have not been mentioned in this notice, the biography of which has been taken from the short Life of Winckelmann prefixed to the Dresden edition of his works.

*WINDHAM, LIEUT.-GENERAL CHARLES ASH, is a native of the county of Norfolk, and belongs to a family of great antiquity and respectability. He is son of Colonel Windham, and entered the army on the 30th of December 1826 as lieutenant. He became captain May 31, 1833; major, November 9, 1846; lieutenant-colonel, December 29, 1846; and colonel, June 20, 1854. He was attached during many years to the Coldstream Guards. During the campaign in the Crimea, Colonel Windham served as assistant quarter-master-general of the Fourth Division. When Sir George Cathcart was slain at the battle of Inkermann Colonel Windham was near him, and afterwards, being the only mounted officer unwounded, succeeded him in the command of the troops till the end of the action. He was afterwards appointed by General Simpson to succeed Brigadier-General Lockyer in the command of the second brigade of the second division. On the day when the Malakoff battery was captured Colonel Windham led the column which stormed the Redan, and he remained within the fortress leading and stimulating the troops. At length, having sent three times to General Codrington for fresh troops in support, and finding that no assistance came, he said to Captain Crealock, "I must go to the general for supports. Now, mind, let it be known, in case I am killed, why I went away." He reached General Codrington, through a storm of balls, without having been struck; but immediately afterwards the troops retreated in confusion from the Redan. After the capture of Sebastopol, Colonel Windham received the appointment of governor of the Karabalnaia—that part of the fortress which the British occupied. By the Crown he had been created a Commander of the Bath, July 5, 1855, and was now promoted to the rank of major-general, "for his distinguished conduct in having with the greatest intrepidity and coolness headed the column of attack which assaulted the enemy's defences on the 8th of September 1855." He also received the medal and clasps. On the resignation of General Barnard, in November 1855, he became chief of the staff of the Eastern army. He was, 1857-59, M.P. for East Norfolk; he has since served in India: and in 1865 was made K.C.B.

WINDHAM, WILLIAM, was born on the 3rd of May 1750, in Golden-square, London, and was the only son of Colonel William Windham, of Felbrigg in Norfolk. The Windhams had been settled in Norfolk ever since the 11th or the beginning of the 12th century, and took their name from the town of Wymondham (pronounced Windham), where they resided till the middle of the 15th century, when one of Mr. Windham's ancestors purchased the property at Felbrigg. Mr. Windham lost his father when he was only eleven years old. He had been placed at Eton at the age of seven, and was continued there till he was sixteen by his guardians, who were Dr. Dampier (then under-master at Eton and afterwards dean of Durham), Garrick the actor, Mr. Price of Hereford, and Dr. Stillingfleet. He was then sent for a year to the University of Glasgow, where he applied himself with great diligence to the study of mathematics, a study for which he retained his fondness and which he pursued with success in his later life. In September 1767 he was entered as a gentleman-commoner at University College, Oxford. He left Oxford in 1771, having in the meantime refused an offer from Lord Townshend, an intimate friend of his father's, when appointed lord-lieutenant of Ireland, to go with him to Ireland as his private secretary. At this period of his life so marked was the future statesman's indifference to politics, that, as we are told by Mr. Amyot, his biographer, on Mr. Windham's own authority, it was a standing joke of one of his contemporaries, that "Windham would never know who was prime minister." On leaving Oxford, Mr. Windham went abroad. In 1773 he joined an expedition of discovery then setting out, under the command of Commodore Phipps (afterwards Lord Mulgrave), towards the North Pole. Illness however obliged him to land on the coast of Norway, and to forego the expedition.

Mr. Windham's first appearance as a public speaker, and in connection with politics, was at a county meeting held at Norwich, on the 28th of January 1778, in order to set on foot a subscription in aid of government, for carrying on the war with the American colonies. Lord Townshend having proposed, and the Hon. Henry Hobart, brother of the Earl of Buckinghamshire, having seconded the opening of a subscription, Mr. Windham came forward strenuously to oppose it, and to denounce the conduct of the American war. Two years after, the interval having been passed by Mr. Windham almost entirely abroad, the memory of this speech led to his being put in nomination, in his absence and without his knowledge, for the city of Norwich, in the general election of 1780. He happened to arrive at Norwich, on his return from abroad to Felbrigg, being ignorant of the use which

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had been made of his name, three days before the poll commenced. He then entered heartily into the contest, but he was not elected; though his position on the poll was, under all the circumstances, so satisfactory as to induce him to reserve himself for Norwich on a future occasion.

In 1782 he declined an offer to allow himself to be put in nomination for Westminster whenever a vacancy should arise. After his return from abroad, and his unsuccessful contest for Norwich, he lived principally in London, mixing much in literary and political circles. He was a member of the celebrated Literary Club, of which Johnson and Burke were leading members. His political sympathies were with Burke and Fox, and generally with that section of the then opposition which owned Lord Rockingham for its leader. On the formation of the coalition-ministry in 1783, of which the Duke of Portland was the nominal head, and Fox and Lord North were the most conspicuous members, Mr. Windham received the appointment of chief secretary to the Earl of Northington, who was appointed Lord-Lieutenant of Ireland. Mr. Windham however resigned his office in August of the same year. It is stated in Hardy's 'Memoirs of the Earl of Charlemont,' that the reason of his resignation was a distribution of patronage by Lord Northington in favour of the old court party, and in opposition to the views of Lord Charlemont and the Whigs in Ireland. The coalition-ministry was itself at an end before the close of the year 1783. In March of the succeeding year Mr. Pitt dissolved parliament, and Mr. Windham again contested Norwich, and this time with success.

Mr. Windham made his first speech in parliament on the subject of the Westminster scrutiny, on the 9th of February 1785. The particular motion was, to order the high bailiff to make an immediate return: it was opposed by Mr. Pitt, to whom Mr. Windham replied, and he was followed by Mr. Fox, who congratulated the House on "the accession of the abilities they had witnessed." Mr. Windham was appointed one of the managers of the impeachment of Warren Hastings, the particular charge intrusted to him being the breach of a treaty made with the Nabob Fyzoola Khan in 1774, after an invasion of his territories by the Company's troops, and the payment by the Nabob of the sum of 150,000*l.* on ratifying the treaty. On the Regency questions which arose in 1788 out of the king's illness, Mr. Windham took a decided and zealous part in favour of the hereditary right of the Prince of Wales to the Regency, and against any restrictions on his power. When this parliament (Mr. Windham's first parliament) was dissolved in June 1790, he had already acquired a ripe political reputation.

Mr. Windham was again elected for Norwich in the new parliament. In the division of the Whig party, which was shortly after caused by the events of the French Revolution, he took part with Mr. Burke, Lords Fitzwilliam and Spencer, and the Duke of Portland, and zealously supported the war with France. In 1794, the Duke of Portland, Lords Spencer and Fitzwilliam, and Mr. Windham joined Mr. Pitt's cabinet, Mr. Windham receiving the appointment of secretary-at-war. He held this office until February 1801, when he resigned, together with Mr. Pitt, Lord Loughborough, Lord Grenville, Lord Spencer, and Mr. Dundas, because the king would not consent to the measures for the relief of the Roman Catholics in Ireland, which they considered indispensable to the success of the legislative union. During the seven years that Mr. Windham had been in office, he had introduced many useful reforms into the administration of the army. On the 10th of July 1798 he had married Cecilia, a daughter of Admiral Forrest, a very gallant and distinguished officer; and this marriage added much to the happiness of his life.

Mr. Addington was placed at the head of the new administration, which immediately applied itself to bringing the war to a termination, and in the autumn of 1801, during the prorogation of parliament, arranged the preliminaries of the peace of Amiens. Mr. Windham took a very prominent part in opposing this peace. On the 13th of May 1802, he moved an address to his majesty, deploring the sacrifices which had been made by the treaty, and the increase of territory and power which it had confirmed to France; a similar address was moved in the House of Lords by Lord Grenville. The address was rejected in both Houses by overpowering majorities. Mr. Windham's course with reference to this peace caused the loss of his re-election for Norwich, on the dissolution of parliament in the summer of 1802. An attempt was made, on his being defeated at Norwich, to bring him forward as a candidate for the county of Norfolk, and a subscription was immediately set on foot by his friends to effect this object; but Mr. Windham declined the offer, and, through the interest of the Grenville family, he was elected for the borough of St. Mawes.

The peace of Amiens was not long-lived: after the renewal of the war in 1803, Mr. Addington's administration, which had begun with general support in parliament and with the confidence of the country, was suddenly shaken materially. Mr. Pitt and Mr. Fox had both advocated the peace of Amiens, and the former especially had given Mr. Addington effective support at the outset of his administration. But when the war broke out again, a general opinion prevailed that the ministry was incompetent to carry it on: and both Mr. Pitt and Mr. Fox joined, and by their influence largely increased, an opposition that had been before confined to the small party led by Mr. Windham in the House of Commons and by Lord Grenville in the House of Lords. A series of divisions, on questions all more or less relating to the conduct of the war, in which the minister's majority gradually dwindled down to an exceedingly small one, caused Mr. Addington's resignation in April 1804. Mr. Pitt was commissioned by the king to form a new ministry, and endeavoured to form one which should comprise Mr. Fox as well as Lord Grenville and Mr. Windham. But the king would not hear of Mr. Fox's name: and on Mr. Pitt yielding to the royal objection to that statesman, Mr. Windham and Lord Grenville refused to join his ministry.

Mr. Windham was now again united in opposition with his old political friend and the friend of his schoolboy days, Mr. Fox, against a ministry formed exclusively out of Mr. Pitt's old connection. The death of Mr. Pitt in 1806 brought him into office, in Lord Grenville's administration of the Talents, when Mr. Fox was made foreign secretary, and Mr. Windham secretary for the war and colonial departments. He applied himself diligently, on entering office, to the consideration of the best means of increasing the military force of the country: and on the 3rd of April 1806, he opened his views on this question at great length to the House of Commons, in moving for leave to bring in a bill to repeal the Additional Force Act. His chief object was to better the condition of the soldier, and make the army a more inviting profession. The object of repealing the Additional Force Act was to remove the obstacles created by its high bounties to the ordinary recruiting service. Mr. Windham's various particular proposals for increasing the pay and pensions of officers and soldiers, and for shortening the time of service, were carried into effect by large majorities. Mr. Windham's period of office ended on the 25th of March 1807, when the administration of the Talents came to an end, owing to a disagreement with the king on the subject of a proposal to give the Roman Catholics privileges in the army. Mr. Windham had shortly before declined an offer of a peerage, and at the general election in the preceding autumn had been returned for the county of Norfolk, but having been petitioned against, and having lost his seat for that county on petition, had taken his seat for the borough of New Romney, for which place he had also been elected.

The new ministry again dissolved parliament; and, by the interest of Lord Fitzwilliam, Mr. Windham was now chosen for Higham-Ferrars. In the session of 1808 Mr. Windham strongly denounced the expedition against Copenhagen, and, in the subsequent session, the ill-fated Walcheren expedition. On the resignation of Lord Castlereagh and Mr. Canning, after the failure of the Walcheren expedition, and on the consequent offer of Mr. Perceval to Lords Grey and Grenville, which they ultimately declined, there was a prospect of Mr. Windham's return to office, which he contemplated with no pleasure. He thought his health scarcely equal to the labour, and he feared that he should not be allowed to carry out the measures which he thought the state of the army absolutely required. He wrote, "I feel but little stomach to return to office, unless I can have *carte blanche* as to my military plans; and even then the whole is so *be-devilled*, that there is no restoring things to their original state." His health had much to do with this disinclination for official life. He had been for some time past a constant sufferer from rheumatic complaints. In May 1810, he found himself afflicted with a large tumour in the hip, which, having been neglected till then, caused him much alarm, and ultimately brought on his death. In July of the preceding year he had, on his return home one evening, seen a house on fire in Conduit-street, dangerously near to that of his friend Mr. Frederick North, who was at the time abroad, and whose valuable library was thus threatened with immediate destruction, and had given most zealous assistance in carrying away Mr. North's books, succeeding in saving about four-fifths of them before the house was consumed. During his exertions he fell and hurt himself in the hip; and this was the origin of the tumour. In May 1810, it was found necessary that he should undergo an operation for the extraction of the tumour. The operation was performed on the 17th of that month; at first everything went on well, but symptomatic fever afterwards came on, and he then grew daily worse, until the 3rd of June, on which day he died.

Mr. Windham has left behind him a reputation not so brilliant as those of his contemporaries, Pitt, Fox, and Burke, yet one which is generally associated with theirs, and not unworthy of the association. His was a refined and highly cultivated mind, and if his eloquence had not the power or force to make it, as Mr. Canning justly said, "the most commanding" they had ever heard in the house, it was "the most insinuating." His political life was marked throughout by a high sense of honour; and if his opinions may in some respects have erred, on the side of moderation, as for instance on the subject of Parliamentary Reform, which, first and last, he opposed, he had always the courage to avow opinions which placed him in opposition to those with whom he usually acted, and exposed him to popular disapprobation. He was an accomplished scholar and mathematician. Dr. Johnson, writing of a visit which Windham paid him, says, "Such conversation I shall not have again till I come back to the regions of literature, and there Windham is 'inter stellas luna minores.'" In a word, Mr. Windham has been described, and the description has been generally adopted as appropriate, as a model of the true English gentleman.

His speeches have been collected and published in 3 vols. 8vo, with a Life prefixed, by Mr. Thomas Amyot, who was for some years his

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private secretary: and in 1866 appeared his Diary of the last 26 years of his life (1784 to 1810) edited by Mrs. H. Baring.

* WINER, GEORG BENEDICT, ecclesiastical counsellor and professor of theology in the University of Leipzig, was born at Leipzig, April 13, 1789. He studied in the Nicholaischule and the university of that town, in the latter of which he passed his examination in 1817. In the following year he became professor extraordinary of theology, and received the degree of D.D. from the Universities of Halle and Rostock. His scientific studies were at first directed to the yet but little explored critical and exegetical examination of the oriental translations of the Bible, and then turned his attention to an investigation of the exegesis of the New Testament, grounding it firmly upon a knowledge of the language. In his 'Biblische Realwörterbuch' (Dictionary of Biblical Matters), 1820, particularly in the second and third editions of 1833 and 1845-47, will be found an abundant mine of acute, learned, and trustworthy disquisitions. In his expositions of the 'Ad Galatum Epistola' (Epistle to the Galatians), 1821, he applied G. Hermann's philosophical principles to the language of the New Testament. The other fruits of his labours in this province are 'Grammatik des biblischen und targumischen Chaldäismus,' 1824; 'Chaldäischen Lesebuch,' 1825; his preparation of Simon's 'Lexicon manuale hebraicum,' 1828; his excellent 'Grammatik des neutestamentlichen Sprachidioms,' 1822, which has gone through several editions; and several of his vacation programmes, written at Erlangen, whither he was called as professor of theology in 1823, an account of his reputation as a teacher, and of his widely-extended writings. In 1824 he published his 'Comparative Darstellung des Lehrbegriffs der verschiedenen christlichen Kirchenparteien, nebst Belegen aus ihren symbolischen Schriften' (Comparative Statement of the Systems of the various Christian Church Sects, with Documents out of their Symbolical Writings), and in 1825 the 'Handbuch der theologischen Literatur, hauptsächlich der protestantischen Deutschlands' (Handbook of Theological Literature, principally that of Protestant Germany); to which a supplement was issued in 1842, 'Die Literatur von 1839 bis Ende 1841.' After having declined the professorship of theology in the University of Jena, he returned in 1832 to Leipzig as professor of theology in that University, taking the second place. In 1843 he issued the first part of his work 'De verborum et præpositionibus compositorum in Novum Testamentum usu.'

WING, VINCENT, an English astronomer of the 17th century, enjoyed some reputation during his life; and his writings, at the time they were published, possessed a certain value. Neither the year of his birth nor of his death is known.

He is principally distinguished by his work (in Latin) entitled 'Astronomia Britannica,' which was published in London in 1669. This is divided into five parts, of which the first is designated 'Logistica Astronomica;' the second, 'Trigonometria;' the third, 'Doctrina Sphærica;' the fourth, 'Theoria Planetarum;' and the fifth, 'Tabulæ Astronomicæ:' to these is added a collection of astronomical observations. His theory of the planets is founded on the systems of Copernicus and Kepler, for he supposes the orbits of the planets to be ellipses, and the sun to be placed in a common focus; but, like Bullialdus and Dr. Seth Ward, he considers the other focus of each orbit to be the centre of the planet's mean or uniform motion.

The transit of Venus, which had been observed by Horrox and Crabtree in 1639, indicated that the sun's parallax did not exceed a few seconds, but the evidence which it afforded was not, by some astronomers, at that time considered conclusive; and Wing, who supposed that the parallax was equal to one minute (more than seven times as great as it is in reality), endeavoured to account, from the effects of refraction, for the smallness of that which was obtained from the observation alluded to. The astronomical observations in the work consist of several longitudes of the sun at the times of the equinox, transits of Mercury over the sun, and eclipses of the sun and moon, ancient and modern: among those of the sun there is mentioned one which was observed in 1652; and it is stated that at the time when the eclipse should have been total, the moon was surrounded by a luminous crown *within which it appeared to turn on its centre like a millstone.*

The 'Logistica Astronomica' contains a table of logistic logarithms, with precepts for their use; and in the 'Trigonometria' are rather complicated demonstrations of the theorems for plane and spherical triangles.

In the year 1651 Wing published (in English) a work entitled 'Harmonicon Cœleste, or the Harmony of the Visible World, containing an absolute and entire piece of Astronomie.' It is similar in its arrangement to the 'Astronomia Britannica' above mentioned, but it contains some subjects which are not in the latter; and among these may be cited his refutation of the ancient opinion that the planets are attached to solid and transparent spheres. He objects to the opinion on the ground that if it were just the comets could not pass without impediment from one part of the solar system to another, and that the spheres would produce great refractions in the light which is transmitted to the earth from the fixed stars. The work contains a table of the logarithms of the ten thousand first numbers, and also of the sines and tangents of angles for every minute of the quadrant. He appears to have criticised the 'Astronomia Carolina,' which was published by Street in 1661, for the latter replied in 1667 to his animadversions in a work containing, as appears in the title, 'a castigation of the envy and ignorance of Vincent Wing;' the points in dispute between the two astronomers are however in the present age quite destitute of interest.

Wing was the author of a series of Ephemerides for thirteen years, viz. from 1659 to 1671 inclusive; and he published annually for the Stationers' Company a book and a sheet almanac, the latter of which is still continued under his name.

WINGATE, EDMUND, a younger son of Roger Wingate, a landed proprietor in Yorkshire and Bedfordshire, was born in Yorkshire in 1593, entered of Queen's College, Oxford, in 1610, from whence, after his degree, he removed to Gray's Inn. Here he mixed mathematical studies with his legal ones, and became well known in the former sciences. In 1624 he removed to France, where he spent some years, and seems to have been about the court: he taught English to the Princess Henrietta Maria and her ladies. By the time the troubles broke out he had inherited some property in Bedfordshire; he took the Covenant, was justice of peace, recorder of Bedford, and held other offices. In 1650, or thereabouts, he took the oath called the Engagement, became known to the Protector, and served in parliament for the county of Bedford: he was also one of the commissioners in that county for the detection and ejection of those ministers and schoolmasters who were called loyal by one party and ignorant and scandalous by the other. He was buried at St. Andrew's in Holborn, December 13, 1656.

Wingate's writings have generally only the initials E. W., with the description 'of Gray's Inn' sometimes appended. Hence several works which have only initials have been attributed to him: thus Wood makes him the author of Wyberd's 'Tactometria.' There are several legal writings, of no note whatever, by 'E. W. of Gray's Inn,' who is supposed to be Wingate.

It has been said that Wingate was the first who carried logarithms into France, which is not correct; and some of those who have amended the error state it was the sliding rule which he took there, which is equally incorrect. He did, in 1624, introduce into that country Gunter's scale, in his 'Construction, Description, et Usage de la Règle de Proportion,' Paris, 1624, dedicated to the Duke of Anjou. He did intend to publish a table of logarithms, to which the preceding was to have been an appendix, and he obtained the 'privilège du roi' for both works in one, dated November 4, 1624. But an advocate of Dijon, to whom he had communicated the account of Gunter's rule, broke confidence, and either published or was going to publish an account of it; whereupon Wingate altered his first intention, published the account of the scale in 1624, as above noticed, and followed at leisure with the 'Arithmétique Logarithmetique,' Paris, 1626, which last work is, by an easily explicable mistake, often set down as of 1624. Besides the English tables of 1632 and 1635 attributed to Wingate, he published on the same subject 'Ludus Mathematicus,' London, 1654, a kind of logarithmic game; also a translation of his earlier French work, 'The Use of the Rule of Proportion,' London, 1645; also a translation (probably) of the descriptive part of his second French work, 'Construction and Use of the Logarithmeticall Tables,' London, 1635.

The work by which Wingate is best known is his 'Arithmetic,' of which the first edition (according to Wood) was in 1630. Of this work Kersey published an edition during Wingate's lifetime, at his request: the sixth edition of the works, which is also Kersey's, was in 1673. Shelley published another edition in 1720, and Dodson another in 1760. Wood attributes to Wingate a work on surveying: we suspect he is here confounded with Wing.

WINRAM, JOHN, an ecclesiastic, whose name occurs very frequently in connection with the history of the Reformation in Scotland, but whose real influence in the struggle was not so great as to entitle him to more than a brief notice. He took the degree of B.A. at St. Andrews in 1515. In 1536 he was subprior of the monastery of St. Andrews. His first public appearance was at the trial of George Wishart [WISHART] where he preached before the judges, a singular duty for one who is said to have embraced the doctrines of the Reformation, and as singularly performed by his preaching, as appropriate to a trial for heresy, from the parable of the wheat and the tares, "Let both grow together until the harvest." He continued ostensibly to hold office in the Roman Catholic Church, till the parliament of 1560, where, though sitting as prior of Portmoak, he appears to have voted for the 'Confession of Faith' which was then passed. On the establishment of the new polity in 1561, he was appointed superintendent of the eastern districts. His influence in the new church was very considerable, but it appears to have been merely that of a dexterous intriguer, who knew when and how to the best effect to remove his support from a party who could not sufficiently reward his services. Knox, while accepting his aid, seems always to have distrusted him. He died on 28th September 1582.

WINSLOW, JACQUES-BÉNIGNE, was born at Odensee, a town in Denmark, in the island of Fünen, on the 9th of April 1669: his father was a Lutheran minister in the parish of Odensee. Winslow was destined for the church, and early commenced his studies in Lutheran theology. He however changed his mind and took to the study of medicine, and obtained a pension from the king of Denmark for the purpose of enabling him to study in the principal universities

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of Europe. He first went to Holland, where he studied for some time, and in 1698 he arrived in Paris. Here he became a pupil of the celebrated Duverney, who encouraged his taste for the study of anatomy. He pursued his medical studies without any other interruption than an occasional discussion on the subject of religion with a young Dane. Winslow for the sake of argument assumed the principles of Romanism, and, to render himself more skilled, purchased Bossuet's 'Exposition of the Doctrine of the Church.' This work led him seriously to question his own principles as a Protestant, and as a consequence he had recourse to Bossuet, who was then bishop of Meaux, to solve his difficulties. This happened at a time when Louis XIV. was doing all that he could to bring back the Protestants into the bosom of the Church; Bossuet left no argument unused, and the young student of anatomy was induced publicly to recant and enter the Roman church. This appears to have been an act of conviction on the part of Winslow; if he expected to derive any advantage from it in Paris, he forfeited all in Denmark, and from thenceforth was expatriated. The Bishop of Meaux however became his patron, and he accordingly proceeded to take his degree from the Faculty of Medicine in Paris, which he did in 1705, not however until after the death of his benefactor, who died in 1704. He had by this time rendered himself favourably known by his exertions. In 1707 he was admitted a student of the Royal Academy of Sciences of Paris, and afterwards an associate. About this time he also assisted Duverney in his lectures on anatomy and surgery in the Jardin du Roi. He himself succeeded to this position, but not till after the death of Hunault, who was successor to Duverney, and which occurred in 1743. Eleven years previous to this, Winslow had published his great work on human anatomy, with the title 'Exposition Anatomique de la Structure du Corps Humain,' 4to, Paris, 1732. This work obtained for him at once a great reputation, and placed him among the best anatomists of his day. This work is not more remarkable for its embracing the labours of others, and the clear manner in which the matter is arranged, than it is for the amount of original observation which it contains. In the introductory chapters to the description of each system of organs, he gives a general view of their functions, and in this department of science his judicious observations did much to prepare for subsequent discoveries, especially with regard to the functions of the muscular system. The 'Exposition' has often been republished. It was translated into English, and published in London as early after its publication as 1733. It was also translated into Latin, German, and Italian; and is the model on which most of our text-books on human anatomy have since been constructed.

Some of Winslow's biographers state that he was twice nearly buried alive, by falling into a state of only apparent death. This induced him to take up the subject of the signs of certain and uncertain death, and the result of his researches he published in 1740, in an answer to the question "An mortis incertæ signa minus incerta à chirurgicis quàm ab aliis experimentis?" This treatise was translated into French, and published in two volumes, 12mo, at Paris, in 1742. In this work the author has brought forward a number of cases of persons buried, opened, and otherwise treated as dead, who were only apparently so, and arrives at the conclusion that nothing but the indication of decomposition of the body going on is sufficient evidence of death.

In addition to his other appointments Winslow was made expounder of the Teutonic languages at the Royal Library of Paris. He was an active member of the Royal Academy, and published several papers on various subjects in their Memoirs. He practised medicine in Paris, but was remarkable for the timidity with which he prescribed, and is said never to have ordered a powerful dose of medicine without trembling. It has often happened in the history of medicine that those who have studied the human frame in detail have been afraid to treat it as a whole, and some of the best anatomists have been the worst practitioners. Winslow lived to the age of ninety-one, having died on the 3rd of April 1760.

*WINSLOW, FORBES, M.D. [vol. vi. col. 1034.]

WINSTON, THOMAS, was born in 1575. He received his education at Clare Hall, Cambridge, of which he became a Fellow. He took his degree of Master of Arts in 1602. Having determined on studying medicine, he visited the Continent, and attended the lectures of the most celebrated men of the day. He became a pupil of Fabricius ab Aquapendente, also of Caspar Bauhin of Basel, and of Prosper Alpinus at Padua. He took his degree of Doctor of Medicine at Padua, and returned to London to practise his profession in 1607. He was then admitted a Licentiate of the College of Physicians, and became a Fellow in 1613. On the death of Dr. Mounsell, in 1615, he was appointed professor of anatomy at Gresham College. It was here he delivered those lectures on anatomy which after his death were published, and were for a long time considered the best text-book for students of anatomy. He obtained permission from the House of Lords to leave the country during the troubles of 1642, and returned after an absence of ten years. He died on the 24th of October 1655.

WINT, PETER DE, was born at Stone, in Staffordshire, in 1784. He was apprenticed to Raphael Smith, the mezzotinto engraver, and had for a fellow pupil, Hilton, the academician, whose sister he afterwards married. Abandoning engraving, Mr. De Wint adopted painting in water-colours as his line of art; and was elected a member of the Society of Painters in Water-Colours, in 1810, six years after its foundation. For nearly forty years his pictures were among the leading attractions of the annual exhibitions of that society. He painted almost exclusively home scenery:—Views in Kent, Lincolnshire, &c.; among the lakes and mountains of Cumberland, Westmoreland, and Wales; on the Thames, the Wye, and other rivers; corn-fields, hay-fields, water-mills, and the like, being especial favourites with his pencil. His style was broad, bold, and vigorous, his colour fresh; and in general effect his pictures represented with fidelity the ordinary aspects of English scenery. But he was wanting in refinement, and in aiming at breadth of effect he was often negligent of details. His touch and texture were peculiar; but, allowing for an almost inevitable mannerism, very agreeable and effective. Avoiding all the methods adopted by the younger generation of water-colour painters for producing force and brilliancy, he to the last continued to paint according to the method of the founders of the English school with washes of transparent colours only, but what he thus lost in power and variety he, to some extent, made up in clearness and freshness. He died on the 30th of June 1849, in his sixty-sixth year.

WINTER, JAN WILLEM VAN, was born at the Texel in 1750. He entered the naval service of Holland in 1762, and soon distinguished himself by his zeal and courage. He was still only a lieutenant in 1787, when the Revolution broke out in Holland. He attached himself to the popular party, and the adherents of the Stadtholder having gained the ascendancy, he was obliged to fly to France. He entered the French army; served with distinction under Dumourier and Pichegru, in the campaigns of 1792 and 1793; and was promoted to the rank of general of brigade. Van Winter returned to Holland in 1795, when the republican army under Pichegru invaded that country. The states-general invited him to re-enter their navy, and offered him the rank of rear-admiral. Next year he was promoted to be vice-admiral, and placed in command of the Texel fleet.

After being kept in port for a considerable time by a superior blockading force, he evaded its vigilance, and put to sea, intending to join the French armament at Brest, on the 7th of October 1797, at the head of twenty-seven armed vessels, fourteen of which were ships of the line. At nine o'clock in the morning of the 11th, he found himself in presence of the English fleet under Admiral Duncan, which consisted of sixteen ships of the line and a number of smaller vessels. The action commenced about twelve o'clock, and continued for three hours and a half. The Vryheid (74 guns), Van Winter's ship, engaged with three English vessels, and struck to Vice-Admiral Onslow, after losing all its masts and half of its crew. The Dutch lost in this action nine ships of the line, taken or sunk, 600 men killed, and about 800 wounded. The loss on the side of the victorious English was scarcely less severe.

Van Winter was received in England with the respect due to a brave man. He was liberated by exchange in a few months, and, on the 11th of October, the court-martial commissioned to examine into his conduct declared that he had maintained the honour of the flag of the Batavian republic. The despatch in which Admiral Duncan gave an account of the action bears testimony to the obstinate valour with which both Van Winter and his second in command (Vice-Admiral Reyntjes) fought their ships:—"The carnage on board the two ships which bore the admirals' flags has been beyond all description."

He was sent in the capacity of minister-plenipotentiary to the French government in 1798, and retained the appointment till 1802, when he was recalled to take the command of the Dutch fleet. The only memorable event that marked his period of command was the termination of the differences between Holland and Tripoli by his management. Louis Bonaparte, when king of Holland, reposed entire confidence in Van Winter, whom he created Count of Huesca, marshal of the kingdom, and commander-in-chief both of the sea and land forces. Napoleon, after he incorporated Holland in the empire, treated him with equal favour, made him grand officer of the Legion of Honour and inspector-general of the shores of the North Sea. In July 1811, Van Winter was appointed to command the naval force assembled at the Texel. A severe attack of sickness forced him to leave the fleet for Paris, where he died on the 2nd of June 1812. He was buried in the Parthenon, with all the ceremonies usually observed at the obsequies of the great dignitaries of the empire; M. Marren delivered the funeral oration.

WINTER, PETER VON, chapel-master to the king of Bavaria and knight of the Order of Merit, was born at Mannheim in 1755. His father, a brigadier in the Palatine Guards, observing his son's genius for music, placed him with the court musician, Mair, from whom he learned the rudiments of the art. His instrument being the violin, he completed his studies as a performer under William Cramer (the father of J. B. and F. Cramer), who was first violin at the court of Mannheim from 1750 to 1770. With this excellent master he made such progress that he became a performer in the elector's orchestra at the age of ten, and speedily distinguished himself on other instruments. It has been generally supposed that Winter studied composition under the Abbé Vogler. He always denied this however, and in a manner which indicated a strong dislike of the abbé. He certainly had an opportunity of acquiring information from Salieri of Vienna but it is probable that he was more indebted to his own

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penetrating mind, directed to a careful examination of the scores of the great contemporary masters, to which he devoted much time, for his knowledge, than to the instruction of any individual teacher. In 1776, when Lessing carried into effect the establishment of a German opera at Mannheim, Winter was chosen director of the orchestra. He now first attempted composition, and all his early efforts decidedly failed, and he destroyed them nearly as soon as they were written. In 1780 appeared his first complete opera, 'Helena und Paris,' and this was followed by 'Bellerophon.' He had brought out three ballads on the Vienna stage; but now Salieri, by a significant friendly hint, induced him to listen and study more, and to write less. We therefore do not hear of his having produced anything worthy of notice till 1791, when he proceeded to Italy, and at Naples composed 'Antigone,' also the 'Fratelli Rivali,' as well as the 'Sacrifizio di Crete,' for Venice. From 1794 to 1796 he resided at Vienna, where he produced some of his most effective works, and among these 'Das Unterbrochene Opferfest' (The Interrupted Sacrifice), the *libretto*, or text, of which was furnished by Huber. From 1796 to 1800 Prague was his place of residence, where he brought out 'Il Trionfo del Bel Sesso,' and 'Maometto.' He was then invited to undertake the direction of the opera at Munich, for which he wrote his 'Maria von Montalban.' Between the years 1803 and 1805 he was in London, and gave at the King's Theatre his three finest works—'Calypso,' 'Il Ratto di Proserpina,' and 'Zaira,' the chief characters in which were sustained by Mrs. Billington and Madame Grassini. Here he also brought forth the music of the grand ballet of 'Orphée,' composed in a style then new to the stage, uniting the energy and vivacity of pantomimic music with the chastened regularity of that of the drama. From London he proceeded to Paris, and gave his 'Tamerlane' at the Académie Royale de Musique with great success. He there was persuaded to reset Quinault's 'Castor et Pollux,' originally composed by Rameau. Gluck long before had declined this dangerous task, and Winter by undertaking it drew down on himself a storm from the admirers of the ancient master which induced him to quit France. The same work was afterwards performed in London without success.

In 1814, the fiftieth year of Winter's service at the court of Bavaria, the king bestowed on him the honour of knighthood. In the same year he produced his Battle Symphony with a chorus, in celebration of the general peace; but this had only patriotic motives to recommend it. He now retired into privacy; but in 1818 he unexpectedly re-appeared, and made a journey into the north of Germany, accompanied by the celebrated singer Madame Vespermann, giving concerts in most of the principal towns; and then proceeded to Milan, where he directed the performance of his 'Maometto,' recently retouched by him, into which he breathed all his youthful spirit. In addition to this, he, the following year, got up in the same city two other operas. His last work for the stage was a comic piece, 'Der Sänger und der Schneider' (The Singer and the Tailor), which long continued a favourite on the German lyric theatres. He however continued composing for the Church up to the very period of his decease, which took place at Munich, October 17, 1825.

Winter's muse was very prolific. His German biographer gives a list of nine masses and other sacred works, forty-one operas for the theatre, twelve for the chamber, twelve symphonies and other instrumental pieces, many sets of cantatas, canzonets, together with numerous detached compositions, all of which he produced five years before his death; and to them are to be added others written subsequently to those enumerated. His early works do not exhibit much genius; but as he advanced in life his mind became gradually more vigorous, and at length developed a power which entitles him to be ranked very high as a composer for the stage and for the orchestra.

*WINTERHALTER, FRANZ XAVIER, was born in 1806, at St. Blasien, in Baden; and was educated at Carlsruhe, whence he proceeded to Munich, where in 1823 he entered as a student the Academy of Art. Having passed through the usual course of study, and made a visit to Italy, he commenced the practice of his profession. Although he has painted both historical and poetic subjects, his pencil has been chiefly devoted to portraiture, in which he has probably found higher and more ample patronage than any other painter of the day. Besides many of the German kings and princes, he had the good fortune to win the favour of Louis-Philippe of France, and Victoria of England, as well as her Consort. For some years past he has indeed been the favourite court painter. He has painted the Queen and the Prince Consort a great many times, and he has also painted all the younger members of the royal family; as well as portraits of Wellington and Peel for her Majesty, and many other royal commissions. Among the higher nobility he has also of course found numerous patrons. Not many of his works however have come before the general public. Besides a few royal portraits, the only work of importance which we recollect to have seen publicly exhibited was his 'Florinde,' a somewhat opera-like rendering of the story of Frederick the Goth observing Florinda bathing in the Tagus, which appeared at the Royal Academy in 1852. At the Manchester Exhibition his state portraits of her Majesty and the Prince Consort, contributed by the Queen, attracted some notice, but alongside the portraits of Titian, Rubens, Rembrandt, Vandyck, Reynolds, and Gainsborough, his mincing style and overwrought conventionalism, were brought into somewhat unfair prominence. Herr Winterhalter belongs to a far lower class of portrait painters than the great men we have named, but though his touch is feeble and his colour affected, he is a careful artist; finishes his work smoothly and conscientiously, renders the court costume with scrupulous fidelity, colours gaily after the French fashion, and, if he does not succeed in imparting to his sitters a high degree of intellectual expression, or much force of character, seldom fails to depict an amiable and pleasing countenance. One of his best poetic pictures, 'Il Decamerone,' is in the collection of the Duke of Sutherland. Many of his royal pictures and some of his fancy subjects, have been engraved or lithographed. He has himself lithographed several works of modern German painters, and some of his own portraits.

*WINTHER, CHRISTIAN, or to give his name at full length, RASMUS VILLADS CHRISTIAN FERDINAND WINTHER, a Danish poet of high reputation, was born on the 29th of July 1796, at the country town of Fensmark in the island of Seeland. He lost his father, who was a clergyman, in 1808, but in his mother's second husband, Rasmus Möller, he found a second parent, and in Pou. Martin Möller, who became her step-son by the marriage, a companion, who took the place of a brother. Rasmus Möller, who was afterwards bishop of Laaland and Falster, was a copious theological writer, his son, who died in 1838, became an eminent professor, and after his death a collection of his works was edited by Winther. The poet was himself intended for a clergyman, and in 1824 passed his theological examination at the university of Copenhagen, which he had entered in 1815 as a student, but he seems to have felt no inclination to the calling. After spending some years as a private tutor, the death of an uncle in 1829 put him in possession of the means of making a tour to Italy, where he passed ten months in the study of its language and literature. So early as when a student in 1819, he had written a song for the students which had remarkable popularity; he had afterwards inserted some lyrics in periodicals, and in 1828 had published his first volume of poetry, which met with a warm welcome. After his return from Italy, he issued occasional volumes of poems, which fixed his place as one of the first lyric poets of Denmark, and an annual pension of a thousand rix-dollars was assigned him by the Diet in 1853. The king had previously in recompence for his services in instructing the present Queen of Denmark in Danish, granted him the title of Professor. The last we believe of his numerous volumes of lyrics is that intitled 'Nye Digtninger,' 'New Poems' in 1853. He is also the author of several short novels which are in as high estimation as his poems, have run through several editions, and have been translated into German. For some time he was editor of the 'Danske Kunstblad,' or 'Danish Art-Journal,' and he has also published 'Five-and-twenty Fables,' and other books for children, a translation of 'Reynard the Fox,' &c., &c. Like many other Danish poets he has also composed in German, but his 'Judith, a fragment of a large poem' in that language (1837) has hitherto remained a fragment during the lapse of twenty years. The most successful efforts of Winther are his poetical sketches, entitled 'Træsnit,' 'Wood-cuts,' which are admirable for their sharpness and truth to nature.

WINTRINGHAM, CLIFTON, father and son. The elder Wintringham practised as a surgeon at York, and published several works which have obtained for him a reputation both as a physician and physiologist. His first work was on gout, and was published at York, with the title 'Tractatus de Podagra, in quo de ultimis et liquidis et succo nutritio tractatur,' 8vo, 1714. In this work there are evident indications of his belonging to the mechanical school. He attributed gout to several causes, such as the acrimonious viscosity of the nervous liquid, the rigidity of the muscles, and a contraction of the diameter of the vessels near the joints. In 1718 he published 'A Treatise on Endemic Diseases.' This work consists of an analysis of the causes producing endemic diseases, and attributes them variously to a change of temperature, to prevailing winds, to the nature of the soil, to the influence of water and food, and particular climates. In 1729 he published a commentary on the epidemic diseases of York and its neighbourhood, with the title 'Commentarium nosologicum morbos Epidemicos et aëris variationes in urbe Eboracensi, locisque vicinis, ab anno 1715 ad anni 1725 finam grassantes complectens,' 8vo, London. This work is an admirable description of the diseases on which it treats. A second edition was published by the younger Wintringham in 1733. In 1740 he published in London 'An Experimental Enquiry on some Parts of the Animal Structure,' 8vo. These inquiries were principally directed to the vascular system and the functions of the eye. In 1743 he published a second physiological work, entitled 'An Enquiry into the Exility of the Vessels of the Human Body,' 8vo. In this work he has attempted to apply mathematical formulæ to the solution of physiological problems. But as the data upon which all the subsequent reasoning is based were mere assumptions, he came to no results of any importance; but these works, independent of their speculations, contain much accurate observation and valuable research. These works are often erroneously attributed to his son, and this error pervades most of the continental biographies. The elder Wintringham was a Fellow of the Royal Society, and died at York, on the 12th of March 1748.

WINTRINGHAM, CLIFTON, the Younger, was born at York in 1710, and was educated at Trinity College, Cambridge, and took his degree of Doctor of Medicine in that university in 1749. He afterwards

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became a Fellow of the College of Physicians, and settled in London. In the same year he was appointed physician to the Duke of Cumberland, and in 1762 was made physician to George III., by whom he was knighted. In 1759 he was made physician extraordinary, and subsequently was appointed physician-general to the army. He was created a baronet in 1774, but the title has become extinct. He had a large practice, and was much respected both in public and private life. In 1782 he published some essays on various departments of medicine, under the title 'De Morbis quibusdam Commentarii,' 2 vols. 8vo. He also published an edition of his father's works, and edited Mead's 'Monita et Præcepta Medica,' to which he added numerous annotations. There is a small marble bust of Æsculapius, which was found near Rome, in Trinity College, Cambridge, which was the bequest of Sir Clifton Wintringham. He died at Hammersmith on the 9th of January 1794.

WINWOOD, SIR RALPH, KNT., was born at Aynho, or Ayno-on-the-Hill, a village in the north-western corner of Northamptonshire, about the year 1564. His father, whose name was Richard, was the son of Lewis Winwood, who was at one time secretary to Charles Brandon, duke of Suffolk. Winwood was educated at Oxford, where he was first admitted of St. John's College, but was in 1582 elected probationer-fellow of Magdalen. He took his degree of B.A. in November of that year; that of M.A. in June 1587; and that of LL.B. in February 1590. In April 1592, he was chosen proctor of the university. He then spent some years in foreign travel. After his return home, Sir Henry Neville being, in 1599, sent as ambassador to France, Winwood was appointed his secretary; and he was ultimately left for some time, during Sir Henry's absence, as resident at Paris. From this post he was recalled in January 1603, and was the same year sent on a mission by James I. to the States of Holland. He was knighted June 28th, 1607, and in August following he and Sir Richard Spence were together appointed ambassadors to Holland. In August 1609, he was once more sent as envoy to that country; and two years after he distinguished himself by the zeal with which he acted in the affair of the Arminian divine, Conrad Vorstius, whose appointment as professor of divinity at Leyden so enraged the English king, that he threatened to separate himself from the alliance with the States unless they deposed and banished the heretical doctor. Vorstius in fact was in the end obliged to resign his professorship, and to leave the country. When Winwood was recalled from Holland does not appear; but on the 20th of March 1614, he was made secretary of state; and he continued in that post till his death at London, on the 27th of October 1617.

The name of Sir Ralph Winwood has been preserved in our literature by a valuable historical collection, which was published at London in 1725, in 3 vols. folio, under the following title:—'Memorials of Affairs of State in the Reigns of Queen Elizabeth and King James I., collected chiefly from the original papers of the Right Honourable Sir Ralph Winwood, Knt., sometime one of the Principal Secretaries of State; comprehending likewise the negociations of Sir Henry Neville, Sir Charles Cornwallis, Sir Dudley Carleton, Sir Thomas Edmonds, Mr. Trumbull, Mr. Cottington, and others at the Courts of France and Spain, and in Holland, Venice, &c. Wherein the principal transactions of those times are faithfully related, and the policies and intrigues of those Courts at large discovered. The whole digested in an exact series of time. By Edmund Sawyer, of Lincoln's-Inn, Esq., and one of the Masters in Chancery.'

WINZET, or WINGET, NINIAN, a Scottish ecclesiastic, is supposed to have been born in Renfrewshire in 1518, and to have been educated at the University of Glasgow. In 1551 he was master of the grammar-school of Linlithgow, and soon afterwards, while he continued in that situation, he entered into holy orders. In 1561, on the establishment of the ecclesiastical polity of the Reformation, he was cited before the Superintendent of the Lothians, to answer for his religious opinions, when, adhering to the doctrine of the Roman Catholic Church, he was deposed from his office. In the following year he published 'Certane Tractatis for Reformation of Doctryne and Maneris, set furth at the desire and in ye name of ye afflicted Catholikis, of inferiour ordour of Clergie, and Layit Men in Scotland.' The object of this work was one which few attempted in those days of fierce controversy—an internal reform in the Roman Catholic Church, as distinct from its severance from the Papal authority. At a later period in the same year, and after Knox had addressed against him some controversial arguments from the pulpit, he attempted to publish a work called 'The Last Blast of the Trumpet of Gode's Worde against the usurpit auctoritie of Johne Knox, and his Caluiniane brether, intrudit Precheouris,' &c., but the Protestants had not made sufficient progress in religious toleration to leave a free press at the disposal of their adversaries, and the copies of the work were seized in the printing-office. Winzet himself made a narrow escape, and the printer was imprisoned. The only fragment of this work which has survived to the present day is a copy of the first five leaves, preserved in the University Library of Edinburgh. Winzet now thought it prudent to take refuge in Flanders, and in 1563 he published at Antwerp 'The Buke of four scoir thre Questions, touching Doctrine, Ordour, and Maneris.' This is a controversial tract, in which, though complaining of the usage he had received from the reformers "for denying only to subscrive yair phantasie and factioun of faith," there is an air of gentleness which seems to have been peculiar to the disposition of the author, and is not characteristic of the controversial writings of the times. Winzet affected to adhere to the older style of the Scottish language. He says to Knox, "Gif ȝe, throw curiositie of novationis, hes forȝet our auld plane Scottis, quhilk ȝour mother lerit ȝou, in tymes cuming I sall wryte to you my mynd in Latin;" yet Winzet's own style shows nearly as great a divergence from the Scottish of a century earlier as that of Knox, though the latter made a nearer approach to the English of the 16th century. In 1576 Winzet was appointed abbot of the Scottish monastery of St. James's, at Ratisbon. In 1582 he published 'Flagellum Sectariorum,' another controversial work, to which he appended an attack on the 'De Jure Regni apud Scotos' of Buchanan, which is one of the earliest works in which the spirit of free inquiry then in operation as to religion was extended to politics. Winzet died on the 21st of September 1592. (Irving, *Lives of Scottish Writers*, i. 98-101; *Memoir prefixed to Collection of Winzet's vernacular Works, printed for the Maitland Club.*)

WISE, MICHAEL, one of the most justly admired of our Church composers, was born in Wiltshire, and was among the first set of children of the Chapel-Royal at the Restoration. He was chosen as organist and master of the choristers in the cathedral of Salisbury in 1668. Seven years later he received the appointment of Gentleman of the Chapel-Royal; and in 1686 he added to his other offices that of almoner of St. Paul's Cathedral, including the mastership of the choristers. He was a great favourite of Charles II.; but it is said that, presuming too much on the notice of royalty, he incurred the king's displeasure, and was for some time suspended from his situation at court. He was a man, says Sir John Hawkins, of much pleasantry, and this, added to his high musical talents, may have recommended him to the favour of the 'merry monarch.' His end was tragical; for quitting his house at night in a state of great irritation, he was stopped by the watchman, with whom he entered into a quarrel, and was killed in the affray, August 1687.

The compositions of Wise are among the glories of our cathedral music. He added melody to science, and in setting sacred words evinced as much judgment as genius. His anthems, 'Awake up, my Glory,' 'Prepare ye the way of the Lord,' and 'The ways of Zion do mourn,' have lost none of their charms by use or age, and are still listened to with admiration by all who hear them and whose feelings are attuned to church music of the most elegant and expressive kind.

WISEMAN, CARDINAL NICHOLAS, the son of a merchant of Waterford and Seville, was born at Seville on the 2nd of August 1802. His father's family long held large landed property, in the county of Essex, and still retain the baronetcy conferred on his ancestors by King Charles I. His mother was one of the ancient family of Strange, of Aylward's Town, county Kilkenny, and died in 1851, after having seen her son invested with his present dignity. Having received his early education at Waterford and at St. Cuthbert's College, Ushaw, near Durham, he became one of the first members of the English College at Rome in December 1818, and was created D.D. in 1824. In 1825 he was ordained, and became successively professor of Oriental languages, and vice-rector of the English College, and in 1829 rector. He had already composed and printed his learned work, 'Horæ Syriacæ' from Oriental manuscripts in the Vatican. Returning to England in 1835, he gained much reputation as a preacher by a series of 'Lectures on the Doctrines and Practices of the Catholic Church,' delivered at the Sardinian Chapel, and afterwards published in 2 vols. 12mo. They were followed by his 'Treatise on the Holy Eucharist,' which occasioned a learned controversy with Dr. Turton, now Bishop of Ely, and his 'Lectures on the Connection between Science and Revealed Religion,' which at once established his name as a theologian and a man of scientific acquirements. In 1840, on the increase of the Roman Catholic Vicars Apostolic from four to eight, Dr. Wiseman was appointed Coadjutor to the late Bishop Walsh of the Midland District (with the title of Bishop of Melipotamus in partibus), and at the same time president of St. Mary's College, Oscott. In 1848 he became Pro-Vicar Apostolic of the London District, to which he eventually succeeded in the following year on the death of Bishop Walsh. In August 1850, Bishop Wiseman was summoned to Rome, where in the following month, he was nominated by the Pope 'Archbishop of Westminster.' This, which was called by the Roman Catholics the restoration of the hierarchy in England, led as is well known, to a great deal of angry feeling in this country, and the papal assumption was met by the passing of the Act (14 and 15 Vict. cap. 60) 'to prevent the assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom,' by which the use of such titles was made penal. The archbishop's territorial dignity has remained therefore in all respects an unsubstantial figment. At the same time that he was created archbishop he was invested with the dignity of a Cardinal Priest, taking his title from the ancient Church of St. Prudentia. He is the seventh Englishman elevated to that rank since the Reformation. Cardinal Wiseman was one of the founders, and has long been joint-editor of, and a frequent contributor to, the 'Dublin Review,' in which first appeared his 'High Church Claims.' These and his other writings, which include 'Lectures on the Offices and Ceremonies of Holy Week,' 'Letters on Catholic Unity,' a 'Letter to the Rev. J. H. Newman on Tract, No. 90,' and other pamphlets, were republished in a collected form in 3 vols. 8vo, in

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1853. Cardinal Wiseman has frequently lectured since that time before the literary societies of the Metropolis, and on behalf of public institutions, on various subjects connected with education, history, science, art, and literature. [*See* SUPPLEMENT.]

WISEMAN, RICHARD, lived in the 17th century; he became first known as a surgeon during the civil wars of Charles I., and was the companion of Prince Charles when a fugitive in France, Holland, and Belgium. He was afterwards a surgeon in the Spanish navy for three years, and returning to England, he was present at the battle of Worcester, where he was made prisoner. He was liberated in 1652, and then took up his residence in London. At the Restoration, Charles did not forget his old companion, and he was made sergeant-surgeon to the king. He was an observant judicious surgeon, and his publications on various diseases were read by the profession with much avidity. In 1676 he collected his various treatises into one volume, and published them with the title, 'Several Surgical Treatises on Tumours, Ulcers, Diseases of the Anus, Scrofula, Wounds, Gun-shot-wounds, Fractures and Luxations, and Syphilis,' 2 vols. 8vo. This work is remarkable for the honesty of the writer, in which, with a single eye to the advancement of medical science, he records everything that occurred, whether successful or unsuccessful, in the treatment of his cases. He suffered in early life for his attachment to royalty, and he will perhaps be excused on this ground, if his feelings are considered, for having advocated the efficacy of the royal touch in cases of scrofula. His works have always been considered valuable contributions to surgical knowledge, and the two volumes in which they are contained have gone through several editions.

WISHART, GEORGE, called 'the Martyr,' a champion of the Reformation in Scotland, is supposed to have been a son of James Wishart of Pittarrow, justice-clerk during the reign of James V. The time of his birth is not known. At the beginning of the 16th century he was master of a grammar-school at Montrose, where he introduced the study of Greek. Whether he ever took orders is a point undetermined. He began to diffuse the doctrines of the Reformation at Montrose, but becoming alarmed by the enmity which he roused, he fled to England. He preached the same doctrines at Bristol in 1538, but sterner measures seem to have been there adopted towards him, and he recanted and publicly burned his faggot. In 1543 he was at Cambridge. According to a notice of his character, appearance, and habits at that time by his pupil Emery Tylney, he "was a tall man, polde headed, and on the same a round French cap of the best. Judged of melancholye complexion by his physiognomie, black haired, long bearded, comely of personage, well spoken after his country of Scotland, courteous, lowly, lovely, glad to teach, desirous to learne, and was well travailed." He is further described as charitable to the poor, and abstinent to the extent of austerity. In July 1543 he returned to Scotland along with the commissioners who had been sent to England to treat for a marriage between Prince Edward and the infant Queen of Scots. Protected by the heads of the Reformation party, he now preached with boldness and fervour in Dundee, Perth, Montrose, and Ayr, creating popular tumults, which ended in the destruction of several ecclesiastical edifices, and threatening the authorities with coming vengeance when they interfered with his proceedings. The timidity which attended him while he was an obscure propagator of his opinions, seems, now that he exercised a wide influence on the popular mind and filled a large place in the eye of his countrymen, to have been succeeded by a resolute spirit of defiance and a contempt of danger.

The view which the impartial narrator must take of Wishart's character has of late years been materially changed by the discovery of documents affording what is almost conclusive historical proof that he was engaged in plots against Cardinal Beaton's life. This charge, stated by two old Scottish biographical authors, Dempster and Dr. George Mackenzie, whose accuracy is justly doubted, was repeated in 1831 by a Roman Catholic historian (Carruthers, 'Hist. of Queen Mary,' p. 40), and has been amply illustrated from original documents by Mr. Tytler. In a series of letters, which show that there were several parties who were prepared to assassinate the cardinal, if they had the direct authority of Henry VIII. to perpetrate the deed, and his promise of protection and reward, one signed by the Earl of Hertford, Holgate, bishop of Landaff, and Sir Ralph Sadler, and addressed to the king, dated 17th April. 1544, has this passage: "Please it your highness to understand, that this day arryved here with me, the erll of Hertford, a Scotishman called Wyshart, and brought me a letter from the Larde of Brunstone, which I sende your highnesse herewith: and, according to his request, have taken order for the repayre of the said Wyshert to your majestie by poste, bothe for the delyvire of such letters as he hathe to your majestie from the said Brunstone, and also for the declaration of his credence, which, as I can perceyve by him, consisteth in two poyntes: one is that the Larde of Graunge, late thesaurer of Scotlande, the Mr. of Rothes, the earl of Rothe's eldest son, and John Charters, wolde attempt eyther t'apprehend or slee the cardynal at some tyme when he shall pass through the Fyflande, as he doth sundrye times to Saint Andrewes," &c. It appears from these letters that Wishart had immediately afterwards an interview with Henry, in which he repeated the offer to put Beaton to death. The negociations were continued by Brunston and the Earl of Cassilis, but were not quite satisfactory to either of them, the king declining to authorise the assassination, or, as Sir Ralph Sadler said, "his highness, reputing the fact not mete to be set forward expressly by his majesty, will not seem to have to do in it, and yet not misliking the offer." In the end however the two persons whom Wishart represented as prepared to commit the murder, Kirkaldy of Grange and the master of Rothes, were the actual perpetrators of it. It remains of course a matter of doubt whether George Wishart 'the Martyr' was the same Wishart who was the vehicle of the proposal, but this doubt is much narrowed by the fact that the laird of Brunston was George Wishart's champion and familiar friend. It is believed that Beaton was aware of the plots against his life. Wishart had therefore probably good reason to predict danger to himself, and he was generally surrounded by armed friends, of whom Knox was one. While in Dundee he received an invitation from Cassilis and other Protestant barons to hold a disputation in Edinburgh. Repairing thither, his friends, probably through timidity, did not meet him. Unprotected however as he was, he preached in the neighbourhood, and then, on the approach of the governor and the cardinal, fled to the laird of Brunston's house, four miles from Edinburgh. Venturing to preach in the town of Haddington, he took refuge with another supporter, Cockburn of Ormiston, in whose house he was seized by the cardinal's troops, and conveyed to St. Andrews. He was immediately put on trial for heresy before a special ecclesiastical council; Arran, the governor, having refused to give the proceeding the countenance of the civil power. He was condemned to be burned at the stake, and the sentence was executed at St. Andrews on the 28th of March 1546, amid the portentous murmurs of the people.

Among many unfulfilled prophecies traditionally attributed to Wishart was one, that Beaton should soon hang in ignominy from the same window whence he was witnessing the execution; and the circumstances above detailed show that Wishart might perhaps have reasonably anticipated such an event without possessing the gift of prophecy.

(Mackenzie, *Lives of Scots Writers*, iii. 9-19; Tytler, *Hist. of Scotland*, vol. v.; Lyon, *Hist. of St. Andrews*, ii. 358-366; M'Crie, *Life of Knox*, period ii.)

WISHART, GEORGE, an ecclesiastic and biographical writer, is said to have been born in Haddingtonshire, in 1609, and to have studied in the University of Edinburgh. In 1639 he was a clergyman in St. Andrews, when, refusing to take the covenant, he was deposed from the ministry. On 28th January 1645, he is found petitioning the Scottish parliament as "sometymes at St. Andrews, and laitly at Neucastle, neu prissoner in the comon jayell of Edinbrughe, beging mantinence, since he and his wyffe and 5 children wer lykly to sterve." (Balfour's 'Annals,' anno 1645.) He was several times imprisoned during the dominancy of the Presbyterian party. The approach of Montrose's army enabled him to join that commander, to whom he became chaplain. In 1647 he published his history of the wars of Montrose, with the title 'De Rebus sub Imperio Jacobi Montisrosarum Marchionis, anno 1644 et duobus sequentibus praeclare gestis, Commentarius.' On the execution of Montrose in 1650, this work was hung, in contumely, from his neck. It was reprinted at Paris in 1648, and acquired a high reputation for the elegance of its Latinity. It was translated into English in 1652, and the author is supposed to have been the translator. There is in the Advocates' Library a manuscript continuation of the work to the death of Montrose, which has not been published in the original Latin; but a translation of it was appended to a translation of the first part in 1720, and both were re-translated and published by Ruddiman in 1756. A new edition of this translation was published at Edinburgh in 1819. After his patron's death, Wishart became chaplain to Elizabeth, the Electress Palatine. At the Restoration he was made rector of Newcastle, and in 1662 was consecrated bishop of Edinburgh. Though he had himself suffered persecution, and in his writings vindicated the cruel acts of Montrose, he is said to have been averse to the intolerant policy of Charles II.'s government, and to have recommended leniency to the Covenanters. He died in 1671. (Keith, *Catalogue of the Bishops of Scotland*; Lyon, *History of St. Andrews*, ii. 10-12.)

WISTAR, CASPAR, was born at New Jersey, United States of North America, where his father was a glass manufacturer, in the year 1760. His father was a German emigrant, and a member of the Society of Friends, of which society Wistar remained a member. He was educated in Philadelphia at the school founded by William Penn, and commenced his medical education in that city. In 1782 he received the degree of Bachelor of Medicine in Philadelphia, and afterwards came to pursue his studies in Europe, and graduated in medicine at Edinburgh in 1786. His thesis was entitled 'De Animo demisso.' He returned to his own country in 1787; and when the college at Philadelphia was revived, he was appointed professor of chemistry and physiology, and he delivered the course of lectures on these subjects in 1789 and 1790. He was afterwards appointed to share the chairs of anatomy and surgery with Dr. Shippen, at whose decease the whole duties of these chairs devolved on him. He was successively appointed physician and consulting physician to the dispensary, and physician to the hospital, of Philadelphia. In 1816 he was elected president of the American Philosophical Society. He published several papers on medicine and anatomy: amongst others, 'Remarks on the Fever of 1793,' and 'Memoirs on the Ethmoid Bone,' and 'on

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the Remains of an Animal belonging to the genus Bos.' In 1812 he published, in 2 vols. 8vo, 'A System of Anatomy,' a work embracing the subjects, anatomical and physiological, which constituted his course of lectures in the college. He was very successful as a teacher, and his lectures were always well attended. He died on the 22nd of January 1818, of a fever which he caught during his professional duties.

WITHER, or WYTHER (sometimes improperly WITHERS), GEORGE, was born June 11th, 1588, at Bentworth, near Alton in Hampshire, and was the only son of George Wither of Bentworth, who was himself the second son (the first by a second wife), of John Wither, Esq., of Menydowne, near Wotton-St.-Lawrence, in that county. The name of Wither's mother was Anne Serle. After receiving the usual instruction at the grammar-school of Colemore, or Colemere, under its eminent master, John Greaves, he was sent about 1604 to Magdalen College, Oxford, where he had for his tutor Dr. John Warner, afterwards bishop of Rochester. After remaining however about three years, he was called home without having taken a degree, as he himself tells us (in his 'Abuses Stript and Whipt'), "to hold the plough." Anthony Wood says that "his geny being addicted to things more trivial" than the studies pursued at the university, he went to London and entered himself first at one of the inns of Chancery, afterwards at Lincoln's Inn. "But," continues Wood, "still his geny hanging after things more smooth and delightful, he did at length make himself known to the world (after he had taken several rambles therein) by certain specimens of poetry; which being dispersed in several hands, [he] became shortly after a public author, and much admired by some in that age for his quick advancement in that faculty." Some pieces of less pretension had already made his name known in a limited circle, when in 1613 he published his volume of poetical satires on the manners of the time, entitled 'Abuses Stript and Whipt.' For some things in this production which gave offence to the government he was committed (it is not stated by what authority) to the Marshalsea prison, and lay there for several months. While in confinement he wrote and published his 'Satire to the King,' 1614, in which he complains bitterly of the injustice of his detention, and which is supposed to have procured his release. The spirit of his poetry and the usage he had met with now made him a great favourite with the puritanical party, by whom, Wood states, he was much "cried up for his profuse pouring-forth of English rhyme." Afterwards, it is added, "the vulgar sort of people" came to regard his poetry as having in it something prophetical. He denounced the abuses of the times too in various prose pamphlets as well as in his more frequent discharges of flowing verse. All this while he appears to have lived in easy circumstances on the landed property which he had inherited. But, as might have been expected in so hot and restless a spirit, Wither, as soon as the storm of the civil war began to blow, hastened to throw himself into the scene of commotion and excitement—at first, as it would appear, without much minding which side or what principles he fought for. He served as a captain of horse, and quarter-master-general of his regiment, in the expedition which Charles I. led against the Scotch Covenanters in the spring of 1639 (also, it may be noted, the first campaign of the cavalier-poet Lovelace). Three years after, when the war began between the king and his English subjects, Wither sold his estate and raised a troop of horse for the Parliament, in whose army he was speedily promoted to the rank of major. On his colours, we are told, he carried the motto, 'Pro Rege, Lege, Grege.' Being taken prisoner by the royalists, he is said to have been indebted for his life to a bon-mot of Sir John Denham:—"Denham," says Wood, "some of whose estates at Egham in Surrey Wither had got into his clutches, desired his Majesty not to hang him, because, so long as Wither lived, he (Denham) would not be accounted the worst poet in England." He also probably soon recovered his liberty. Not long after this, Wood tells us, "he was constituted by the Long Parliament a justice of peace in quorum for Hampshire, Surrey, and Essex, which office he kept six years, and afterwards was made by Cromwell major-general of all the horse and foot in the county of Surrey, in which employment he licked his fingers sufficiently, gaining thereby a great odium from the generous royalists." A manuscript note on a copy of one of his tracts in the British Museum, his 'Boni Ominis Votum,' printed in 1656, describes him as "lately made master of the statute office."

At the Restoration, Wither was not only forced to disgorge all this spoil, but was by a vote of the Convention Parliament sent to Newgate on the charge of being the author of a publication entitled 'Vox Vulgi,' which was regarded as a scandalous and seditious libel. There is extant a 12mo pamphlet which he published in 1661, entitled 'The Prisoner's Plea humbly offered in a Remonstrance, with a Petition annexed, to the Commons in parliament assembled, by G. Wyther, falsely charged to have composed a libel against the said Commons, and therefore now a prisoner in Newgate;' but Wood asserts that he afterwards confessed himself the author of the obnoxious publication, upon which he was committed a close prisoner to the Tower, with orders that he should be debarred the use of pen, ink, and paper, and at the same time an impeachment was ordered to be drawn up against him. The impeachment does not appear to have been proceeded with; and he even contrived, by the connivance of the keeper, to write and to send to the press from time to time sundry pieces both in verse and in prose. It is not known when he was released: Wood says that he lay in the Tower three years and more; Aubrey's account is, that his imprisonment lasted about three-quarters of a year; it is certain however that he had obtained his liberty some years before his death, which took place on the 2nd of May 1667. He was buried, says Aubrey, "within the east door of the Savoy Church, where he died." He had married, the same authority states, Elizabeth, eldest daughter of H. Emerson, of South Lambeth: "she was," Aubrey adds, "a great wit, and would write in verse too." It appears that a grandson of Wither's, Hunt Wither, of Filding, in the county of Southampton, designating himself colonel of foot in her majesty's army, and brigadier-general in the service of Charles III. of Spain, was alive in 1709. But his paternal estate of Bentworth had latterly come into the possession of an heir female, and was a few years ago held by Mr. Bigg Wither, who in consequence had taken the old family name. (See 'Memoir of Wither,' in 'British Bibliographer,' vol. i., pp. 1-18, published in 1810.) Anthony Wood characteristically rounds off his account of Wither with the critical remark that "the things that he hath written and published are very many, accounted by the generality of scholars as mere scribbles." The list of his works fills about 13 columns in Dr. Bliss's edition of the 'Fasti Oxonienses.' But the most detailed catalogue of them is that contributed to the 'British Bibliographer' by the late Mr. Thomas Park; it includes 112 articles (among which however are some not known to have been printed), and extends over vol. i., pp. 179-205, 305-332, 417-440, and vol. ii., pp. 17-32, 378-391. Various bibliographical notices relating to Wither are also to be found in the pages of the 'Restituta' and the 'Censura Literaria.'

Some of Wither's religious verses continued to be printed for some time after the commencement of the last century, but were in request no doubt more for their devotional than their poetical qualities. The estimation in which he was then held as a poet may be gathered from the contemptuous mention of him by Pope in the 'Dunciad' (book i. 296; see also the note on v. 146)—

> "Safe, where no critics damn, no duns molest,
> Where wretched Withers, Ward, and Gildon rest."

Swift has also spoken of him in similar terms (in an unlucky passage however in which he couples him with Dryden). Even Bishop Percy, long after this time, in publishing one of Wither's short pieces in the first (1765) edition of his 'Reliques,' vol. iii., p. 120, does not venture to prefix the author's name: "This beautiful old song," he merely says, "is given from a very ancient copy in the editor's folio MS." So also in the case of another fragment at p. 253. And even in the subsequent editions of the work his admiration of Wither is very cautiously expressed. In the fourth edition (1794), the last he superintended, he speaks of him as merely "not altogether devoid of genius" (vol. iii., p. 190). Long before this indeed, in the poem entitled 'Bibliotheca,' published in 1712, the author, supposed to be Dr. William King, mentions him with the epithet of "melodious Wither;" and seems to intimate that he had still a sort of reputation among poetical antiquaries. One of the first persons who expressed a cordial appreciation of the merits of Wither's poetry was the late Mr. Octavius Gilchrist in a Life of him which he communicated to the 70th volume of the 'Gentleman's Magazine,' published in 1797. Since then ample justice has been done to this long neglected writer by the late Mr. George Ellis, in the second edition of his 'Specimens of Early English Poetry' (1801); by Mr. Thomas Campbell, in his 'Specimens of the British Poets' (1819); by the late Mr. Hazlitt, in his 'Lectures on English Poetry' (1818); and especially by the late Sir Egerton Brydges, in the 'Restituta,' the 'Censura Literaria,' the British Bibliographer,' and other publications; and there have been many reprints of his poetry or portions of it.

Wither's poetry is of very unequal excellence, and a good deal of it is worthless enough. His fatal facility, which grew upon him as he advanced in life, and soon debased his style from freedom to slovenliness, has left nearly everything he has done weak and unfinished in some part or other. But there was in him a true poetic genius, a quick and teeming invention, a universal sympathy, a fancy that could gild any subject, or "make a sunshine," like Spenser's Una, "in the shadiest place;" above all, a natural love of truth and simplicity, which, whatever else may be sometimes wanting, has put a life and enduring freshness into all that he has written. His earliest style is his happiest; in that he seems to have sought by art and pains for the directness and transparency for which he afterwards trusted mostly to negligence or chance; latterly also he took, apparently from design, to a greater harshness both of phraseology and rhythm; but, both in his verse and in his prose, his English is rarely without the charm of great ease and clearness, as well as idiomatic vigour.

WITHERING, WILLIAM, was born in 1741, at Wellington in Shropshire, where his father was a surgeon-apothecary in considerable practice. He received his early education at a school in his native place, and commenced his medical education under his father's instruction. After spending the usual preliminary time with his father, he was sent to complete his medical education at Edinburgh, in the university of which place he took his degree of Doctor of Medicine in 1766. He commenced the practice of his profession at Stafford, where he married; but not succeeding, he removed to Bir-

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mingham in 1774. Here he became the successor to Dr. Small, and quickly succeeded in obtaining a large and lucrative practice. His income is said to have been larger than any physician of his day out of London. In the midst however of his great professional avocations he found time to cultivate with great ardour the sciences connected with natural history. He was exceedingly attached to botany, and having become acquainted with a large number of the plants growing in Great Britain, he was induced to publish, in 1776, a work on the plants of this island. It appeared first at Birmingham, in 2 vols. 8vo, and was entitled 'A Botanical Arrangement of all the Vegetables naturally growing in Great Britain.' As this work appeared at first it was little more than a translation of the descriptions of the British genera and species from the great work of Linnæus, with the addition of many of the habitats of the plants from Ray's works. The work however was wanted, and quickly found a sale. A second edition was published in 1793, and a third in 1796. In this edition the work was increased in size to four volumes, and a vast amount of original matter added, so as to give it quite a different character from the first edition. In this work he was much assisted by many of his botanical friends, and he has everywhere acknowledged how much he was indebted to Dr. Stokes and Messrs. Woodward, Valley, Stackhouse, and others. Since the death of Dr. Withering several editions of his 'Arrangement of British Plants' have been published. It is now however entirely superseded by the more valuable manuals of Smith, Hooker, Lindley, Babington, &c. It had the merit of being the first British Flora arranged according to the Linnæan system; and the early editions may now be consulted with advantage on the properties and uses of the plants native to Great Britain, and the traditions about them.

Botany was not Withering's only scientific pursuit; he was fond of chemistry and mineralogy. He published in 1793 a translation of Bergmann's 'Sciagraphia Regni Mineralis,' with the title 'Outlines of Mineralogy.' He was a Fellow of the Royal Society, and published several papers on mineralogy and chemistry in the 'Philosophical Transactions,' of which the following are the titles:—In the volume for 1773, 'Experiments on different kinds of Marle found in Staffordshire;' in 1782, 'Analysis of the Toadstone of Derbyshire;' in 1784, 'Experiments on the Terra Ponderosa;' in 1798, 'An Analysis of a Hot Mineral-Spring in Portugal.' These papers display a very competent knowledge of the chemistry of the time. But whilst pursuing science he did not neglect his profession, and he published several papers on medical topics. In 1778 he published 'An Account of Scarlet Fever and Sore Throat, especially as it appeared at Birmingham in the year 1778,' 8vo. He also published in 1785 'An Account of the Foxglove and some of its medical uses; with practical remarks on the Dropsy and other diseases.' Although he was not the first to recommend foxglove (*digitalis*) as a medicine, he must still be looked upon as the first physician who knew how to use it, and by his writings gave it the character as a powerful medicinal agent, which it has never since ceased to retain.

Dr. Withering was always the subject of a weak state of health, and was frequently attacked with inflammation of the lungs. This had so much weakened him in 1793 as to induce him to try a change of air for the benefit of his health, and he accordingly spent the winter of that year in Lisbon. At the latter end of the year 1794 he again went to Lisbon, and returned the following year. His health was somewhat re-established, and on returning to Birmingham again he changed his residence from Edgbaston Hall to a place called the Larches, previously the residence of Dr. Priestley. Here in retirement he spent the remainder of his days, and died October 6, 1799.

WITHERINGTON, WILLIAM FREDERICK, R.A., was born in London, in 1785. As a landscape-painter Mr. Witherington has secured a very respectable position, and he has also painted many clever genre pictures and portraits. His landscapes are all thoroughly English in character,—Lane Scenes, Kentish Hop Gardens, Riverside Ferries, Water Mills, and the like,—and his knowledge of the human form has enabled him to diversify them with groups of figures—a little larger in size than are usually put in landscape foregrounds—engaged in some characteristic occupation, or indicating some rustic incident, from which his pictures generally derive their titles ('The Angler,' 'The Lucky Escape,' 'Making Hay,' 'The Robin,' 'The Hop Garland,' 'Passing the Lock,' 'A Lift on the Road,' 'Returning from the Village,' and so forth), and which have served to increase their popularity with the ordinary visitors to the exhibition-rooms and picture galleries. Mr. Witherington does not take rank with the highest class of English landscape-painters, but his genuine love of nature, and directness of purpose, and the homely unpretending range of his subjects, will always render his pictures favourites with the lovers of English rural scenery and country life. He was elected A.R.A. in 1830; and R.A. in 1840. In the Vernon Collection there are two pictures by him—'The Stepping Stones,' and 'The Hop Garland;' and in the Sheepshanks' Collection one—'The Hop Garden.' [Supp.]

WITHOF, JOHANN PHILIPP LORENZ, a German physician who distinguished himself as a writer of didactic poetry, was the son of Johann Hildebrand Withof, professor of history, eloquence, and Greek literature, and was born at Duisburg on the Rhine, June 1st, 1725. In 1740 he entered the university of his native place, where for the first three years, he applied himself to classical literature, history, and antiquities, and afterwards entirely to medicine. His father then sent him to Utrecht and Leyden, on returning from which seats of study he obtained his medical diploma at Duisburg, in 1747, and began to practise at Lingen, but did not remain there above three years. After an interim of about two years more, at Duisburg again, during which he lectured on anatomy and physiology, he accepted, in 1752, an appointment in the gymnasium at Hamm, as professor of history and philosophy. About the same time he was made corresponding member of the Göttingen Scientific Society, and also of the Royal Society, London. He continued at Hamm until he received an offer from the university of his native place, in 1770, inviting him to accept the professorship of eloquence and Greek literature, which he held at the time of his death, July 3, 1789.

Though most of his poems had been composed very long before, being in fact the productions of his youth, and some few of them had actually appeared in print, it was not till 1782 that he gave them to the public, in two volumes, under the title of 'Academische Gedichte,' one, as Eschenburg observes, not particularly well chosen, since it does not convey any idea of their subjects, but would rather imply their being only occasional pieces, or else written for academical purposes. 'Philosophical' would have been a far more appropriate general epithet for them than 'Academical,' since it is the philosophical spirit, the depth of thought, and extensive learning they display, which have established for them the high though limited reputation they possess. Withof is a writer for thinkers, and not for mere readers of poetry; since, instead of alluring the latter to his didactic strains by the graces of language and felicity of expression, he is generally negligent even to harshness in his versification, and at times very obscure as to meaning, faults which he appears in some degree to have affected rather than to have endeavoured to shun. Still those who can overlook imperfections of that kind, and who attach more importance to the value of the matter than to any charm of manner, will be repaid by his 'Die Moralischen Ketzer,' and 'Sinnliche Ergötzungen,' for the studious perusal which they require.

WITIKIND, WITTEKIND, or WITTICHIND, was the principal duke or commander-in-chief of the Saxons in their wars with Charlemagne. He is also called king (Rex Saxonum et Alborum), but incorrectly, because the Saxons have never had kings: the government was in the hands of an assembly, which met annually at Macklo, on the Weser, and to which each 'gau,' or county, sent twelve edelings or nobles, twelve freemen being freeholders, and twelve freemen having lands in lease. The Saxons inhabited the extensive tract between Friesland, the Northern Sea, and the Eider, in the north; the Baltic, the Trave and the Middle Elbe, in the east; the Saale, Thuringia, and Hesse, in the south; and a line in the west which corresponded probably to the present limits of the Prussian province of Westphalia. The western limits however were never well fixed. The Saxons were divided into Westphalians west of the Weser; Engerns, who lived likewise west of the Weser, in the mountainous province of Sauerland; Eastphalians, between the Weser and Elbe; and Albi, or North Albingians, in the present duchy of Holstein. They were a fierce and warlike nation, and made continual incursions into the Frankish empire by land and by sea. Faithful to the worship of Woden and other gods of their forefathers, they made a strong opposition to the progress of Christianity, which was in their opinion only a disguised form of slavery. When Lebuin, the Anglo-Saxon, appeared among them for the purpose of preaching the Gospel, they not only refused to listen to him, but threatened his life; and he only escaped death by the mediation of his friend Buto, a Saxon noble.

By choosing Aachen (Aix-la-Chapelle) for his residence, Charlemagne clearly indicated that, being sure of the obedience of the west, he intended to extend his empire towards the east. He declared his intention to subdue the Saxons, and to force them to adopt the Christian religion, in the diet at Worms in the first year of his reign, 772. His first campaign was successful. He penetrated into the country of the Engerns, took their fortress of Eresburg (now Stadtberg, on the Diemel) by surprise, and destroyed the 'Irmensul,' a national monument. Great wealth was found there by the Franks. In the neighbourhood of this monument Charlemagne made a truce with the Saxons, and returned to his dominions in order to prepare his expedition against Desiderius, king of the Longobards. During the absence of Charlemagne in Italy the Saxons prepared for a fresh war, and chose two commanders-in-chief, Witikind and Albion. Witikind had extensive estates in Engern and Westphalia, and it appears that he was 'duke' of the warriors of these two countries; while Albion commanded the Eastphalians and North Albingians. Witikind immediately invaded the Frankish territory; but in 775 Charles approached with a mighty host, and penetrated as far as the Ocker, in the present duchy of Brunswick. After several defeats the Eastphalians, under duke Hessi, or Hassio, and the Engerns, whose duke was then Bruno, made peace and gave hostages to Charles. Bruno and Hessi were probably subordinate dukes. The Westphalians followed their example, but it does not appear that Witikind submitted. The truce was of short duration; but Charles made new progress, and built fortresses, in which he placed strong garrisons. In 777 he held a meeting at Paderborn, which was attended by a great number of Saxon nobles and commoners, part of whom were baptised and submitted to the Franks.

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Witikind however did not appear, but fled to Siegfried, king of Denmark, whose sister Gera he had married. Charles, believing that Saxony would keep quiet, turned his arms towards the Arabs in Spain; but no sooner was he gone than Witikind, supported by a body of Danish horsemen, renewed the war; and when the Saxons heard that a Frankish army had been destroyed by the Basques in the valley of Roncesvalles, the whole country took up arms, and Witikind ravaged the Frankish territory as far as Cologne and Coblenz. Charles returned from Spain in 779, invaded Saxony, defeated his enemy at Bocholt (not far from Wesel), and in 780 encamped near the junction of the Ohre with the Elbe, where he once more received the homage of many Saxon chiefs, but not of Witikind, who remained in Holstein, and quietly waited for the absence of Charles, against whom he secretly excited the Sorbi, a Slavonian nation on the right bank of the Elbe. Suddenly he crossed the Elbe and destroyed a Frankish army at Mount Süntelberg, near Minden. Charles, infuriated, appeared with fresh troops, and having compelled a portion of the Saxons to give up their principal leaders with their adherents, he ordered them all to be beheaded near Verden, on the Aller, 4500 in number (783). This cruelty produced a terrible outbreak among the Saxons. A bloody but indecisive battle was fought near the place where Varus perished with three Roman legions, in the Teutoburger Wald; nor could Charles boast of having defeated his enemy in a second engagement which was fought near the sources of the Hase, north of Osnabrück. The places where Charles and Witikind had ranged their armies, two sand-plains, at a short distance from each other, near Vörden, in a barren desolate country, are called to the present day, the one the 'Kerlsfeld,' the other the 'Wittefeld.' During the two following years Charles continued an obstinate struggle with the Saxons; and seeing the impossibility of subduing them unless he gained their chiefs, he sent messengers to Witikind and Albion, who were then in Holstein, and promised them the free enjoyment of all their estates if they would adopt the Christian religion and recognise Charles as their master. Upon this proposition they both submitted. They went to Attiniacum, now Attigny, near Rheims in Champagne, were Charles then resided, submitted to the Frankish king, and were baptised; whereupon they returned to their dominions (A.D. 785). The final subjugation of the Saxons was not however completely effected till the year 803.

A proof of Witikind's attachment to the Christian religion is his foundation of the convent, afterwards chapter of St. Alexander, at Wildeshausen, in the grand-duchy of Oldenburg, where the respective documents (though not signed by Witikind) may still be seen. At Wildeshausen there are some ruins, situated on a hillock surrounded by the Hunte, which are said to be the remains of the chief residence of Witikind; and in the mountains near Dissen, east of Osnabrück, there is a ruined stronghold called Witikinds-Burg. It is said, but it cannot be proved, that Witikind lost his life in 807, in a battle with Gerold, duke of Suabia. His body was interred at Paderborn, whence it was carried to Engers, and subsequently to Herford, near Minden. In 1377 the emperor Charles IV. ordered a monument to be erected to his memory in the parochial church at Engers, and in 1822 his remains were carried from Herford to Engers, and deposited under that monument.

(Eginhartus, *Vita Caroli Magni*, ed. Schminck, with the notes of Bessels, Bolland, and Goldast; Poeta Saxo (Anonymous) in Leibnitz, *Scriptores Rer. Brunswic.*; Möser, *Osnabrückische Geschichte*, vol. i., the best work on the subject.)

WITT, DE, JOHN and CORNELIUS, two of the ablest and most honourable of Dutch statesmen, were so inseparable in their career that the history of their lives must also be one. John, though the younger by two years, played, in consequence of his genial, versatile, and aspiring character, the more prominent part; but it is doubtful whether he could so long have sustained himself without the aid of his brother's solid though less showy parts. Cornelius was one of those rare and invaluable natures who intuitively feel themselves born to perform a secondary part, and are probably, in the persevering unostentatious discharge of their duties, more useful as they are more difficult to find than even leaders of commanding talent. There is something extremely beautiful in the uninterrupted cooperation of two men like Cornelius and John de Witt, each among the very finest specimens of his own class of characters, when the tie of brotherhood strengthens the bands of friendship.

The father of John and Cornelius was a leader in the party opposed to the assumptions of the house of Orange, and a member of the States General of Holland and West Friesland. He was considered by advisers of the Stadtholder of sufficient consequence to be included among the eight citizens imprisoned in the castle of Löwenstein, in 1650. The young De Witts therefore were early imbued with hostility to the pretensions of the family of Orange, and devoted to the Republican and Arminian party; and at the same time encouraged by the position of their father to look forward to public employment.

John de Witt was born at Dordrecht in 1625, and educated at Leyden, where, in addition to the studies necessary for one who aspired to rise in the state, he is understood to have cultivated the mathematical sciences with success. A treatise published at Leyden, in 1650, under the title 'Elementa Linearum Curvarum,' is attributed to him.

The death of William II., prince of Orange, on the 2nd of October 1650, threw the management of affairs into the hands of the party to which De Witt's father belonged. Cornelius, his eldest son, having been, as will appear in the more particular notice of his career in the sequel of this article, appointed burgomaster of Dordrecht, the family influence obtained for John the office of pensionary of that city. The ability which he displayed in that charge procured for him, two years later (in 1652), when only in his 27th year, the more important appointment of grand pensionary of Holland, which he retained till 1672. During the intervening twenty years, he was, under the modest title of grand pensionary, virtual chief-magistrate of the republic. The period was a critical one for Holland—during the earlier part of it De Witt was called upon to make head against Cromwell, and during the latter against Louis XIV., and he struggled at the same time against the inveteracy of domestic faction.

De Witt on assuming the reins of government found the republic engaged in a war with England. A series of sea-engagements in which, although great skill and bravery were displayed by the Dutch and English commanders, and many lives were lost, victory inclined alternately to each side without declaring very decidedly for either, paved the way for a peace which was negociated by De Witt, and signed at Westminster on the 15th of April 1654. On the part of the Dutch the honours claimed by the English for their flag in the Channel were conceded. A secret article was appended to the treaty, in which it was stipulated that the Stuart family should receive no support from the United States, and that no prince of the house of Orange, so nearly allied to the Stuarts, should be elected stadtholder, or grand-admiral. This article was first signed by the representative of Holland alone: the other provinces were as jealous of the ascendancy of Holland as the republican party of the ambition of the house of Orange. This treaty embraced the great outlines of the policy in which De Witt persevered during the whole of his future administration:—Avoiding giving umbrage to the States of Europe by sticking on points of empty etiquette; aiming to preserve peace and the security of its foreign possessions for Holland; balancing the different European powers against each other; and guarding against the establishment of hereditary power in the house of Orange.

Towards the attainment of the last-mentioned object De Witt laboured indefatigably. The republican party preponderated in Holland, but the Orangists were masters in Zealand. The other states hesitated between their fears of being domineered over by Holland or by the Prince of Orange. It was not till the year 1667 that De Witt obtained the assent of the States General to the 'perpetual edict,' by which the office of stadtholder was declared to be for ever abolished. There was however no admixture of personal hostility to the Prince of Orange in this persevering zeal for the destruction of his house's power. William, prince of Orange, (afterwards William III. of England) was a posthumous child, and the care of his education devolving on the States, had been left almost entirely to De Witt. He discharged this duty conscientiously and sagaciously; and William, notwithstanding the hatred against De Witt which his mother endeavoured to instil into him, and notwithstanding his own ambition, which rendered him ready enough to take advantage of the grand pensionary's unpopularity, always retained and expressed, in his guarded manner, a grateful and respectful sense of the manner in which De Witt behaved towards him during his minority.

The next care of De Witt was to introduce order into the finances of the republic. In this he succeeded so well that the States of Holland presented a formal request to him that he would develop his financial system in writing.

Mutual respect had established a friendship that might almost be termed confidential between Viscount Turenne and De Witt. Turenne, in 1660, had endeavoured to persuade the French government to conclude treaties with Portugal and the United Provinces, as a check upon the ambition of Spain, but had been thwarted by Mazarin. On the death of that minister the viscount renewed his representations to Louis XIV., who left the affair entirely in his hands. The price at which Turenne obtained the acquiescence of the grand pensionary in his scheme was a treaty of commerce between France and the United Provinces, concluded in 1661, by which each state conceded to the other entire freedom of commerce in their respective ports; the States General guaranteed the possession of Dunkerque to France; and the king of France guaranteed to the Dutch the right which they claimed of fishing off the coast of Great Britain and Ireland. The cabinet of Charles II. made a feeble remonstrance against this last article, but Louis contrived to appease them for the time.

But the affront rankled in the public mind of England; and the commercial rivalry between that nation and Holland soon accumulated other grounds of complaint. The mariners and traders of the two countries had frequent quarrels on the coast of Africa and in the Indies, and each persisted in representing the other as the aggressor. War was declared between Holland and England in 1665. De Witt invoked the aid of France, but in vain: Louis XIV. only offered his mediation. Admiral Opdam was defeated by the Duke of York and Prince Rupert off Harwich, and forced to seek shelter with the remnant of his fleet in the Texel. On this occasion De Witt gave a striking instance of the daring self-confidence which a great emergency could awaken in him. Antwerp was the only port in the possession

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of the republic where the fleet could be refitted. The pilots refused to take upon them the responsibility of navigating the ships from the Texel to Antwerp, by a course which would secure them from the attacks of the English, and yet be free from the danger of stranding on the shallows. De Witt repaired on board the fleet; undertook the responsibility from which skilled professional men shrunk; conveyed the fleet in safety to Antwerp; whence, under his energetic superintendence, it again took the sea in fighting trim in an incredibly short space of time. Louis now declared in favour of Holland, and ostensibly issued orders to his fleet to join that of the United Provinces. No junction however took place, and after two more well contested battles between the naval forces of Holland and England, a peace was concluded at Breda, by a treaty, to which Denmark and France became parties, between the belligerents, on the 30th of July 1667.

De Witt endeavoured after the peace to concentrate his attention upon the internal organisation of the republic. The perpetual edict and the financial resolutions above alluded to were the first fruits of this determination. But the conduct of the French king soon interrupted these labours by drawing his attention to foreign affairs. Louis invaded the Spanish Netherlands in 1667, under the pretext that they fell by right to his queen on the death of her father the king of Spain. Turenne took one fortification after another with his usual rapidity, and was advancing towards Brussels, when the Marquis de Castel-Rodrigo represented to the states-general, that if France were allowed to conquer the Netherlands there would remain no barrier between it and the United Provinces. These representations were backed by those of Temple, sent by the English ministry to propose an alliance between Holland, England, and Sweden, with a view to oblige France and Spain to conclude a peace. This measure coincided with the policy of De Witt, who felt the danger of irritating France, and the equal danger of remaining a passive witness of its aggressions. The triple alliance was resolved upon on the 23rd of January, 1668; signed on the 7th of February, and ratified on the 25th of April. At the same time the forces of the republic were secretly augmented by De Witt: 25,000 infantry were raised, and quartered in the frontier garrisons, and a fleet of forty vessels put in commission. These negociations were accelerated by the progress of the French arms in Franche Comté. The treaty disposed France to listen to overtures of peace, as the invasion of Franche Comté disposed the court of Spain; and under the direction of De Witt and Temple the peace of Aix-la-Chapelle was signed on the 2nd of May. Louis dissembled his anger at the part taken by the United Provinces in these negociations till an opportunity of avenging himself should offer.

In 1670 Charles II. was persuaded by the intrigues of the French court to promise that England would withdraw from the triple alliance. In 1671 the bishop of Münster and several Roman Catholic princes of the Empire entered into a league with France for the purpose of reconquering some frontier towns which they alleged had been unjustly and forcibly torn from the Empire by Holland. In Sweden the council of regency appointed to conduct the affairs of state during the minority of Charles XI. was also detached from the interests of Holland. The inaction of De Witt while these intrigues were carrying on all around him would appear unaccountable but for two circumstances which contributed to paralyse him. The first was the anarchical constitution of the republic, in which there was no central authority, every province and almost every town retaining its sovereignty. To raise money or troops the consent of an immense number of petty councils was necessary, composed of men whom immediate and visible danger alone could convince of the necessity of making the slightest sacrifices. The other circumstance was the growing strength of the Orange party, to which various causes contributed: popular fickleness, tired of an administration of twenty years' standing; the number of disappointed candidates for office which had accumulated in the course of twenty years; the inveterate malevolence of the Calvinistic clergy against the party of which De Witt was the chief; and the natural tendency of men to favour the pretensions of a house of real historical greatness. To this combination of adverse influences must the fact be in a great measure attributed, and when the frontiers of Holland were simultaneously assailed by the forces of Louis XIV. and the German princes, in the spring of 1672, the forts were held by garrisons weak alike in numbers and in the inexperience and want of discipline of the raw levies which composed them.

The partisans of the House of Orange seized the opportunity of national alarm and confusion to clamour for the repeal of the perpetual edict. De Witt and his friends were still strong enough to refuse this demand, but not to prevent the Prince of Orange from being nominated captain and admiral-general on the 25th of February 1672. A precaution taken to guard against any advantage William might be inclined to take of his military power rather precipitated than delayed the downfall of De Witt. Eight deputies were selected from among the members of the states-general to act as council to the military and naval commanders: Cornelius de Witt, who was one of them, was sent on board the fleet of De Ruyter; the other seven were ordered to accompany Prince William. As usual, a multiplicity of councils only embarrassed the commander-in-chief, and added to the number of reverses which enabled De Witt's enemies to raise a storm of public indignation against him.

France and England declared war against Holland on the 7th of April; the elector of Cologne and the bishop of Münster a month later. In the course of two months the French and German armies had occupied the provinces of Gueldre, Over-Yssel, and Utrecht, taken fifty cities, and made upwards of 24,000 prisoners. At sea the Dutch were less unfortunate, but the utmost efforts of De Ruyter and his brave companions in arms were unable to achieve more than a drawn battle in the encounter with the Duke of York off Solbay. The advance guard of the French army was within five leagues of Amsterdam. The cities of Holland and Brabant, to avoid surrendering, were obliged to break the dykes and inundate the surrounding country. The clamour for the rescinding of the perpetual edict was successfully renewed at this disastrous crisis. The revocation of the edict was signed by the magistrates of the principal towns of Holland and West Friesland.

In the beginning of July Louis returned to Paris; Turenne was obliged to draw towards the German frontier to meet succours for Holland which were advancing under the elector of Brandenburg; and the Duke of Luxembourg was left in the conquered provinces with a force no more than sufficient to hold the Prince of Orange in check. The temporary relief from all-engrossing fear thus afforded to the inhabitants of the unsubdued provinces was employed by the enemies of De Witt in stimulating the populace against him by all kinds of malevolent misrepresentations. His brother was arrested on a false accusation, brought to the Hague, and on the 24th of July tortured and sentenced to perpetual exile. He himself was attacked by assassins in the streets of the same city, and dangerously wounded. After the condemnation of Cornelius, John visited him in prison; a mob assembled, uttering violent threats against both brothers. Three companies of cavalry, under Count Tilly, in garrison at the Hague, put in motion by their officers to rescue the De Witts, were ordered to move in another direction by the States of Holland, under the pretext that a body of insurgent peasants were advancing against the town. The brothers thus left without protection were savagely murdered, and their bodies attached to a gibbet. After the mob had dispersed, the bodies were decently entombed by order of the states-general; a faint effort was made to preserve appearances by ordering inquiry to be made after the murderers; and medals were allowed to be struck in honour of the murdered.

John de Witt combined an active enterprising disposition with solid judgment; he was a persuasive orator and a dexterous negociator. He was bold in the hour of danger and patient under protracted reverses. For the space of twenty years he frustrated the hostility of all the great surrounding monarchies against the small and ill-organised republic at the head of which he stood. The honour of first introducing regularity into its finances, and in great part the honour of checking the progress of Louis XIV. by the triple alliance and the peace of Aix-la-Chapelle, belongs to him. That he should have fallen under the trying circumstances which attended the close of his career is less to be wondered at than that he should so long have kept head against the anarchy of the Seven United Provinces. The truest mirror of his character is to be found in his works—the 'Mémoires de Jean de Witt, Grand Pensionnaire d'Hollande,' published at the Hague in Dutch, in 1667; in French, in 1709; and the 'Letters et Négociations entre Jean de Witt et les Plénipotentiaires des Provinces Unies aux Cours de France, &c. depuis l'an 1652 jusqu'à 1669,' Dutch at Amsterdam, in 1725; French, in 1728. A 'Life' of the brothers was published at Utrecht in 1709, by Madame Zouteland.

CORNELIUS DE WITT was born at Dordrecht on the 23rd of June 1623. He is said to have served several years in the fleet of the United Provinces in his early youth. His later career however was essentially that of a civilian. On the overthrow of the Orange party in 1650 he was appointed burgomaster of his native town and elected deputy to the States of Holland and West Friesland. Soon after he was chosen inspector of dykes in the district of Putten. Ostensibly he held no higher office during the greater part of his brother's administration; but the confidence which his firmness, probity, business talent, and sound sense acquired from all rendered him in reality the most efficient supporter of his brother's power. As has been mentioned in the preceding sketch, he held a political appointment on board the fleet of De Ruyter in 1672; and in 1667 he had filled a similar post. On both occasions he distinguished himself by his bravery in action. After the battle of Solbay he was obliged to leave the fleet by a violent malady, and retired to Dordrecht. Before his arrival the other magistrates had signed the revocation of the perpetual edict. A tumultous crowd intruded itself into his sick room, demanding his signature to the document. With great difficulty his friends persuaded him to comply; but he added the initials V. C. (vi coactus) to his name; and refusing to erase them, the mob was only pacified by one of his attendants doing it unknown to him. He was soon after arrested on a false accusation of conspiring to poison the Prince of Orange, conveyed to the Hague, and put to the torture. While on the rack he is said to have repeated Horace's ode, which begins "Justum et tenacem propositi virum." On the 24th of July he was condemned to perpetual exile, and his subsequent fate has already been narrated. The brothers were murdered on August 20, 1672.

The authorities for the incidents of the life of Cornelius de Witt are the same mentioned above in the sketch of his brother's career. Some valuable materials are also to be found for the history of both

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brothers in the works of Sir William Temple and Ramsay's 'Memoirs of Turenne.'

WITTE, PIETER DE, or PIETRO CANDIDO, as the Italians have translated his name, or he for them, was born at Bruges in 1548. He went early with his parents to Florence, and studied as an historical painter there, in fresco and in oil. He was probably the scholar of Vasari, for he assisted that painter in Florence, and in his works in the Vatican at Rome. He made for the Duke of Tuscany many cartoons to be worked in tapestry. He was afterwards invited while in Italy, by the Elector of Bavaria, to go to Munich and enter his service, which he did, and he remained there many years, until his death in 1628, and all works of art produced in his time were executed under his direction. He painted, under the arcade of the long gallery of the Hof-garten at Munich, a series of frescoes, representing the deeds of Otto of Wittelsbach, and the departure of the Emperor Ludwig IV. for Rome in 1327. These paintings were whitewashed over; the designs however are preserved in the tapestries which were worked from them, and in the engravings which were made by Amling from the tapestries: the prints are marked with the name of Pietro Candido as the painter. Amling engraved thirteen plates from these tapestries, representing the histories of the Emperor Otho, Louis of Bavaria, and Otho of Wittelsbach, according to Huber.

WITTGENSTEIN is the name of a noble German family, which is probably descended from one of those Frankish nobles upon whom Charlemagne conferred extensive estates in Saxony. This family has assumed the name of Sayn-Wittgenstein, although it never possessed the county of Sayn. The former county of Wittgenstein was situated in the southern corner of Westphalia, about the sources of the Sieg and the Lahn, a mountainous tract renowned for its rich iron-mines, and which exports great quantities of scythes and sickles. The counts of Wittgenstein were sovereign members of the German empire. They were early divided into two branches, the elder of which was subdivided into two under-branches—the counts of Sayn-Wittgenstein-Berleburg and those of Sayn-Wittgenstein of Hohenstein, both of which acquired the title of Prince. The younger of the two branches above mentioned was raised to the rank of prince in 1834, on account of the military reputation of one of its members, Louis Adolphus, and who was one of the chief commanders of the Russian army in the wars against Napoleon.

Louis Adolphus, Count of Wittgenstein, born in 1769, entered the Prussian army, and made his first campaign against France in 1793. He afterwards entered the Russian service, and fought with great distinction against the French and the Turks. In the campaign of 1807, in Prussia and Poland, he commanded under Benningsen, the Russian field-marshal, and was highly distinguished by the Emperor Alexander. Napoleon having invaded Russia in 1812, Count Wittgenstein was intrusted with the command of the right wing of the Russian army, which was to cover St. Petersburg, and the head-quarters of which were at Riga. He defended his position successfully, during the whole war, against Marshal Macdonald, whom he finally drove back towards the Prussian frontier. The corps of Wittgenstein having suffered less than the rest of the Russians, it was employed as vanguard, and Wittgenstein entered Berlin on the 11th of March 1813. Kutusow, the Russian field-marshal, having died early in 1813, Wittgenstein was appointed commander-in-chief of the combined Russian and Prussian forces. In this situation he issued those famous but bombastic proclamations by which he intended to rouse the German nation, and, in particular, the Saxons, to make common cause with the allied powers. He lost the battles of Lutzen and Bautzen, but effected his retreat so well that Napoleon could not derive any benefit from his victories. When Austria adhered to the coalition (August 1813), Prince Schwarzenberg was invested with the command-in-chief of the united forces of the allies, and Wittgenstein was superseded in his command by Barclay de Tolly for the Russian forces, and by Blücher for the Prussian army. He nevertheless continued in command of a strong division of the Russian army, and in the battle of Leipzig (16th-18th October 1813) was at the head of 70,000 men, with whom he occupied the position round the villages of Mark-Kleeberg, Wachau, and Liebertwolkwitz. In the campaign of 1814, in France, Wittgenstein, in the beginning of February, had penetrated as far as the neighbourhood of Paris, but Napoleon defeated him in the battles of Mormant and Nangis. After the war with Napoleon was terminated by the two peaces of Paris, Alexander rewarded him with extensive estates in Podolia, and put on the count's coat of arms the inscription "Meine ehre geb' ich Niemand" ("I give my honour to nobody"). The merchants of St. Petersburg presented him with the sum of 150,000 silver rubles (30,000*l.*). In 1826 Wittgenstein was created a field-marshal, and, in 1828, the Emperor Nicolas gave him the command-in-chief against the Turks. The first campaign resulted in the passage of the Pruth and the Danube, and the conquest of Braila, Isakcha, Varna, and other fortresses, which were taken by the Russians. These advantages however were balanced by some severe losses, and Wittgenstein was recalled on the 18th of February 1829; but the emperor did not dismiss him without giving him new proofs of his esteem. Wittgenstein retired to his estates in Podolia, where he died in the beginning of the summer of 1843. In 1834 the King of Prussia conferred upon him and his successors the title of prince.

WITZLEBEN, KARL AUGUST FRIEDRICH VON, better known as a writer by his literary pseudonym of Von Tromlitz, the name of his father's estate near Weimar, where he was born March 17, 1772. At the age of nine he was enrolled among the pages at the court of Weimar, and there had Musæus and Herder for his instructors. Having entered very early into the Prussian service he obtained advancement in it, and distinguished himself in the Rhine campaigns of 1792-95. It was about the same time that he made his first literary attempt, being engaged by a publisher to complete a work entitled 'Avanturen der Deutschen am Rhine,' the author of which lived only to finish the first volume; and he also wrote several political pamphlets, at that period, and his romance, 'Das Stille Thal.' Though Schiller encouraged him to cultivate his literary talent, that production was his last, until about twenty years afterwards, when he again appeared as a writer.

During that interval he was constantly engaged in military service, of which he experienced a great deal in various campaigns;—was at the battle of Jena; was taken prisoner at Prenslau; became a commander of infantry in the army of the grand-duke of Berg (Murat); had a regiment in the Peninsular war, in 1811, when he was posted near Burgos; afterwards entered the allied army against France; and in 1813 became a colonel in the Russian service. At the general peace his military career terminated, and he retired to Beuchlitz near Halle, where he followed farming for about the next seven years, when he went to Berlin, and at the age of forty-nine made literature his sole occupation. He did not however remain at Berlin many years, but in 1826 removed to Dresden, in which city and its neighbourhood he continued to reside till his death, July 9, 1839.

That 'Tromlitz' was both a fertile writer and a favourite one with the public, is tolerably evident from three editions of his collected tales and novels—two in 36, and one in 27 volumes—having passed through the press between 1833 and 1840. He distinguished himself chiefly by his historical romances—a species of literature greatly in vogue, and in which he took Scott for his model, and with perhaps as much success as any other of his imitators. Interest of story, cleverness of invention, and an agreeable style of narrative, sufficiently recommended his productions of that class to readers in general, though it has been alleged that they show no very great knowledge of history or deep insight into human nature. Those of most note among them are:—'Die Pappenheimer,' 'Franz von Sickingen,' 'Mutius Sforza,' 'Das Leben des Markgrafen Albrecht von Brandenburg,' and 'Die Carracas.' He also displayed some dramatic talent in his 'Douglas' (1826), but not with such success as to encourage him to pursue that career.

WODROW, ROBERT, an antiquary and ecclesiastical historian, second son of James Wodrow, professor of divinity in the University of Glasgow, was born in that city in 1679. He studied at his native university, which he entered in 1691. While studying theology under his father, he was appointed librarian of the college, an office very congenial to his pursuits. He was licensed as a preacher in March 1703, and in the summer of that year he was ordained minister of Eastwood in Renfrewshire, a parish situated between Glasgow and Paisley. His history from this period to his death is almost entirely that of his literary labours. He felt that the seclusive and light duties of a retired and small parish gave him the best chance of leisure for the accomplishment of his projected works, and though repeatedly invited to accept of more important ministerial charges, in Glasgow and in Stirling, he spent the remainder of his days at Eastwood. He was however an active church politician; he punctually attended the ecclesiastical courts, and had much influence on their deliberations. He was chosen one of a committee of Presbytery to act with the commission of the Assembly in Edinburgh for the protection of the Church of Scotland, on the occasion of the Union of 1707. He exerted himself in opposing the Act of 1712 for re-establishing patronage, the same which, after having been for 130 years a source of division in the Church of Scotland, caused the great secession of 1843. Wodrow was the most prominent member of a committee of five clergymen who, on the accession of George I., were deputed by the General Assembly to proceed to London, and urge the repeal of the obnoxious Patronage Act. Defeated in his object, he became conspicuous among his brethren in recommending submission to the law as it stood, and in giving a beneficial effect to its operations. Yielding however on this point, he was one of those clergy who steadily resisted the imposition of the oath of abjuration; a test which gradually fell into desuetude, as those who refused to submit to it were at the same time among the best friends of the Hanover succession. Though he objected to the tendering of tests involving a principle of civil government, to churchmen, he was a zealous supporter of the principle of subscribing articles of faith—that is to say, the articles of faith of his own church; and he conducted a long and laborious written controversy on the subject with the supporters of the independent principle in England and Ireland.

He died on the 21st of March 1734. It remains to give a cursory notice of his literary labours. His 'History of the Sufferings of the Church of Scotland, from the Restoration to the Revolution,' was published in two volumes, folio, in 1721-22. A few years ago it was a scarce and high-priced book, and in 1829 it was republished in four volumes 8vo, with a memoir of the author, by the Rev. Robert Burns of Paisley, now of Toronto, in Canada. Wodrow contemplated a

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complete History of the Church of Scotland, in a series of lives of individuals conspicuously connected with it. The manuscript of this large work, not finally corrected for press, is in the library of the University of Glasgow. A considerable number of the Lives have been printed by the Maitland Club, and a portion of the work is among the publications of the Wodrow Society.

Wodrow was a zealous and minute historian. In narrating the persecutions of the Presbyterian nonconformists during the reign of Charles II., he undertook a subject in relation to which the bitterest feelings of indignation were still alive in the circle of society to which he belonged. The book is written in a purely partisan spirit. It contains a good deal of gossiping scandal, pays little respect to the characters of individuals of the Episcopal party, and invariably adopts the very worst view of their motives. It is generally admitted however to be faithful as a narrative of public occurrences, and few strictly party narratives can be so safely relied upon as the 'history of the troubles.' But the author is wholly wanting in toleration. Presbyterianism he looked upon as the truth; oppressing it he considered equivalent to making war on the Deity, and the toleration of any other form of worship he viewed as something only a degree less wicked. "The king's softness," he says, speaking of James VI. of Scotland, "as to Papists, and his carelessness to execute the laws, not only against them, but against every branch of wickedness now abounding, brought him into great contempt, and every one did according to his own eyes, as if there had been no king or settled government." ('Life of Bruce,' p. 25.) In the Advocate's Library there are six closely-written volumes called 'Wodrow's Analecta,' a diary and collection of anecdotes, commencing with the year 1701. It is partly written in a secret hand, which has however been deciphered. This curious work has been printed by the Maitland Club. It exhibits a mind deeply tinged with a sort of dubious superstition—many spectral and prophetic stories such as the following are given, not as events for which the narrator "pledges his belief," yet always as told him by some person worthy of credit:—"Mr. John Welsh was preaching at a conventicle, and ther was one cast a loafe at him when preaching. Mr. Welsh stopped, and told them he knew not the person that had done soe, but he was persuaded ther would be moe persons at that person's death then ther wer hearing him preach that day; and everybody knowes what a confluence ther was at Philip Stainfield's execution for murdering his father, and this Philip was the person that thus mocked Mr. Welsh in his youth." Of course all the miraculous interpositions and special providences act in favour of the narrator's own side in church politics. The 'Wodrow MSS.' in the Advocates' Library amount to several hundred volumes. They are the collections made by the historian for the prosecution of his intended works. Many of them are original state-papers and letters, English and Scottish, bound up in volumes, with contents in Wodrow's hand-writing. Others are copies taken by himself of documents of which the originals in many cases are not now to be found. This collection, with his printed works, and many hundreds of long letters on ecclesiastical matters, are a striking illustration of his zeal and untiring industry. In May 1841 the 'Wodrow Society,' already referred to, was instituted "for the publication of the works of the fathers and early writers of the Reformed Church of Scotland."

WOELFL, JOSEPH, a distinguished composer and a performer on the pianoforte, was born at Salzburg in 1772, where he received instructions from Leopold Mozart, father of the illustrious Wolfgang, and from Michael Haydn, brother of the no less illustrious father of modern symphony. After a short musical tour he reached Vienna in 1795, and there successfully produced his first opera. He then visited Dresden, Berlin, Hamburg, &c., and arrived in London in 1799, where he remained, composing and giving lessons, two years, then proceeded to Paris, and in all those cities excited great admiration by his powers of execution. He returned to England in a few months, and resided in its capital till his death, which took place in 1811.

As a pianist, Woelfl exhibited very extraordinary powers. His hands, which were of gigantic dimensions, enabled him to do, by means of their capacious grasp and strength, what none of his contemporaries could accomplish, thus making him, as it were, the precursor of the living Thalberg; and his profound knowledge of harmony qualified him to turn to the best advantage the prodigality of nature, if it may be so considered. His compositions are numerous, extending to nearly every branch of the art, and all prove him to have been a thorough-bred musician, though many were written principally with a view to sale, and several are too elaborate and too difficult to be popular. Nevertheless, had he not indulged to excess in that habit which in his day was so prevalent with his countrymen, and which brought his life to a close at the premature age of thirty-nine, he probably would have made a reputation little inferior to that of the great musical triumvirate of modern Germany.

WOHLGEMUTH, MICHAEL, a celebrated old German painter and engraver on copper and in wood, was born at Nürnberg in 1434. He was the first German artist who attained any degree of excellence in painting, and he has the additional honour of having been the master of Albert Dürer. Wohlgemuth's wood-cuts are the oldest prints of that class in Germany of which the artist is known, and they are extremely scarce. Wohlgemuth's paintings are likewise scarce; there are two in the Augustine church at Nurnberg, another in Our Lady's chapel, and a Last Judgment in the town house of the same place; and one in the church of Schwabach for which he was paid, in 1507, 600 florins, for that period a very great sum: some years after this the celebrated Amberger charged the Emperor Charles V. for his portrait only 35 florins. There is also a valuable work by him in the Imperial Gallery of Vienna, painted in 1511; another in the Louvre at Paris; in the Pinakothek at Münich there are five pieces by Wohlgemuth; and the Liverpool Royal Institution possesses five pictures attributed to him. He died in 1519, aged eighty-five. The king of Bavaria possesses a portrait of Wohlgemuth, painted in 1516, in his eighty-second year, by his pupil Albert Dürer; this is inscribed upon the back of the picture.

Wohlgemuth's style has the defects of the works of art of his age, especially in design; his works however are finished with extreme minuteness and accuracy of details, exhibit much expression, and in the draperies are superior to the works of many of the eminent German painters who succeeded him.

Wohlgemuth and Pleydenwurff cut in wood the illustrations of a curious and celebrated old work in folio, known as the 'Nurnberg Chronicle' of Hartmann Schedel, a physician. It was published first in Latin, in 1493, eight years after the death of its author, and was translated into German in the following year. The cuts consist of views of towns and portraits of eminent men. The Latin edition is the better; the title commences—'Liber Chronicorum per viam Epitomatis et Breviarii compilatus,' &c.

There are several old prints and wood-cuts marked W., which have been attributed to Wohlgemuth, but from their inferiority it is very doubtful whether he was the author of them: two other old engravers, Wenceslaus and J. Walch, marked their prints with a W, but it is not known that Wohlgemuth ever did.

WOIDE, CHARLES GODFREY, was a native of Holland, or of Poland according to Lefebvre-Cauchy, in the 'Biographie Universelle,' who also says that he was born in 1725, and that he studied at Frankfort-on-the-Oder and at Leyden. In 1770 he was invited to England, being appointed preacher at the German Royal Chapel, St. James's, where he afterwards became reader also. In 1782 he was appointed assistant-librarian at the British Museum, in the department of natural history, and soon afterwards in the department of printed books. The University of Copenhagen conferred upon him the degree of D.D., and in 1786 the University of Oxford the degree of Doctor in Civil Law. In 1788 he was chosen a fellow of the Royal Society. On the 6th of May 1790, he was seized with an apoplectic fit in the house of Sir Joseph Banks, and he died on the following day, in his apartments in the British Museum. Dr. Woide left two daughters by his wife, who died in 1782. His principal literary productions are:—1, 'Mathurin Veyssière la Croze, Lexicon, Ægyptiaco-Latinum ex veteribus illius Linguæ Monumentis, quod in Compendium redegit Christianus Scholtz; Notulas quasdam et Indicem adjecit C. G. Woide,' e Typographia Clarendon. Oxford, 1775, 4to. This is a dictionary of the Coptic language, which was made at the beginning of the 18th century by the learned French refugee La Croze, who published his preface to it in 1772, in the 'Bremer Ephemeriden.' The work however remained in manuscript, which was revised, abridged in some places, and completed in others by Scholtz. The revised manuscript became the property of the library of Leyden, where it was examined by Woide, who conceived the idea of publishing it. It is said that there was then no printing-office in this country provided with Coptic characters, and the University of Oxford liberally undertook to bear the expense. Part of the work was already printed, when Woide was requested to make some additions to it, which he could only do for the three last letters of the Coptic alphabet: he also added an index. 2, 'Christianus Scholtz, Grammatica Ægyptiaca utriusque dialecti, edita à C. G. Woide,' Oxford, 1778, 4to. This was a manuscript of the learned Scholtz, who had revised the dictionary of La Croze: it was very voluminous, and Woide abridged it so as to come into one printed volume 4to. He also made additions, and that part of the grammar which relates to the Sahidic dialect of the Coptic language is entirely by Dr. Woide. 3, 'Novum Testamentum Græcum, à Codice MS. Alexandrino qui Londini in Bibliotheca Musei Britannici asservatur, descriptum à C. G. Woide,' &c., ex Prelo Joannis Nichols, Typis Jacksonianis, 1786, folio. The Alexandrine manuscript of the Bible in the British Museum (King's MS., 1, D. viii.) is of great value. As Dr. Woide required the collation of the Vatican and other manuscripts made for Dr. Bentley, he addressed himself to the doctor's son, the Rev. Dr. Richard Bentley, rector of Nailston near Ashby in Leicestershire, who was in possession of those collations, and who allowed Woide to collate them during a fortnight in the house of the Rev. J. C. Gallaway, the vicar of Hinckley. Dr. Woide transcribed the part of the Alexandrine manuscript which he intended to publish with his own hand, and he collated it twice with the original: Dr. John Butler, the bishop of Oxford, assisted him in the transcription, and Mr. Harper, of the British Museum, in the collating. Woide wrote a Latin preface to this work, in which he gives a critical investigation of the history and merits of the Alexandrine manuscript. (Nichols, *Literary Anecdotes of the Eighteenth Century*, vol. ix., p. 9-14.)

WOLCOTT, JOHN, better known by his assumed name of Peter Pindar, was born at Dodbrooke in Devonshire, about the beginning of

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1738. His father, a substantial yeoman, died about the time his son attained his eleventh year. John received the rudiments of his education at the free-school of Kingsbridge, a neighbouring market-town; and was, after his father's death, placed under the Rev. Mr. Fisher, master of a grammar-school at Bodmin. He described himself, in after life, as having been a dull scholar, but as having showed even at that early age a turn for versifying.

On leaving school he was removed to Fowey in Cornwall, to the house of an uncle, who was a medical practitioner. This gentleman sent his nephew to reside for a year in Normandy, with a view to attain a command of the French language. On his return John Wolcott became his uncle's apprentice for seven years. At the termination of his apprenticeship he completed his medical education by the usual attendance in a London hospital. He appears to have applied himself with sufficient diligence to obtain a knowledge of his future profession; but he annoyed his uncle and two aunts by cultivating his talents for versifying and painting.

In 1767 Sir William Trelawney was appointed governor of Jamaica, and Wolcott, who had some connection with the family, was invited to accompany him. Before leaving England, Wolcott procured the degree of M.D. from the University of Aberdeen. His hopes of obtaining a lucrative practice in Jamaica were soon dispelled. The white population was not numerous, and the coloured could not pay. The incumbent of a valuable living in the island being dangerously ill, the governor suggested to his young friend that he might obtain preferment in the church. Wolcott upon this hint proceeded to England, and was ordained by the Bishop of London; but on his return the clergyman whom he was to succeed had recovered, and he was obliged to remain contented with the curacy of Vere. His clerical duties he is said to have utterly neglected: his real employment was officiating as master of ceremonies to the governor. After the death of Sir William Trelawney, in 1768, Wolcott accompanied his widow to England, and never returned to the West Indies.

The next twelve years of his life were spent in attempting to establish himself as a physician at Truro, Helstone, and other towns in Cornwall. In this he uniformly failed, apparently on account of an invincible propensity to live as a practical humorist and satirise his neighbours, but he probably had no great amount of knowledge or skill in his profession. During his residence at Truro, some songs of his composition were set to music by Mr. W. Jackson, of Exeter, and first introduced him to general notice. In 1778 he published his first composition in that peculiar style which not long after obtained for him such a high and continued popularity—'The Epistle to the Reviewers.' It was during Wolcott's residence at Truro too that he detected the talents of the self-taught artist Opie. With this protégé he, in 1780, transferred his residence to the metropolis. Wolcott's own account of this adventure is as follows:—"At length I proposed to him to go first to Exeter and afterwards to London, and having lost an income of 300*l.* or 400*l.* by the change of scene, entered into a written engagement, by which it was agreed we should share the joint profits in equal divisions. We actually did so for a year; but at the end of that time my pupil told me I might return to the country, as he could now do for himself." That his pupil, as he terms him, should have done so is scarcely to be wondered at, for it does not appear that Wolcott contributed anything to the 'joint profits;' or that he really sustained any pecuniary loss by his change of residence.

No opening offering itself in the metropolis, either in physic or divinity, Wolcott was obliged to betake himself to his pen for support. His satirical and artistical tastes suggested the subject of his first publication:—'Lyric Odes to the Royal Academicians for 1782, by Peter Pindar, Esq., a distant relation of the Poet of Thebes, and Laureate to the Academy,' took the town by surprise. The justice of many of his remarks, the reckless daring of the personalities, the quaintness of the style, were something so entirely new that the work obtained immediate popularity. Encouraged by success the author returned to the attack in 1783, 1785, and 1786. But he soon discovered that, in order to keep alive the first impression, he must vary his themes; and that the more daring he was in the selection of his objects of attack, the more would his works be run after, and the less would he incur any real danger. The king, ministers, opposition leaders, and authors, were assailed in succession. The latest public gossip was sure to be versified by Peter Pindar, and to be sought after with avidity. Partly by real talent, but far more by the most licentious personality, his works, as they issued in succession from the press, continued to be run after for a period of nearly forty years. A collected edition of them was published in 1812, but it is defective, for they were so numerous that the author himself could not retain them all in his memory. An imperfect list of Dr. Wolcott's works printed at the end of his life in the 'Annual Biography' for 1819 enumerates no less than sixty-four.

There is a fashion in the burlesque poetry of every age that is palatable to the public of that age only. The subjects of Wolcott's verses were ephemeral: they are now forgotten except by the students of the memoirs, pamphlets, and forgotten literature of his time. These circumstances will prevent their continuing generally popular. But the few curious inquirers who have a taste for the obsolete will acknowledge that Wolcott's popularity, though mainly, was not entirely earned by his audacious personalities. His versification is nervous, though not varied in its modulation; his language is racy and idiomatic; his wit, though often forced, is even more often genuine; and through all his puns and quaintnesses there runs a vein of strong manly sense.

The personal character of Wolcott is very far from an amiable one. His attempt to support himself by the labours of Opie has already been noticed. After all his biting satires on George III. and Pitt, he accepted a pension from the administration of which Pitt was the head—not to laud it (for praise was not in his nature) but to vituperate its opponents. He took orders and even officiated as a clergyman, though an avowed and profane unbeliever. He had a shrewd intellect; some taste in the arts of design and music (a series of his landscapes was engraved by Alken, and published in 1797 under the title of 'Picturesque Views;' and some of his tunes have attained a permanent popularity); and his literary compositions have the finish of an artist. But his utter selfishness and entire want of principle rendered these intellectual tastes scarcely more elevated in him than his sensual appetites, which were equally regulated by taste and judgment. He was the perfection of a self-indulgent voluptuary both in physical and intellectual respects.

Wolcott's constitution was probably naturally strong, for he attained to the advanced age of eighty-one. But for many years previous to his death he was the victim of asthma, very deaf, and almost entirely blind. His mind however retained its full powers. He lived only for himself; declined dinner invitations "to avoid the danger of loading his stomach with more than nature required;" lay in bed the greater part of his time, because "it would be folly in me to be groping around my drawing-room," and because "when up and in motion I am obliged to carry a load of eleven stone, while here I have only a few ounces of blankets to support;" and when out of bed he amused himself with his violin, or examining, as well as his sight permitted, his crayons and pictures. He showed no aversion to receive notoriety-hunters who came to see and hear 'Peter Pindar,' but evinced no desire for society. He left a considerable property to his relations. John Wolcott died on the 14th of January 1819, and was interred in the churchyard of St. Paul's, Covent Garden.

WOLF, FRIEDRICH AUGUST, the greatest of modern German scholars, was born on the 15th of February 1759, at Hainrode, a village in the county of Hohenstein, near Nordhausen, where his father was organist, and from whence he was afterwards removed to Nordhausen, and appointed teacher at one of the schools of the place. Up to the seventh year, when he entered the gymnasium of Nordhausen, Wolf's education was conducted with great care and strictness by his parents. Under the influence of Heke, the head of that institution, Wolf conceived that love of antiquity which never forsook him, and the same teacher also implanted in his mind a habit which characterises his whole literary life, the habit of thinking and judging for himself without being swayed by any authority, and of pursuing only one thing at a time. By following this system, and making conscientious use of his time, Wolf, even before he went to the university, had read all the most important ancient, as well as German, French, English, Italian, and Spanish writers. His father's intention was to make him, as well as his brothers Georg Friedrich, a professional musician; and after he himself had given him all the theoretical and practical instruction he was capable of, he sent both sons to the learned organist Schröter, who also instructed them in mathematics, a science to which Friedrich August had an aversion throughout life. But old Wolf's plan was adopted only by Georg Friedrich; for although Friedrich August was fond of music, sang, and played several instruments, yet he regarded the art only as an elegant amusement, and was resolved to follow the course of study which he had commenced at the gymnasium. In 1777 he accordingly went to the University of Göttingen to study philology exclusively. He always prized private study more than any other; and in consequence of this he was highly irregular in his attendance in the lecture-rooms. Heyne observed this inclination in Wolf, and on one occasion when Heyne was going to lecture on Pindar, and Wolf wanted to enter his name as one of his hearers, Heyne refused to admit him. From this moment Wolf avoided Heyne, and did not even attempt to become a member of the philological seminary, though in a financial point of view it would have been a material assistance to him. But Wolf nevertheless lived happy and retired at Göttingen, and he made up the deficiencies in his finances by giving private lessons to other students in Greek and English; and it is a curious fact, that in order to have an English book which he might read with his pupils, he published, in 1778, an edition of Shakspere's 'Macbeth,' with explanatory notes. Heyne was at the time a man of paramount influence in all scholastic matters in Germany, and Wolf before leaving the university presented to him a dissertation on Homer, in which he explained some points on which he ventured to differ from Heyne; but Heyne peremptorily refused to read it.

In 1779 Wolf left Göttingen, and was immediately after appointed teacher in the paedagogium at Ilfeld. Here he made himself first known to scholars by his edition of Plato's 'Symposium' (8vo, Leipzig, 1782; a second edition appeared in 1828), with notes and a valuable introduction in German. The manner in which Wolf treated his author met with general approbation, and attracted the attention of the Prussian minister, Baron von Zedlitz. In consequence of this pub-

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lication Wolf was appointed, in 1782, rector of the public school of Osterode, at the foot of the Harz mountains. In the year following he received two invitations, one to the office of rector of the gymnasium at Gera, and the other to that of ordinary professor of philosophy in the University of Halle, and rector of the paedagogical institute, which was then connected with the university. Although the post at Halle was less lucrative than that of Gera, Wolf preferred it, because it opened to him a wider and more satisfactory sphere of action. His mode of teaching at Halle was so different from that which had been customary, that in the first years he was little understood and appreciated by the students, and he gradually discovered that he must descend to the capacity and knowledge of his hearers. From the time he adopted this plan his lecture-room was always crowded, and the greatest zeal prevailed among the students. With the assistance of Baron von Zedlitz, Wolf succeeded in transforming the paedagogical institute of Halle into a philological seminary, similar to that which Heyne conducted at Göttingen. As an academical teacher Wolf followed his own way, and being thoroughly convinced that there is no fitter means of educating men for the higher purposes of life than the study of the ancient languages and antiquity generally, his great object was to train a number of able teachers, who were to diffuse sound principles of education throughout Germany, and counteract the numerous empirical schemes which were then afloat. Wolf always regarded it as his peculiar vocation to work as a teacher; literary labours and reputation were matters of secondary importance with him. To give the reader some notion of his extraordinary activity as a teacher, we may mention the fact, that during the twenty-three years of his professorship at Halle he delivered upwards of fifty courses of lectures on different subjects of antiquity, independent of what he did in conducting the philological seminary. In order to supply a suitable text of Hesiod for the purpose of a course of lectures on mythology, he published, in 1784, an edition of Hesiod's 'Theogony,' with a preface and some notes.

About this time his attention was drawn to the Homeric poems by the request of a publisher to prepare an edition of them. Many years however passed away before this plan was realised. In 1789 he published his celebrated edition of Demosthenes' oration against Leptines, together with the declamation of Aelius Aristides on the same subject. The learning displayed in the introduction, the excellent commentary, and the ingenious emendations of the text, established his reputation as a first-rate scholar and critic. In 1795 he at length published the results of his Homeric studies in the celebrated 'Prolegomena ad Homerum,' in which he developed his views on the original form of the 'Iliad' and 'Odyssey,' explained the history of these poems, and pointed out in what manner their original form might be restored. With extraordinary sagacity and learning he here endeavours to show that the 'Iliad' and the 'Odyssey' in their present form are not the work of Homer, but the work of several rhapsodists, which were subsequently put together and made up in the two epics bearing the name of Homer. This work created a great sensation all through Europe, and gave rise to numerous historical and antiquarian investigations. Several scholars, and among them Heyne, endeavoured to diminish Wolf's merits by asserting that they had entertained similar ideas respecting the Homeric poems; and Heyne went so far as to say that Wolf had done nothing but strung together the notions which he had gathered at Göttingen. This unfounded assertion provoked Wolf to publish a series of letters addressed to Heyne, 'Briefe an Heyne, eine Beilage zu den neuesten Untersuchungen über Homer' (8vo, Berlin, 1797), the first three of which are models of a learned controversy and exquisite irony. Wolf's 'Prolegomena' have unquestionably had greater influence than any other learned production of modern times; and although the results at which the author had arrived are now almost universally regarded as untenable, or at least greatly modified, yet the work begot that spirit of critical investigation which has ever since characterised the best among the learned works of Germany. It was Wolf who gave this impulse.

In the years 1801 and 1802, in which his literary activity was greatest, he published—1, Five orations of Cicero ('Post reditum in senatu,' 'Ad Quirites post reditum,' 'Pro domo ad pontifices,' 'De Haruspicum responsis,' and 'Pro Marcello'), and he endeavoured to prove that these orations are spurious, that they are mere declamations of later rhetoricians, and altogether unworthy of Cicero; 2, His edition of Suetonius, in 4 vols. 8vo (Leipzig, 1802), with the notes of Ernesti, Isaac Casaubon, and some of his own. This edition contains also the fragments of the 'Monumentum Ancyranum,' and of the 'Fasti Praenestini.' 3, A collection of his smaller essays and occasional orations delivered at Halle, 'Vermischte Schriften und Aufsätze in Lat. und Deutscher Sprache,' 8vo, Halle, 1802. During this period Wolf received several honourable invitations from other universities; in 1796 an invitation to a professorship at Leyden; in 1798 another as chief manager of all the learned schools in Denmark; and in 1805 a third invitation to Münich. But he declined all these flattering offers, and was rewarded for it by the Prussian government with a considerable increase of his salary and the title of privy councillor (Geheimer Rath). During the time from 1804 to 1807 he was engaged in the publication of his text of the Homeric poems (8vo, Leipzig, 4 vols). A second and still better edition is that of 1817, in 4 vols. 12mo. It was reprinted, with a preface by G. Hermann, in 2 vols. 8vo, Leipzig, 1825, and in 1828, in 4 vols. 12mo. Wolf had not finished his edition of Homer when, after the disasters of 1806, the University of Halle was closed. As Wolf had no property, he was for a time in considerable difficulties. In 1807 he went to Berlin, where he found an opportunity of devoting his energy to the Academy of Sciences of that capital, of which he was a member. Here he also took a most active part in the establishment of the University of Berlin. For himself he wished to have the general superintendence of all the schools at Berlin, and the management of a philological seminary which was to be connected with the new university and the gymnasia of Berlin, and for which he drew up an excellent plan. In the meantime he also obtained a high office in the ministry for public instruction; but as he could not realise his plans, and as the duties of his several offices engrossed a great deal of his time which he would have preferred to devote to teaching—his favourite occupation—he withdrew from public service, but being a member of the Berlin academy, he reserved to himself the right of lecturing in the university on such subjects as might be most agreeable to him. During the period of leisure which now followed, he devoted nearly all his time to literary labours. From 1807 to 1810 he edited, together with Buttmann, the 'Museum der Alterthumswissenschaft' (Berlin, 2 vols. 8vo); the first volume contains Wolf's celebrated treatise 'Darstellung der Alterthumswissenschaft nach Begriff, Umfang, Zweck und Werth,' which was reprinted at Leipzig, 8vo, 1833, together with a select number of his smaller essays, by S. F. W. Hoffmann. This treatise is the first in which Philology, or the Alterthumswissenschaft (a word for which an equivalent is much wanted in English), was treated as and raised to the rank of a science. In 1812 he edited three dialogues of Plato ('Euthyphro,' 'Apologia Socratis,' and 'Crito'), Berlin, 1 vol. 4to, with an elegant Latin translation. From 1817 to 1820 he edited a periodical, 'Literarische Analekten' (Berlin, 4 vols. 8vo), perhaps the best philological journal that has ever been published. He gave it up suddenly in 1820, on account of the restrictions imposed upon the press by the government, to which he was unwilling to submit. Some years after this he began to suffer from ill health. In April 1824, he travelled to the south of France for the purpose of restoring his health, but he never returned to his country: he died at Marseille, on the 8th of August 1824.

An interesting volume compiled from the papers which Wolf had left on matters of education, was edited by W. Körte, Wolf's son-in-law, under the title 'Ueber Erziehung Schule, Universität (Consilia Scholastica),' Quedlinburg und Leipzig, 8vo, 1835. After the death of Wolf several of his former pupils set about editing some of his most important courses of lectures, but the haste and carelessness with which the task was undertaken left much to be desired. These lectures are—1, 'Encyclopaedie der Philologie,' edited by Stockmann, 1 vol. 8vo, Leipzig, 1830; 2, 'Vorlesungen über die Alterthumswissenschaft,' edited by Gürtler, 5 vol. 8vo, Leipzig, 1831-35; 3, 'Vorlesungen über die vier ersten Gesänge von Homer's Ilias,' edited by Usteri, 3 vols. 8vo, Bern, 1831.

(Hanhart, *Erinnerungen an Fr. A. Wolf*, 8vo, Basel, 1825; W. Körte, *Leben und Studien Fr. A. Wolf's, des Philologen*, 2 vols. 8vo, Essen, 1833; S. F. W. Hoffmann's *Preface to* Fr. A. Wolf's *Darstellung der Alterthumswissenschaft*.)

WOLF, HIERO'NYMUS, a German scholar of the 16th century, was born on the 13th of August 1516, at Dettingen, and belonged to a noble but reduced family. From his early youth he showed a great inclination to study, but his father, whose means were very limited, and who also thought the delicate constitution of his son unsuited for a studious life, tried to dissuade him from it. His son at last gave way, and resolved to become a soldier; but some books which chance threw in his way again changed his determination, and he went to the University of Tübingen, where he became a pupil of Camerarius and J. Schegk. As his father could not supply him with money, he was obliged to become a sort of literary servant (famulus) to one of the professors. He was however soon tired of this situation, and went to Würzburg, where he got a place as clerk in the bishop's office. Here too he did not remain long. He resigned his post and went to Wittenberg, where he attended the lectures of Melanchthon and others, and also began to translate some Greek authors into Latin, which was his favourite occupation. In 1539 he went from Wittenberg to Nürnberg, where he acted for a time as assistant-master in a public school, until, in 1543, he was appointed rector of the gymnasium at Muhlhausen, on the recommendation of Melanchthon: but his restless disposition did not allow him to remain there more than two years; he resigned his office and returned to Nürnberg. Having stayed there for some time, during which he maintained himself by giving private lessons, he went to Strassburg. The next few years he spent partly at Strassburg and partly at Basel, being all the while zealously engaged in preparing his editions of Isocrates, Demosthenes, and Aeschines. From Strassburg he accompanied some young men whom he instructed in Greek, to Paris, and after a short stay there he returned to Basel. He now took his degree of Master of Arts, and then went to Augsburg, where he at length found a resting-place. Anton Fugger received him into his house, made him his librarian, and employed him in carrying on his Latin correspondence. After having been in this situation for six years, from 1551 to 1557, he was appointed professor of Greek in the gymnasium of Augsburg. Soon after he was promoted to the

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rectorship of the same institution, and obtained in addition to it the office of librarian of the public library of the city of Augsburg. These offices he held until his death, on the 8th of October 1580.

Hieronymus Wolf was a man of very extensive learning, and particularly distinguished for his knowledge of Greek, which he is said to have written with greater facility than Latin. Some of his works have Greek prefaces, which show that he possessed a perfect knowledge of Greek. His Latin translations from the Greek are more faithful and correct than elegant. He was a man of a very discontented disposition, and was often in a state of melancholy. He had scarcely any friend, and was never married. He was fond of astrological speculations. Among his editions and translations of Greek writers the following deserve to be mentioned, and some of them are still of great value, as he made good use of manuscripts:—1, An edition of Nicephorus Gregoras, with a Latin translation and notes, folio, Basel, 1562; 2, An abridged edition of Suidas, with a Latin translation, folio, Basel, 1581; 3, An edition of Demosthenes and Aeschines, with, a Latin translation, the commentary of Ulpian, Greek scolia, various readings and notes, folio, Basel, 1572; 4, A very good edition of all the works of Isocrates, with a Latin translation and notes, folio, Basel, 1570. The edition of these three Attic orators is the best among his editions of ancient authors; 5, An edition of Zonaras, with a Latin translation, for which he collated five manuscripts, folio, Basel, 1557; 6, The first edition of Nicetas Acominatus, with a Latin translation, folio, Basel, 1557. He also wrote notes on several works of Cicero, which however are not of much value, and some original treatises, such as 'Dialogue de Usu Astrologiæ,' and several others.

WOLF, JOHANN CHRISTOPH, a learned Lutheran divine, was born on the 21st of February 1683, at Wernigerode, where his father was ecclesiastical superintendent. In 1695 the family removed to Hamburg, where the father died three months after his arrival; but young Wolf found a friend in Johann Albert Fabricius, who received him into his house, allowed him the use of his extensive library, and also gave him great assistance in his studies. The young man availed himself of these opportunities, and before he had attained his twentieth year, and before he went to the university, he had not only read the most important among the ancient writers, but also the whole Commentary of Eustathius upon Homer, and conjointly with Peter Zorn he drew up a list of the authors mentioned in that commentary. This list is printed, with a few improvements, in Fabricius's 'Bibliotheca Græca' (vol. i., p. 457-501). Subsequently he made a similar list of authors referred to in the Scholia on Apollonius Rhodius, which is likewise printed in Fabricius (vol. iv., p. 279-286). Having obtained a scholarship, which enabled him to continue his studies, he went in 1703 to the University of Wittenberg.

He took his degree of M.A. the year after, and in 1706 he began lecturing at Wittenberg on philosophical subjects, but as the disturbances then caused by the Swedes in northern Germany drew away many of the students, Wolf left Wittenberg in 1707, and returned to Hamburg. In the same year he was appointed conrector of the gymnasium at Flensburg, but he employed the year 1708 in a journey through Holland and England, and spent the greater part of the time in examining the libraries of these countries, especially the Bodleian library. On his return he resigned his office at Flensburg, and after having visited Denmark in 1710, and the University of Copenhagen, he went to Wittenberg, where he again commenced the career of an academical teacher, as professor extraordinary in the philosophical faculty. His lectures were favourably received, but a few years after he accepted the offer of the professorship of Oriental languages at the gymnasium of Hamburg, and being soon after promoted to the rectorship of the same institution, he also obtained with it the office of preacher in the cathedral. In 1716 he was appointed pastor in the church of St. Catherine, and he held this post until his death, on the 25th of July, 1739.

J. C. Wolf was never married: his unwearied studies and his love of books, which he seems to have imbibed from Fabricius, left no room for any other attachment. He had collected an immense number of Oriental and Rabbinical works, both printed and manuscript, and his library amounted to upwards of 25,000 volumes, which in his will he bequeathed to the city of Hamburg, where it still exists. Wolf did for Jewish and Rabbinical literature what Fabricius did for Greek and Roman literature, and his works on those subjects are still indispensable to those who study that branch of literature. His principal works in this department are—1, 'Bibliotheca Hebraica, sive notitia tum auctorum Hebræorum cujuscunque ætatis, tum scriptorum, quæ vel Hebraice primum exarata vel ab aliis conversa sunt,' Hamburg, 4 vols. 4to, 1715-33. A supplement to this important work was published by H. F. Köcher, under the title 'Nova Bibliotheca Hebraica,' Jena, 2 vols. 4to, 1783 and 1784. 2, 'Historia Lexicorum Hebraicorum,' Wittenberg, 8vo, 1705. Besides these he wrote several treatises on Hebrew, on the history of the Manichæans, and on the use of the Rabbinical literature. He also translated Lardner's 'Credibility' into Latin. His merits as a classical scholar are not much inferior to his merits as a rabbinical scholar. The following list contains his most important works connected with classical literature, and his editions of ancient authors: 1, 'Dissertatio epistolica, qua Hieroclis in aurea Pythagoræ carmina commentarius nuper in Anglia editus (by Needham) partim illustratur et partim emendatur,' &c., Leipzig, 8vo, 1710; 2, 'Origenis Philosophumena,' Hamburg, 8vo, 1706: 3, 'Libanii Epistolæ,' with notes and a Latin translation, Amsterdam, fol. 1738. This is still the best edition of the Letters of Libanius, and contains about one hundred letters which are not in any previous edition, and which Wolf had before edited separately. 4, 'Anecdota Græca sacra et profana, ex codicibus manu exaratis nunc primum in lucem edita, versione Latina donata et notis illustrata,' Hamburg, 4 vols. 8vo, 1722 and 1723.

(Seelen, *Commentatio de Vita et Scriptis J. C. Wolfii*; Moller, *Cimbria Literata;* Götte, *Jetzt lebendes Gelehrtes Europa*, Braunschweig, 1735. &c.)

WOLFE, REV. CHARLES, was born at Dublin on the 14th of December, 1791, and was the youngest son of Theobald Wolfe, Esq. of Blackhall, in the county of Kildare (of the same family with General Wolfe). The death of his father while Charles was still a child occasioned the removal of the family to England. After being at several schools he was finally sent to Winchester college, where under Mr. Richards, sen., he distinguished himself by his rapid progress in classical knowledge and especially by the talent he showed for Greek and Latin versification. In 1809 he entered the university of Dublin, where at the usual period he obtained a scholarship, and became a very active college tutor. Most of his poems, his biographer tells us, were written within a very short period, during his abode in college. He took his degree of B.A. in 1814, and soon after commenced the task of reading for a fellowship; but although he is said to have evinced a decided genius for mathematics, his habits of study were always impulsive and desultory, and he soon flagged in this attempt. A disappointment in love which he met with at last determined him, in 1817, to give it up altogether; the income of the scholarship would have enabled him to marry the lady to whom he was attached; "but, unhappily," says his biographer, "the statute which rendered marriage incompatible with that honourable station had been lately revived." It is stated however that this circumstance had no influence in determining the choice of his profession; that the prevailing tendency of his mind had always been towards the ministry. Accordingly, he took holy orders in 1817, and immediately entered upon the duties of the curacy of Ballyclog in the county of Tyrone, from which however in the course of a few weeks he removed to the extensive parish of Donoughmore, where he officiated in the same capacity. Here Wolfe devoted himself with activity and zeal to his spiritual calling, and soon acquired in an extraordinary degree the attachment of his parishioners of all denominations. But his exertions, and, still more perhaps than his attention to the welfare of others, his neglect of his own health and comfort, speedily began to wear him down; a consumptive tendency in his constitution, of which some symptoms had appeared while he was at college, was confirmed; a hurried journey which he made to Scotland in May 1821 (in the course of which he spoke at a public meeting held in Edinburgh to receive a deputation from the Irish Tract Society), brought his malady suddenly to a height; and immediately after his return home he was obliged to leave his parish and place himself under medical treatment at Dublin. There for a short time he continued to preach occasionally with his usual energy; but he gradually got worse; as winter approached it was thought advisable that he should go to the south of France, but after being twice driven back to Holyhead he gave up the attempt, and fixed himself near Exeter; on the return of summer he came back to Dublin; in August he made a voyage to Bordeaux; in November, as a last remaining hope, he removed to the shelter of the Cove of Cork; and there he expired on the morning of the 21st of February 1823, in the commencement of his thirty-second year.

His literary compositions were collected and published in 1825 by his friend the Rev. John A. Russell, M.A., archdeacon of Clogher, under the title of 'Remains of the late Rev. Charles Wolfe, A.B., Curate of Donoughmore, Diocese of Armagh.' From this small volume, which has been very popular, and passed through many editions, the above facts have been taken. An interesting sketch of Wolfe's history is also given in a 12mo volume entitled 'College Recollections,' published at London in the same year with Archdeacon Russell's work, but we believe some months before it. The 'Remains' (filling 368 pp.) consist principally of Fifteen Sermons, an appendix of miscellaneous thoughts and other fragments, and some juvenile poems, some letters, and other compositions inserted in the Memoir, which, including these, occupies nearly half the volume. Wolfe's literary reputation rests on his famous ode entitled 'The Burial of Sir John Moore,' which he composed in 1817, on reading Southey's prose narrative in the 'Edinburgh Annual Register,' and which first appeared soon after with his initials, though without his knowledge, in the 'Newry Telegraph,' from which it was immediately copied into the London papers, and from them into those of Dublin. The poem, which in the pathos of a noble simplicity has rarely been surpassed, drew much attention from the first; but its authorship remained unknown, except to a small circle of Wolfe's friends or associates, until the question came to be publicly discussed in consequence of a high encomium stated in Captain Medwin's 'Conversations of Byron' (published in 1824), to have been passed upon it by his lordship. The lines were attributed to various writers; and claimants to the honour of having produced them have started up from time to time; but none of these attempts to defraud the true author of his rights have

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been persisted in; and any doubts which they may have raised were entirely dissipated by Archdeacon Russell's volume above referred to. A letter from Mr. Wolfe to a friend (Mr. J. Taylor) containing the ode is preserved in the Royal Irish Academy, and the history of it is given in the 'Proceedings of the Royal Irish Academy' for 1844. There are some lines of Wolfe's written to the popular Irish air 'Gramachree,' which in their kind are little inferior in merit to those on the burial of Moore.

WOLFE, JAMES, was born at Westerham in Kent, on the 2nd of January 1726, the younger of two sons, the elder of whom died in his infancy. His father, Edward Wolfe, an officer in the British army, who had served with distinction under Marlborough, was made a major-general in 1745, and lieutenant-general in 1747; he died in 1759.

A commission was obtained for James at an early age. He was made a second lieutenant in the regiment of Marines, of which his father was colonel, in November 1741; ensign in Colonel Duroure's regiment in March 1742, and lieutenant and adjutant of the same regiment in July 1743; and captain in Barrell's regiment in June 1744. He was present at the battle of Dettingen in 1742, and of Fontenoy in 1745. He also appears to have served in the affair of Falkirk, Jan. 17, 1746, when the royal troops under Hawley were defeated by the Pretender's forces; and he served as Hawley's aide-de-camp in the battle of Culloden. He was also present at the battle of Lafeldt, in 1747, where he had the good fortune to distinguish himself by his presence of mind at a critical juncture, and where he was wounded. The treaty of Aix-la-Chapelle restored peace to Europe in the course of the next year; but Wolfe (who was appointed major in Lord George Sackville's regiment in January 1748-49, lieutenant-colonel in March 1749-50, and colonel in October 1757, and transferred to the coloneley of the 67th regiment in April 1758) had found means to keep alive the favourable impression he had made on the minds of his superior officers in action by the skill and attention which he evinced in the irksome routine duties of training and preserving discipline. The precision with which the six British battalions of infantry performed their evolutions on the field of Minden (1759), and the firmness with which they kept their ground when exposed in consequence of Lord George Sackville's dilatoriness in bringing up the cavalry, were in a great measure attributed to the exertions of Wolfe during the peace.

Hostilities re-commenced between France and Great Britain in 1755, and in 1757 Wolfe was appointed quarter-master-general to the forces, under Sir John Mordaunt, intended to attack Rochefort. While the military and naval commanders of that mismanaged expedition were wasting time in idle controversy, Wolfe landed one night and advanced two miles into the country. His report of the absence of any obstacles to a descent, and his urgent recommendations that it should be made, as well as his offer to take the place himself if three ships and 500 men were placed at his disposal, were disregarded; but they became known to Pitt, and were the main reason of his afterwards selecting Wolfe to command in Canada.

In 1758 Wolfe was sent, with the rank of brigadier-general, on the expedition against Cape Breton, in which Boscawen commanded the sea and Amherst the land forces. The brunt of the French fire in landing before Louisbourg was borne by the left division under Wolfe; the attacks by the centre and right divisions being mere feints to distract the enemy. The after-operations of the siege were also in a great measure conducted by Wolfe; and it was an honourable trait in the character of Amherst that in his despatches he allowed his brigadier the full credit of his actions. The landing was effected on the 8th of June: Louisbourg surrendered on the 26th of July. Wolfe soon afterwards, by Pitt's desire, returned to England.

In 1759 an expedition was fitted out against Quebec by Pitt, who had resolved to deprive the French crown of its most important settlements in America. The command of the sea-forces was intrusted to Saunders; the command of the land forces (8000 men, including provincials) to Wolfe, who was created major-general. Wolfe was one of the youngest generals who had ever been appointed to so important a command. But Pitt, who regarded the successful issue of the American expedition as a matter of the utmost importance, boldly set aside the claims of seniority, and selected for the command the officer whom he believed to be of all the most fitted. Lord Mahon relates a curious anecdote connected with his appointment which, as he observes, "affords a striking proof how much a fault of manner may obscure and disparage high excellence of mind." . . . . "After Wolfe's appointment, and on the day preceding his embarkation to America, Pitt, desirous of giving his last verbal instructions, invited him to dinner,—Lord Temple being the only other guest. As the evening advanced, Wolfe, heated perhaps by his own aspiring thoughts and the unwonted society of statesmen, broke forth into a strain of gasconade and bravado. He drew his sword—he rapped the table with it—he flourished it round the room—he talked of the mighty things which that sword was to achieve. The two ministers sat aghast at an exhibition so unusual from any man of real sense and real spirit; and when at last Wolfe had taken his leave, and his carriage was heard to roll from the door, Pitt seemed for the moment shaken in the high opinion which his deliberate judgment had formed of Wolfe: he lifted up his eyes and arms, and exclaimed to Lord Temple, 'Good God! that I should have entrusted the fate of the country and of the administration to such hands!'" This story was told by Lord Temple himself to a near relative, the Right Hon. Thomas Grenville. It confirms, as Lord Mahon very truly remarks, "Wolfe's own avowal that he was not seen to advantage in the common occurrences of life, and shows how shyness may at intervals rush, as it were, for refuge, into the opposite extreme." The embarkation arrived at the Isle of Orleans on the 27th of June, and Wolfe at once set about constructing batteries at the points of Levis and the Isle of Orleans, whence his artillery could play upon Quebec. In August Wolfe issued a proclamation to the Canadian peasants, informing them that his forces were masters of the river, while a powerful army, under General Amherst, threatened their country from the interior; calling upon them to observe a strict neutrality during the struggle between the French and English crowns, and promising to protect them in their possessions and the exercise of their religion. Montcalm had concentrated all the forces he could raise in the province in Quebec, which he had fortified in a masterly manner. The months of July and August were spent in repeated unsuccessful attempts to drive the French from their advantageous post at the mouth of the Montmorenci. On the night between the 12th and 13th of September Wolfe landed his troops—reduced by sickness and losses, and by the necessity of leaving behind a force sufficient to defend Point Levis and the Isle of Orleans, to 3600 men—immediately above Quebec, and, favoured by the night, ascended the hills which command that city from the west. Montcalm, when he learned that the English were in possession of these heights, saw at once that nothing but a battle could save the town, and took his measures accordingly. The battle was strenuously contested, but the French at length gave way. Montcalm and Wolfe fell in the action, and their seconds in command were both dangerously wounded, and obliged to leave the field before the fate of the day was decided. From the spot to which he had been conveyed, Wolfe "from time to time lifted his head to gaze on the field of battle, till he found his eyesight begin to fail. Then for some moments he lay motionless, with no other sign of life than heavy breathing or a stifled groan. All at once an officer who stood by exclaimed, 'See, how they run!' 'Who run?' cried Wolfe, eagerly raising himself on his elbow. 'The enemy,' answered the officer; 'they give way in all directions.' 'Then God be praised!' said Wolfe, after a short pause; 'I shall die happy.'—These were his last words; he again fell back, and, turning on his side, as if by a sharp convulsion, expired. He was but thirty-three years of age, when thus—the Nelson of the army—he died amidst the tidings of the victory he had achieved." The Marquis de Montcalm "was struck by a musket-ball while gallantly endeavouring to rally his men. He was carried back into the city, where he expired next day. When told that his end was approaching, he answered, in a spirit worthy the antagonist of Wolfe, 'So much the better; I shall not live then to see the surrender of Quebec.'" (Mahon). The French lost in the engagement 1500 men; the English 600. Five days after the action Quebec surrendered, and Canada was lost to France.

The feature of Wolfe's character most dwelt upon by his contemporaries was his ardent and fearless spirit of enterprise. His thorough knowledge of his profession, and skill as a disciplinarian, however, the pains he took to ascertain the real state of affairs at Rochefort, and the arguments by which he supported the proposal of a descent, and, above all, his letter addressed to the prime minister from his head-quarters at Montmorenci, on the 2nd of September, show that this quality was combined with an observant and deliberate mind. Enterprise was with Wolfe the result of perfect and laboriously-attained knowledge of his position.

The death of Wolfe made a deep impression in England. The most touching instance is mentioned by Burke:—"A little circumstance was talked of at that time, and it deserves to be recorded, as it shows a fineness of sentiment and a justness of thinking in the lower kind of people that is rarely met with, even among persons of education. The mother of General Wolfe was an object marked out for pity by great and peculiar distress; the public wound pierced her mind with a peculiar affliction, who had experienced the dutiful son, the amiable domestic character, whilst the world admired the accomplished officer. Within a few months she had lost her husband; she now lost his son—her only child. The populace of the village where she lived unanimously agreed to admit no illuminations or fireworks, or any other sign of rejoicing whatsoever near her house, lest they should seem, by an ill-timed triumph, to insult over her grief. There was a justness in this, and whoever knows the people knows that they made no small sacrifice on this occasion." The remains of Wolfe were brought to England and interred at Greenwich. A monument was erected to his memory in 1760 by the gentlemen of his native parish. A public monument in Westminster Abbey was voted by the House of Commons in 1759, and opened to the public in 1773; a marble statue was voted by the Assembly of Massachusetts. A column marks the spot where Wolfe received his death wound; and recently an obelisk 60 feet high has been erected in a conspicuous position in the government grounds at Quebec overlooking the site of the battle, having on one of its faces inscribed the name of Wolfe and on the other that of Montcalm.

There is still no good life of Wolfe, nor has his Correspondence, which is known to exist, been given to the world. It would be

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instructive to the military man, for his character as a soldier was almost perfect, though the field in which his talents were developed was a narrow one. The task was undertaken by Southey, and afterwards by Gleig, but relinquished by both from unexplained difficulties which intervened. In the third volume of 'Glasgow, Past and Present,' published at Glasgow in 1856, are printed thirteen letters by Wolfe (some of which appeared in a less complete form in 'Tait's Magazine' for 1849). They are of a very interesting character, and are accompanied by a brief memoir, in which several new facts are stated. Much information respecting Wolfe (in good part the result of inquiries started by the author of the memoir just mentioned) will be found in 'Notes and Queries,' vols. iv. to xii. inclusive.

*WOLFF, EMIL, an eminent German sculptor, was born in Berlin about 1800. He studied under Rudolf Schadow, in the Art Academy of that city, where he gained the prize in 1821 for a relievo of 'David playing on the Harp before Saul.' He then proceeded to Rome, where he for some time studied under Thorwaldsen. Having fixed on Rome as his permanent residence, he has continued diligently occupied in the quiet pursuit of his art, finding ample patronage among foreigners as well as his countrymen, and gradually working his way to a place among the leading artists of the Roman capital. A large part of his attention has been given to classical subjects, into the spirit of which his thorough study of antique art has qualified him to enter, and which he renders with purity of form, and elevation of style. His religious pieces are also much admired; and he has executed more homely subjects with much success, of which his 'German Maiden with a Lamb' is a happy example. Among his classic works may be mentioned his relievi of 'Midas,' and 'Charity;' and his statues of 'Hercules,' 'Prometheus,' 'Diana,' 'Pandora,' and 'Meleager;' his groups of 'Achilles and Thetis,' 'Telephus suckled by a Hind,' the 'Death of Patroclus,' 'Amazons,' 'Victory narrating to a youth the deeds of heroes,' &c. Of a different order are his life-sized group, 'Jephtha and his Daughter,' and his popular statuette of 'Winter.' Wolff enjoys considerable reputation as a portrait sculptor; he has executed busts of the sculptors Thorwaldsen and Schadow; of Niebuhr; Winckelmann; Angelo Mai; Palestrina, &c. In 1841 he visited England, when he was commissioned by her Majesty to execute companion statues of the Queen and Prince Albert (the latter in Grecian costume), a bust of the Princess Royal, &c. Casts of several of Wolff's statues are in the Crystal Palace at Sydenham. He is a member of the Academy of Arts at Berlin.

WOLFF, JOHANN CHRISTIAN VON, a celebrated German mathematician and philosopher, was born at Breslau, January 24, 1679, and at an early age showed a taste for the acquisition of knowledge. His father, who was a brewer, strongly encouraged in him this disposition; he became his first preceptor, and having instructed him in the Latin language, he sent him to the public school of the town, in order that he might have the benefit of the best masters which it afforded. The youth there studied diligently the philosophy of the age, and he acquired such a facility in the practice of disputing, that he is said to have become the rival of his tutors; but before he was twenty years of age, having obtained information of the revolution which the writings of Descartes had begun to produce in the schools, he was actuated by a strong desire to become acquainted with them. The result of his application to the Cartesian philosophy was a determination to cultivate mathematical science for the purpose of founding on its principles a system of metaphysics. With this object in view he passed through a course of mathematics at the university of Jena, and he afterwards went to Leipzig, where he resided during three or four years. Here, in 1703, he began to deliver lectures; and in the same year he published two tracts, one entitled 'De Rotis Dentatis,' and the other 'De Algorithmo Infinitesimali Differentiali.' The ability displayed in these dissertations procured for Wolff the esteem and friendship of the learned men of his country; he became intimate with Tschirnhausen and Leibnitz, and by them he was encouraged in his views of giving to Germany a national philosophy which might replace that of Aristotle as then understood. He at first intended to enter the church as a profession, but he was finally induced to seek an appointment in fulfilling the duties of which he might continually advance his knowledge of the sciences. He became therefore a candidate for a professor's chair, and in 1707 he was appointed to give instruction in pure and mixed mathematics in the University of Halle. It was while he held this post that he wrote his tract entitled 'De Methodo Mathematica,' and his 'Elementa Matheseos Universæ,' of which last work an enlarged edition was published at Geneva between the years 1732 and 1741, in five volumes, 4to. The first volume contains the following subjects:—'Commentatio de Methodo Mathematica; Arithmetica; Geometria; Trigonometria plana et sphærica:' the second, 'Mechanica cum Statica; Hydrostatica, &c.:' the third, 'Optica; Perspectiva atque Astronomia:' the fourth, 'Geographia; Chronologia; Gnomonica; Pyrotechnia et Architectura:' and the fifth, 'Commentatio de Præcipuis Scriptis Mathematicis, &c. He also published at Leipzig and Frankfort, in 1728, 'Tabulas Sinuum atque Tangentium tam naturalium quam artificialum, una cum Logarithmis numerorum vulgarium, &c.' Being made a member of the Philosophical Society at Leipzig, he wrote several memoirs relating to mathematics and physics, which were inserted in the 'Acta Eruditorum,' and in 1710 he was elected a Fellow of the Royal Society of London.

But the life of Wolff was almost wholly devoted to the study of metaphysical and moral philosophy; and between the years 1712 and 1723 he wrote his 'Thoughts on the Powers of the Human Mind; on the Deity and the Universe; on the Operations of Nature; on the Search after Happiness;' and, as a sequel to the last, 'Thoughts on Society as a means of advancing Human Happiness.' These works were published separately in the German language, a medium till then unemployed in treating such subjects. At a later period he published in the same language a Dictionary of Mathematics.

While thus employed, and while his talents were procuring for him invitations to occupy the chairs of philosophy at Wittenberg, Leipzig, and St. Petersburg, a serious opposition to his person and writings began to manifest itself in the university of which he was so distinguished a member. This is supposed to have arisen from the intrigues of the theological professors, one of whom conceived a violent dislike to Wolff because the latter, who held the post of dean of the faculty of theology, declining to receive his son on the ground of incapacity, had appointed Thümmig, one of his own pupils, to be his assistant. In such circumstances subjects of accusation are not long wanting, and Wolff was charged with endeavouring to subvert the proofs of the existence of the Deity, and to disturb the religious belief of the students in the university, while his metaphysical principles were violently criticised by Stabler in a work which was published at Jena. It happened also that Wolff, in one of his lectures, had spoken highly in favour of the moral precepts of Confucius, which had then recently been made known to the people of Europe through the researches of the Jesuit missionaries in the East; and this approbation of the doctrines of a heathen philosopher was considered as a crime, though Wolff was so far from being aware of giving cause of offence, that, as he states in his letter to the minister at Berlin, he intended to publish the discourse at Rome with the consent of the inquisition. The King of Prussia, being instigated by some of the military authorities, who represented that the sentiments of Wolff might become dangerous to the state by holding out to the soldiers an excuse for desertion, suddenly deprived the professor of his appointment, and issued an order that he should quit the kingdom in two days. Wolff accordingly, November 3, 1723, left Halle and went to reside at Cassel, where he was kindly received by the landgrave, who conferred on him the title of councillor, and appointed him professor of mathematics and philosophy at Marburg. Here he resided about eighteen years, and during that time he published his metaphysical works. The first and greatest of these is entitled 'Philosophia Rationalis, sive Logica methodo scientifica pertractata,' 4to, 1728. The others are, 'Psychologia Empirica, &c.,' 4to, 1728; 'Philosophia prima, sive Ontologia, &c.,' 4to, 1730; 'Cosmologia generalis,' 4to, 1731; 'Psychologia Rationalis,' 4to, 1734; 'Theologia Naturalis,' 4to, 1737; 'Philosophia Practica Universalis,' 4to, 1738-39; and 'Philosophia Moralis, sive Ethica,' 4to, 1732.

Amidst these labours Wolff found time to write in defence of his doctrines, and by degrees the violence of his antagonists began to abate. Among them there were many who disapproved of the strong measures which had been adopted against him, and there were some who desired his return in the hope of promoting a revival of metaphysical science in Prussia. Frederick the Great, when he ascended the throne, appointed commissioners to examine Wolff's writings and inquire into the cause of his banishment, and the report being favourable, he was in 1733 invited back to Halle; the invitation was repeated six years afterwards, but it was not till 1741 that it was accepted. Wolff had been, in 1725, appointed an honorary professor of the Academy of St. Petersburg; and in 1733 he was elected a member of the Académie des Sciences at Paris.

On his return to Halle he was made privy-councillor, vice-chancellor, and professor of international law; the king afterwards made him Chancellor of the University, and by the elector of Bavaria the dignity of a Baron of the Empire was conferred upon him. It is said however that Wolff had the mortification to perceive that his lectures were not well attended; either age had diminished his powers, or, as is supposed, his numerous writings being in the hands of all the German students, his oral instructions were no longer necessary. Being attacked by gout in the stomach, he died, having borne his sufferings with fortitude and Christian piety, April 9, 1754, in the seventy-sixth year of his age.

The merit of Wolff consisted in a correct and methodical arrangement of the subjects of philosophical science, rather than in discovery. He borrowed freely from his immediate predecessors, Descartes and Leibnitz, and even from the writers of the Aristotelian school; and, having an earnest desire to combine utility with truth, he endeavoured to reduce the apparently heterogeneous elements under one system. That he completely succeeded in this difficult task it is too much to say; entertaining the project of introducing in philosophical investigations the precise methods which are employed in mathematics, he appears to have overlooked the want of homogeneity in the elements of the former branch of science, which renders it impossible to arrive at conclusions by purely abstract reasonings. In stating a philosophical proposition which perhaps is self-evident, he often exhibits a tedious demonstration in order that he may show its dependence on some more general theorem which precedes it; and his developments are remarkable for their extraordinary prolixity.

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Wolff divides human knowledge into three parts, historical, philosophical, and mathematical: in the first he includes everything relating to material as well as immaterial being, that is, whatever is cognisable by the senses or by internal conviction. The second he considers as comprehending the reasons of things; and he states its object to be the explanation of the reason that what is possible may be realised. His third division constitutes the knowledge of quantity. He divides psychology into two kinds, which are designated rational and empirical, and the former is distinguished from the latter as the science of things possible relatively to the soul only. He defines science in general, the faculty of demonstrating.

He appears to have formed but an imperfect idea of the connection of the sciences, his taste leading him to seek the grounds of their connection only in their being deduced from first principles, which he conceived to exist in the human understanding; and his criterion of truth consisted in the thing predicated being in accordance with the idea of the subject. His dissertations on the employment of hypotheses, and on the deductions drawn from experience, are the developments of a few general maxims, very just, but trite; and his views on the liberty of philosophising are sound, though, at the time they were written, they appeared too bold.

His metaphysical theory maintained its ground in Germany from the death of Leibnitz to the time when the school of Kant was formed. He is considered as the disciple and commentator of the former philosopher; and he admitted a sort of pre-established harmony from whence results the conformity of the operations of the soul with those of the body, but he differed from his master in considering that harmony not as a result of the will of the Deity, but of the changes which are continually in operation in the universe: the latter he considered as a piece of mechanism set in motion by its first cause. He demonstrates at length the existence of God, taking care at the same time to separate the idea of the Divine Being from that of the soul of the world; and he maintained the opinion that the Author of the universe being all-perfect must have necessarily created the best of all possible worlds. Asserting also the perfect freedom of man's will, he admits that this freedom is limited to the power of choosing what appears to be the best under existing circumstances.

His general rule of morality is, that each man should, as much as depends on himself, do what may render his own condition and that of others as perfect as possible. While acknowledging that God is the source of all morality, he considers that man is in some respects a law to himself; that an action is good or bad in itself, independently of divine precepts, and that the conduct of man ought not to be influenced merely by the fear of punishment or the hope of reward. Natural law is in his mind identical with morality, and he makes both to depend on the obligation man is under to advance constantly towards perfection.

Wolff's political science is founded on the principle that everything should be done for the public benefit and the maintenance of public security: he considers a limited monarchy as the most favourable for the attainment of these ends, though he admits that this is not without some inconveniences. He leaves to the prince the right of determining what is best for the public good, but he makes him subject to the laws of his country. He inquires into the causes of the wealth of nations, but his views on this subject are confined chiefly to the state of society in his own age, and want the generality which is consistent with the present state of this branch of science.

His political works are, 'Jus Naturæ,' viii. tom. 4to, Francofurti et Lipsiæ, 1732; and 'Jus Gentium,' Halle, 1752.

(Ludovici, *Vita, fata et scripta, Ch. Wolfii*, Leipzig.)

WOLFF, PIUS ALEXANDER, one of the most distinguished German actors of the present century, was born in 1782, at Augsburg. His parents designed him for one of the learned professions, but his own inclination, as well as his natural talents, led him to the stage. In 1804 he was one of the actors engaged at Weimar, the theatre of which place was then regarded as the model for all Germany. Schiller and Göthe were themselves actively engaged in conducting the theatre and training the actors. As Wolff was a man of much greater talent than the majority of actors, Göthe took especial trouble with him, trained him on sound artistic principles, and afterwards declared that Wolff had become an actor quite to his mind. Wolff devoted himself especially to the performance of tragic characters and youthful heroes, which he acted to perfection. His performance of Hamlet, the Marquis Posa, Max. Piccolomini, Weislingen, Orestes, and Tasso, made such an impression in Germany, that to this day he is considered the standard by which other actors are measured. At a later period he occasionally also acted comic and humorous characters, in which he was much admired, though tragedy was at all times his peculiar field, in which he was unsurpassed. In 1816 he became a member of the royal theatre of Berlin.

He died at Weimar in 1828. During the latter years of his life he wrote several dramas, which were well received, and some of which long remained favourite plays in Germany. Three of them, 'Caesario,' a comedy, 'Pflicht um Pflicht,' and 'Preciosa,' form the first volume of a collection which he published under the title 'Dramatische Spiele,' Berlin, 1823, but the collection was not continued, and his other plays appeared separately at different times. 'Preciosa' has become celebrated by being taken by C. M. von Weber as the text for one of his most popular operas. His other plays are—'Der Hund des Aubri,' a farce, (Berlin, 1822); 'Der Mann von fünfzig Jahren' (Berlin, 1830); 'Treue siegt in Liebesnetzen,' and 'Der Kammerdiener' (Berlin, 1832).

WOLFRAM VON ESCHENBACH, a Minnesänger, who lived in the first part of the 13th century, was the best German poet of his time. He was probably born at a castle called Eschenbach, which seems to have been situated in the Upper Palatinate, and he was descended from a noble family. After having been made a knight, he led the life of a warlike troubadour, and the princes of the empire received him with equal satisfaction in their camp and at their court. He was present at the famous poetical festival on the Wartburg. Towards the end of his life he retired to his native country; he died probably about 1220: he is spoken of as dead in 1225.

Wolfram von Eschenbach was a very fertile poet. Of his numerous productions the greater part however are lost, but his principal poem has most luckily been preserved in manuscript at St. Gallen and at some other places. This poem is entitled 'Parzival:' the subject of it is partly taken from French and Provencal models—the holy Gral being the marvellous object which the hero of the poem, Parzival, pursues in a long course of adventures. He at last becomes king of the Gral, and thus enjoys the purest happiness and perfection which men can attain. There is an epical tendency in the poem, but it would be incorrect to call it an epic; full of deep thoughts on the destiny of man, on the mysterious nature of his soul, on his religious and moral duties, it belongs to a class of poems which are peculiar to German literature, and of which Göthe's 'Faust' may be considered as the most striking specimen. The 'Parzival' was written about 1205. It was first printed in fol., 1477, in an incorrect and mutilated edition, which was reprinted and somewhat corrected in the first volume of 'Sammlung Altdeutscher Gedichte,' by Müller, who collated the manuscript of St. Gallen. The other extant works of Wolfram of Eschenbach are, 2, 'Titurel,' first printed in 4to, 1477, a fragment of an introductory poem to Parzival, and in Gervinus's opinion the finest specimen of ancient German poetry, which must not be confounded with another poem, likewise called 'Titurel,' which was once incorrectly attributed to Wolfram; 3, 'Willehelm von Orangis' (William of Orange), in Manesse's collection of Minnesängers, where there are also several of the author's minor lyrical poems. An excellent critical edition of all the extant productions of Wolfram von Eschenbach was published by Lachmann, Berlin, 8vo, 1833, who has added a valuable introduction to the Life and Works of the author. Wolfram, according to contemporary writers, was a very learned man; his style is simple, clear, and elegant, and the difficulties which exist are rather due to the mystical tendency of the author and his transcendental ideas, than to a want of those qualities which constitute a great writer.

WOLLASTON, WILLIAM, author of 'The Religion of Nature Delineated,' was born at Coton-Clanford in Staffordshire, on the 26th of March, 1659. He was descended from an old and considerable Staffordshire family, but belonged to a younger and a poor branch of it. When he was in his tenth year, a Latin school was opened at Shenston in Staffordshire, where his father, a private gentleman of a small fortune, then resided, young Wollaston was immediately sent to it. He continued there near two years, when he was sent to Litchfield school, in which a great confusion soon after happened, and the magistrates of the city turned the master out of the schoolhouse. Many scholars followed the ejected master; and Mr. Wollaston amongst the rest. He remained with him till he quitted his school, which was about three years; and then, the schism being ended, he returned into the free-school, and continued there about a year. This was all the schooling Mr. Wollaston ever had. (Clarke's 'Life of Wollaston,' prefixed to his edition of the 'Religion of Nature,' 8vo, 1750, p. v.) On the 18th of June 1674, he was entered a pensioner at Sidney Sussex College, Cambridge, where he resided almost without interruption until the 29th of September 1681, by which time he had taken his Master of Arts' degree and deacon's orders. He was disappointed in not obtaining a fellowship in his college, for which he had laboured with great diligence, and in the hope of obtaining which he had submitted to much inconvenience from poverty during his residence in the university. On leaving college he took the situation of assistant-master at Birmingham school, and shortly after he joined the school he obtained a lectureship in a chapel two miles out of Birmingham. After having filled the situation of assistant-master for about four years, he was appointed second master of the school, which had three masters and two assistant-masters, and at the same time took priest's orders. This mastership was worth only 70*l.* a year. Out of his small income he was able to give assistance to two brothers who had got into difficulties.

In August 1688, the poor schoolmaster suddenly found himself in affluence by the death of a second cousin, the head of his own branch of the Wollaston family, Mr. Wollaston of Shenton, in Leicestershire, who greatly to his own surprise made him his heir. This gentleman had not long before his death lost his only son, and not choosing to give his estate to his daughters, proceeded to settle it on the uncle and father of the subject of this sketch. But a further acquaintance with his younger relative, and the high character which he heard of him, led him before his death to revoke this settlement and make

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another. "His cousin of Shenton was used to employ persons privately, to observe our author's behaviour, who little suspected any such matter. And his behaviour was found to be such, that the stricter the observations were upon it, the more they turned to his advantage. In fine, Mr. Wollaston became so thoroughly satisfied of our author's merit, that he revoked the before-mentioned settlement and made a will in his favour." (Clarke's 'Life,' p. xi.)

Wollaston now went to reside in London, and on the 26th of November, 1689, married a daughter of Mr. Nicholas Charlton, a citizen of London, who brought him another accession of fortune. He now devoted himself entirely to the enjoyment of domestic happiness and the pursuit of learning. "He may most truly be said," observes his biographer, "to have settled in London, for he very seldom went out of it. He took no delight in unnecessary journeys, and for above thirty years before his death had not been absent from his habitation in Charterhouse-square so much as one whole night." (p. xiv.) His studies were principally directed to the ancient languages, and morals and theology, and embraced mathematics and natural philosophy, and the Arabic language. In 1690 he published a paraphrase of a part of the 'Book of Ecclesiastes,' and in 1703 he composed and printed, but only for private circulation, a small Latin grammar. The 'Religion of Nature Delineated' was published in 1724, but a very short time before his death. A number of other works, which he had written during his four-and-thirty years' studious residence in London, were committed by him to the flames a short time before his death. The following is a list of manuscripts which were found after his death, and which his biographer supposes escaped the same fate only by their being forgotten:—1, A Hebrew Grammar; 2, 'Tyrocinia Arabica et Syriaca;' 3, 'Specimen Vocabularii Biblio-Hebraici, literis nostratibus quantum fert Linguarum Dissonantia descripti;' 4, 'Formulæ quædam Gemarinæ;' 5, 'De Generibus Pedum, Metrorum, Carminum, &c. apud Judæos, Græcos, et Latinos;' 6, 'De Vocum Tonis Monitio ad Tyrones;' 7, 'Rudimenta ad Mathesin et Philosophiam spectantia;' 8, 'Miscellanea Philologica;' 9, 'Opinions of the Ancient Philosophers;' 10, 'Ἰουδαϊκα, sive Religionis et Literaturæ Judaicæ Synopsis;' 11, 'A Collection of some Antiquities and Particulars in the History of Mankind, tending to show that Men have not been here upon this Earth from Eternity,' &c.; 12, 'Some Passages relating to the History of Christ, collected out of the Primitive Fathers;' 13, 'A Treatise relating to the Jews, of their Antiquities, Language, &c.' Besides these there was a numerous collection of sermons found. From the titles it may be supposed that many of these manuscript works were composed to assist his own studies. "What renders it the more probable," says Dr. Clarke, "or indeed almost beyond doubt, that he would have destroyed these likewise if he had remembered them, is that several of those which remain undestroyed are only rudiments or rougher sketches of what he afterwards reconsidered and carried on much farther, and which soon after such revisal he nevertheless committed to the flames, as being still, in his opinion, short of that perfection to which he desired and had intended to bring them." (p. xxiii.)

Wollaston died on the 29th of October 1724, in his sixty-sixth year. The immediate cause of his death was a fracture of the arm, which happened when he was in a bad state of health. His wife had died four years before. They had lived most happily together for thirty years, and she had borne him eleven children, of whom seven survived their father. He was buried by the side of his wife in the church of Great Finborough in Suffolk, where one of his estates lay, and where his eldest son afterwards resided.

'The Religion of Nature Delineated' is, as the name implies, an exposition of man's various moral duties and the principles of them, independently of revelation, and of so much as may be learnt without revelation of the divine government of the world. The chief peculiarity of Wollaston's system of morals is that he refers all duties to truth as their fundamental principle, defining truth to be the expression of things as they are, and extending the definition by the remark that "a true proposition may be denied, or things may be denied to be what they are by deeds as well as by express words, or another proposition." As an instance, theft would be interpreted by Wollaston as a denial of the true owner's property in the goods stolen. On this somewhat fanciful foundation the whole range of human duties, with the exception of course of those arising out of revealed religion, is built up by Wollaston with great ingenuity and skill. The work is not complete: the author sets out with proposing to himself three questions to be answered:—1, "Is there really any such thing as natural religion, properly and truly so called?" 2, "If there is, what is it?" and, 3, "How may a man qualify himself, so as to be able to judge for himself, of the other religions professed in the world; to settle his own opinions in disputable matters; and then to enjoy tranquillity of mind, neither disturbing others, nor being disturbed at what passes among them?" Only the first two of these questions are answered. Wollaston had begun to answer the third question, but had made little progress, when death overtook him.

The work was very popular on its first publication; ten thousand copies of it, according to Dr. Clarke, having been sold in a very few years. The best edition is the seventh and last, to which is prefixed the biographical sketch, by Dr. Clarke, whence this account has been principally derived, and which was edited by him at the request, as he states in an advertisement, of Caroline, the wife of George II.

WOLLASTON, WILLIAM HYDE, M.D., F.R.S., a distinguished cultivator of natural science, was born August 6th, 1776. He was the third son of the Rev. Francis Wollaston, F.R.S., of Chiselhurst in Kent, and rector of St. Vedast, Foster-lane, in the city of London, who was himself the grandson of the author of the 'Religion of Nature Delineated,' the subject of the preceding article. A peculiar taste for intellectual pursuits of the more exact kind appears to have been hereditary in his family. He was an astronomer, and published, in 1789, a 'Specimen of a General Astronomical Catalogue, arranged in Zones of North Polar Distance, and adapted to January 1, 1790.' He also produced, from his own observations, an extensive catalogue of the northern circumpolar stars, which, with an account of the instruments employed, tables for the reductions, and some miscellaneous papers, was published under the title of 'Fasciculus Astronomicus,' in 1800. His eldest son, the Rev. Archdeacon Francis John Hyde Wollaston, B.D., F.R.S., was also a man of science, and constructed a thermometrical barometer for measuring heights, on which he communicated two papers to the 'Philosophical Transactions,' in the years 1817 and 1820.

W. H. Wollaston having gone through the usual preparatory course of education, was sent to Caius College, Cambridge, where he applied himself diligently to the studies immediately relating to the medical profession, for which he was intended, and where he took the degree of Doctor in Medicine in 1793: in the same year he was elected a Fellow of the Royal Society, to whose 'Philosophical Transactions,' during his life, he communicated many papers of the highest importance, and in 1806 he was chosen one of its secretaries, an office which he retained for some years. On the decease of Sir Joseph Banks, in 1820, he was appointed president of the society until the anniversary election of that year. He was for many years a member of the Board of Longitude, and remained such until its improvident abolition by the government shortly prior to his decease; and he had been an early member and office-bearer of the Geological Society.

After premonitory symptoms of paralysis for many months, he died of an effusion of blood in the ventricles of the brain, on the 22nd of December 1828.

Dr. Wollaston had entered into practice as a physician, and for a time resided at Bury St. Edmunds: he afterwards removed to London, and it might have been supposed that in this city his talents would procure for him an extensive reputation; but either because his success was not equal to his expectations, or in consequence of the disappointment which he felt in not obtaining the post of physician to St. George's Hospital, Dr. Pemberton having been on this occasion preferred to him, he determined to quit the profession, and to devote himself wholly to the pursuit of science. It is possible that the effects of another cause may have contributed to this determination, either in his own mind or in the minds of his friends. The peculiarities of temper and deportment in a distinguished practitioner of the healing art [ABERNETHY, JOHN], as exhibited to his patients, have already been noticed. It was long ago remarked in conversation, by an experimental philosopher of great eminence, and a junior contemporary of Dr. Wollaston, that in the practice of medicine, he would, from some of his own characteristics, have been "still more disagreeable than Abernethy."

The researches of men of science, however important they may have been to mankind by the improvements to which they have led in the arts and manufactures, have seldom been productive of immediate benefit to those who first conducted them: some more fortunate person, by seizing on an original idea already propounded, and bringing it down to the level of a practical application, has thereby acquired both fame and fortune; while the original discoverer has remained unnoticed, and perhaps even his name has been forgotten. This was not the fate of Dr. Wollaston, in whom were combined the genius of the philosopher and the skill of the artist; since from his different discoveries, and particularly from his method of manufacturing platinum, he acquired a considerable fortune. No one however could have better deserved the rewards due to genius and industry; for not only were the qualities of his mind of a high order, but his application to philosophical investigations and experiments was unremitting: even when near his last moments, though suffering under a painful malady, he had the fortitude to dictate an account of some of his most important unpublished researches, in the benevolent hope that a knowledge of them might thus be preserved for the benefit of mankind.

Among the papers so produced, was 'The Bakerian Lecture.—On a method of rendering Platina malleable,' which appears in the 'Philosophical Transactions' for 1829. With the exception of one requisite precaution, slightly mentioned in his paper 'On a new metal [Rhodium] found in crude Platina,' communicated to the Royal Society, and published in the same work a quarter of a century before, (being the first in which he treated of platinum and the metals which accompany it,) no account of the process he employed in the manufacture of that metal had hitherto been made public. In the Bakerian lecture it is described with the perspicuous brevity always characteristic of his style, but so as to enable any competent person to put it in practice. It consists, essentially, in the first place, in the treatment of the crude metal, often termed the ore of platinum, by aqua regia of a certain strength, and the precipitation of that metal from the resulting solution by sal-ammoniac,—a process long well-known,—the careful washing of

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the ammonio-muriate of platinum (in more modern chemical language, the double chloride of ammonium and platinum) so obtained, and its heating, with the utmost caution, and with so low a heat as just to expel the whole of the elements of the sal-ammoniac, and to occasion the particles of platinum to cohere as little as possible; for on this depends the ultimate ductility of the metal. In the next place, the resulting gray product of platinum is to be rubbed to powder or ground, well washed and diffused in water, and allowed to subside into a uniform mud or pulp, which is to be transferred to a brass mould, and subjected in that to forcible compression. Finally, the cake of platinum thus produced, is to be exposed to the most intense heat that a wind-furnace (in Dr. Wollaston's time) could be made to receive, and struck, while hot, with a heavy hammer, so as at one heating effectually to close the metal, or weld the particles into a solid mass which may then be forged into an ingot and subsequently subjected to any process of manufacture.

The first introduction of the continued mechanical pressure of the reduced platinum before it is heated for the purpose of welding it together, as an essential part of the process for obtaining the metal in a malleable state, was claimed in private, by the late Mr. Thomas Cock, a practical metallurgist, and a member of the British Mineralogical Society, noticed in a former article [Pepys, W. H.] with Mr. Pepys, Messrs. A. and C. R. Aikin, Dr. Babington, Mr. R. Phillips, and other chemists and mineralogists. He also affirmed that it was originally proposed by him to Dr. Wollaston, who effected by a lever-press of peculiar construction, which he devised for the purpose (and described in the Bakerian lecture for 1829) what Mr. Cock, according to his own statement and to an account of the process communicated by him to Messrs. Aikin's 'Chemical Dictionary,' had previously effected by a screw-press.

The welding together of the platinum without the addition of any other metal or substance, stated by Leopold Gmelin in his 'Handbook of Chemistry' to characterise Dr. Wollaston's method as distinguished from the inadequate processes before adopted for obtaining it in a malleable state, is common to the processes of the late Mr. Richard Knight (also a member of the British Mineralogical Society, and afterwards F.G.S.) Mr. Cock and Dr. Wollaston, and was probably first employed by Mr. Knight. It certainly belongs to English chemists of the beginning of the present century. In Dr. Wollaston's hands however every part of the process received the impress of the peculiar combination of comprehensive views with minute accuracy in particulars by which he was distinguished. He made it his own in the most undeniable manner, and all the preceding methods have been entirely superseded by his. Every student of chemistry, and every practical chemist may profitably study the Bakerian lecture as a model of the application of Chemistry and Physics by an operator extensively and accurately versed in both, to effect a single object of great importance.

It is right to say, in conclusion of this subject, that Dr. Wollaston did not claim the invention of the method which he practised; he simply stated as the reason for describing it, that, from long experience, he was better acquainted with the treatment of platinum, so as to render it perfectly malleable, than any other member of the Royal Society. But of some of the most refined, philosophically conceived, and efficacious portions of it, he was undoubtedly the originator. The late Dr. Thomas Thomson, F.R.S., the author of the celebrated 'System of Chemistry,' and Regius Professor of that science in the University of Glasgow, remarks in his 'History of Chemistry' (forming part of the 'National Library,' of which a few volumes appeared), that it was Dr. Wollaston who first succeeded in reducing platinum "into ingots in a state of purity, and fit for every kind of use:" that "it was employed, in consequence, for making vessels for chemical purposes;" and that "it is to its introduction that we are to ascribe the present accuracy of chemical investigations. It has been gradually introduced," he continues, "into the sulphuric acid manufactories, as a substitute for glass retorts."

The use of platinum vessels for the final concentration of sulphuric acid by distillation, had been practised on a small scale by a manufacturing chemist named Sandman, a member of the British Mineralogical Society; but Mr. Richard Farmer was the first sulphuric acid maker who adopted it, and this he did on the large scale, at his works, still carried on by his near connection Mr. Edward Probart, on Kennington Common, London. In 1809 he engaged Dr. Wollaston to superintend the construction for the purpose of a large vessel of his own platinum, weighing 322½oz. troy, at the cost of 300*l.*; and this proving of the anticipated advantage, two other vessels were constructed in the course of the following six years, having the aggregate weight of 828 oz., and costing together 685*l.* Dr. Wollaston afterwards constructed similar large vessels of platinum, for other makers and rectifiers of sulphuric acid. From his correspondence with Mr. Farmer, which we have been kindly permitted to examine, it appears that the method of transacting business pursued by Dr. Wollaston in such cases, was to charge per oz. for the platinum he supplied,—and of which metal indeed he was for many years, nearly throughout his life, the sole manufacturer—and in addition, the actual sums disbursed in payment of workmen, for the fabrication of the vessels, but not to receive any remuneration for his own superintendence, which however was of the most effective description. When he proposed to manufacturers or tradesmen improvements in chemical processes, or in the construction of instruments or apparatus, he contracted to receive nothing, if they should prove unsuccessful, but to be paid a certain proportion of the savings or profits, in the event of their succeeding. In making a profitable business of practical science, he thus never abandoned the character of a professional man and a master-manufacturer, but always maintained the position of a gentleman.

In giving a biographical sketch of Dr. Wollaston, it will be proper to allude more particularly to some of the memoirs which he contributed to the Transactions of the Royal Society: we cannot, we believe, more effectually perform this duty than by quoting what has been said of his varied labours by his contemporaries and friends Mr. Brande and Dr. Thomson. The former remarks that the promulgation of the theory of definite proportions "in this country is chiefly to be attributed to Dr. Wollaston, whose admirable suggestion of a synoptic scale of chemical equivalents was brought before the Royal Society in November 1813. Many years previous to this he had established the important doctrine of multiple proportions, in a paper 'On Super-acid and Sub-acid Salts,' printed in the 'Philosophical Transactions' for the year 1808; he now showed the important practical applications of which the theory was susceptible, and by connecting the scale of equivalents with Gunter's sliding rule, has put into the hands of the chemist an instrument infinite in its uses, and equally essential to the student, the adept, and the manufacturer."

"Dr. Wollaston's first contribution to the Transactions of the Royal Society was in June 1797, being an essay 'On Gouty and Urinary Concretions,' in which he made known several new compounds connected with the production of those maladies, in addition to the uric combinations previously discovered by Scheele: these were, phosphate of lime; ammonio-magnesian phosphate, a mixture of the two forming the *fusible* calculus; oxalate of lime; and more lately he added cystic oxide to the list of his previous discoveries. ('Phil. Trans.,' 1810.) In 1804 and 1805 he made known palladium and rhodium, two new metals contained in the ore of platinum, and associated with osmium and iridium, discovered about the same time by Tennant. In 1809 he showed that the supposed new metal tantalum was identical with columbium, previously discovered by Hatchett, and shortly before his death he transmitted to the Royal Society the Bakerian lecture, in which he fully describes his ingenious method of rendering platinum malleable." ('Manual of Chemistry,' 6th edition, 1848, vol. i., p. cii.).

In his 'History of Chemistry,' as cited above (vol. ii., p. 248), Dr. Thomson remarks:—"Dr. Wollaston had a particular turn for contriving pieces of apparatus for scientific purposes. His reflective goniometer was a most valuable present to mineralogists, and it is by its means that crystallography has acquired the great degree of perfection which it has recently exhibited. He contrived a very simple apparatus for ascertaining the power of various bodies to reflect light. His camera lucida furnished those who were ignorant of drawing with a convenient method of delineating natural objects. His periscopic glasses must have been found useful, for they sold rather extensively; and his sliding rule for chemical equivalents furnished a ready method for calculating the proportions of one substance necessary to decompose a given weight of another. Dr. Wollaston's knowledge was more varied and his taste less exclusive than any other philosopher of his time, except Mr. Cavendish; but optics and chemistry are the two sciences which lie under the greatest obligations to him. To him we owe the first demonstration of the identity of galvanism and common electricity; and the first explanation of the cause of the different phenomena exhibited by galvanic and common electricity."

We may add to the above, that Sir John Herschel has stated that Dr. Wollaston was the first to introduce into instrumental practice, in his goniometer, the direction of a reflected ray of light, as the indication of the angular position of a surface too delicate for handling—a method afterwards proposed by Mr. Babbage and employed by Gauss for other purposes. The use of this instrument by English mineralogists has already been adverted to in the articles Miller, W. H., and Phillips, W. In the hands of the late Professor Armand Lévy also, and those of the late Mr. Henry James Brooke, F.R.S., distinguished for his exact knowledge of minerals, and of his son, Mr. Charles Brooke, F.R.S., it has greatly aided the progress of mineralogy and of the knowledge of crystallised bodies in general.

Huyghens [Huyghens, Christian] had applied the undulatory theory of light to the determination of the course of the extraordinary ray in the double refraction of Iceland-spar, a variety of carbonate of lime. This was "a problem," Dr. Peacock has remarked, "of the highest order of difficulty, whose solution, equally remarkable for its completeness and geometrical elegance, was unfortunately left unnoticed or unknown until the beginning of the present century." "We are indebted to Dr. Young" [Young, Thomas], he continues, "for the first suggestion, and to Dr. Wollaston for the first complete demonstration of its value, as giving results which are in strict accordance with the observed laws of double refraction, which Newton had unfortunately mistaken and misstated." Dr. Wollaston's demonstration is contained in his paper 'On the Oblique Refraction of Iceland Crystal,' inserted in the 'Philosophical Transactions' for 1802.

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Dr. Wollaston's contemporaries in science, and especially those who have eulogised his philosophical character, have had to lament that he never could be induced to describe his manipulations in print, or to communicate to the world his happy and peculiar contrivances. But they were made known to his friends, and have gradually become public property. Nor did he contribute to the literature of science any separate work. His reputation, beyond the circle of his immediate associates, was and will continue to be founded upon his papers in the 'Philosophical Transactions,' 38 in number, which appeared one or more in almost every annual volume from 1797 to 1829, all containing new facts or the soundest theoretical views, enunciated in a style at once explicit and concise, not a single word being insignificant, redundant, or deficient. His accuracy, whether in experiment or in description, could not of course shield his labours from the common lot of modification and correction by the subsequent progress of science; and this has been chiefly the case perhaps with his minor researches in chemistry, such as those on the blood of diabetic patients, and on the compound of titanium with nitrogen and carbon in certain iron slags, which he (and after him the most eminent chemists of the present day also, down to within these few years) mistook for that metal in an uncombined state. But probably there is no practical philosopher the truth of whose statements and conclusions upon subjects embracing a vast range in nature has been so little impugned.

Without entering further into an account of the various papers by Dr. Wollaston which appear in the 'Philosophical Transactions,' on which much might still be said, did our limits permit, we shall conclude with the following general remarks on his scientific character, by a profound judge of its excellence, the late Dr. William Henry, F.R.S. ('Elements of Chemistry,' 11th edit., vol. i., p. 8):—"Dr. Wollaston," he observes, "was endowed with bodily senses of extraordinary acuteness and accuracy, and with great general vigour of understanding. Trained in the discipline of the exact sciences, he had acquired a powerful command over his attention, and had habituated himself to the most rigid correctness, both of thought and of language. He was sufficiently provided with the resources of the mathematics to be enabled to pursue, with success, profound inquiries in mechanical and optical philosophy, the results of which enabled him to unfold the causes of phenomena not before understood, and to enrich the arts connected with those sciences by the invention of ingenious and valuable instruments. In chemistry he was distinguished by the extreme nicety and delicacy of his observations, by the quickness and precision with which he marked resemblances and discriminated differences, the sagacity with which he devised experiments and anticipated their results, and the skill with which he executed the analysis of fragments of new substances, often so minute as to be scarcely perceptible by ordinary eyes. He was remarkable too for the caution with which he advanced from facts to general conclusions; a caution which, if it sometimes prevented him from reaching at once to the most sublime truths, yet rendered every step of his ascent a secure station, from which it was easy to rise to higher and more enlarged inductions."

WOLLSTONECRAFT, MARY. [GODWIN, WILLIAM, vol. iii., col. 133.]

WOLSEY, THOMAS, the celebrated cardinal of that name, was born at Ipswich in Suffolk, in 1741. The tale that he was the son of a butcher is probable, though it does not rest upon any sure foundation. It appears that Robert and Joan Wolsey, his parents, were poor but reputable persons, and possessed of sufficient means to provide a good education for their son. After having received some preparatory instruction, he was sent to Magdalen College, Oxford, where he graduated at the age of fifteen, gaining by his early advancement the nickname of "the boy bachelor." (Cavendish's 'Life of Wolsey.') He was made fellow of his college, appointed teacher of a school in connection with it, and was ordained. At this school were three sons of the Marquis of Dorset, with whom Wolsey became acquainted, and through whose patronage he enjoyed his first ecclesiastical preferment, the living of Lymington in Somersetshire. He was now twenty-nine years of age, and possessed a winning address, which, combined with great natural ability, and a keen and rapid judgment of character, greatly assisted his promotion. We cannot follow him through every step of his progress, even at the beginning of his career. Though he was not always discreet, it is apparent that he acquired friendships and obtained confidence in each place where he resided. It is said that while he lived at Lymington he got drunk at a neighbouring fair; for some such cause it is certain that Sir Amias Poulet put him into the stocks, a punishment for which he subsequently revenged himself; but the first part of the story is probably a fable. Through his intimacy with a Somersetshire gentleman of some importance, Sir John Nafant, treasurer of Calais, he was named by Sir John his deputy in that office, to which he was personally incapacitated from attending by age and sickness. Nafant's influence at court also procured for Wolsey a nomination as king's chaplain, and introduced him to Henry VII., in whose favour he soon gained a prominent place. Wolsey's insinuating manners and ready ability were not lost upon the king. These were days in which the clergy were barred from no office, ecclesiastical or otherwise. An ambassador was sought to go to Flanders with a message concerning the marriage of the king: despatch was necessary, and the king intrusted the business to Wolsey, who travelled with such rapidity as to return to London before, it is said, his master knew of his departure, and acted in such a manner upon imperfect instructions as to give the king great satisfaction. The credit that he gained by this service contributed to procure him the valuable deanery of Lincoln, to which he was appointed in February 1508. In the following year the king died, and was succeeded by Henry VIII., whose age and character, widely different from his father's, raised a general expectation of an entire change of counsellors and favourites.

Up to this time Wolsey had had no opportunity of playing a great part. He had risen indeed, and risen very rapidly; but he was an obscure person, of low birth, and sufficient time had not elapsed for him to gain any very great elevation. But in the changes to be made at the accession of the new king, it soon became evident that Wolsey's power would be materially increased. Many circumstances favoured his promotion: he was in the prime of life; he was accustomed to the court, for which his manners and address peculiarly fitted him; and he likewise held an important place in the church. The position of public affairs moreover contributed to secure him a place near the person of the king. There were animosities between the Earl of Surrey, the lord-treasurer, and Fox, bishop of Winchester, who held the important offices of privy seal and secretary of state. Fox, desirous of strengthening his influence, sought to place near the king one of his own friends and adherents. For this purpose he made Wolsey the king's almoner, trusting that his active spirit, his acuteness, and insinuating address would make the favourite of the father the still greater favourite of the son. The adroit courtier did not disappoint his patron: he rose so quickly in the king's good graces that he soon did nearly what he pleased. His religious scruples were not strong enough to lead him to discourage the king's humours and pleasures; on the contrary, he would seem to have promoted his careless gaiety, knowing well that the more time the king employed in its pursuit, the more necessary he would find it to have some active favourite to supply him with the information which he needed, and to proceed with the business which he omitted to transact. Thus, though the king never wholly neglected his affairs, the conduct of them chiefly devolved upon the favourite. The success of his general management was soon proved by the gifts that were bestowed upon him. Before the year of the king's accession had passed he had been made lord-almoner, and had been presented with some valuable lands and houses in the parish of St. Bride's, Fleet-street, which Empson had forfeited to the crown. In 1510 he became rector of Torrington; in 1511, canon of Windsor and registrar of the Order of the Garter; in 1512, prebendary of York; in 1513, dean of York and bishop of Tournay in France; in 1514, bishop of Lincoln, and in the same year archbishop of York. In 1515 he was made a cardinal, and succeeded Warham as chancellor. In 1516 the pope made him legate à latere, a commission which gave him great wealth and almost unlimited power over the English clergy: he likewise farmed, for the foreign bishops who held them, the revenues of the dioceses of Bath, Worcester, and Hereford, allowing them fixed stipends far below the annual proceeds which were collected; he had also in commendam the abbey of St. Albans; while the enormous revenues that he derived from these sources were further increased by stipends received from the kings of France and Spain and the doge of Venice. Thus Wolsey had accumulated in his own hands the whole power of the state, both civil and ecclesiastical, and derived from foreign and domestic sources an amount of income to which no subject has ever approached: his wealth and influence were almost an encroachment on the dignity of the crown. His ambition however was not satisfied; his anxiety for the papacy was avowed; nor did his expectations of gaining it appear extravagant, for at the death of Maximilian (1519) both the kings of France and Spain aspired to the empire, and each, eager to secure the influence of so powerful a minister as Wolsey, promised to assist him in his designs. At the death of Leo X., in 1522, and again in the following year, at the death of Adrian VI., Wolsey sought the vacant throne, but in neither instance was he chosen. "His foreign policy seems to have been biassed by his disappointment, which he attributed to Charles V., whom he ever afterwards held in aversion." We have other instances of the continuance of his resentment and his inability to forgive. He had taken offence at the Duke of Buckingham's conduct towards him: that nobleman's indiscretions afterwards subjected him to an attainder for treason; Wolsey prosecuted the case with great severity, and though there were hardly sufficient public reasons for such harshness, instigated his execution. An outcry was raised against him for his want of leniency towards this popular favourite: it soon subsided however, for his power made him feared, and his magnificence admired.

Nobody could vie with Wolsey in display: his retinue on the Field of the Cloth of Gold was more numerous and splendid than that of any subject; and during each foreign mission on which he was employed, he was attended with extraordinary pomp. At York Place (now Whitehall) his residence was furnished with every luxury; and he built for himself at Hampton Court a noble palace, of which he eventually made a present to the king. His dress was gorgeous, his manner of living sumptuous, and his household consisted of more than 500 persons; there were among them many people of rank—the Earl of Derby, Lord Henry Percy, and others. He had a "steward" (says his biographer Cavendish, who was his gentleman-usher) "which was

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always a dean or priest; a treasurer a knight; and a comptroller an esquire; which have always within his house their white staves. . . . In his privy kitchen he had a master-cook, who went daily in damask, satin, or velvet, with a chain of gold about his neck." But on the other hand, he promoted learning with consistent liberality: the University of Oxford is indebted to him for its Cardinal's (now Christchurch) College; and for several professorships, which, with the college he founded in his native town of Ipswich, had only a short existence; he likewise encouraged learned persons by patronage and gifts. He was himself no mean scholar, and he is said to have assisted the king, by his intimate knowledge of the works of his favourite author, Thomas Aquinas, and other theological writers, when he composed his treatise against Luther. He drew up, in 1528, the Latin rules for his school of Ipswich, which are extant; they are printed in the 'Essay on a System of Classical Instruction' (London, John Taylor, 1825), and contain the course of Latin instruction which Wolsey prescribed for the eight classes into which he divided the school.

The see of Durham, to which he had been recently appointed, Wolsey resigned for that of Winchester. It does not appear that he encouraged any change of doctrine among his clergy; his adherence to the Roman Catholic Church was never shaken. The Reformation indeed made little progress, though many of its seeds were sown in his time. His abuse of ecclesiastical revenues and duties gave convincing evidence of the necessity of change: such rapid translation from dignity to dignity, so large a number of offices held continually in the same hands, while their duties were for the most part neglected, were evils that could not long be tolerated. The exercise of his legatine powers with regard to the examination and suppression of the monasteries, his conduct likewise in the matter of Queen Catherine's divorce, gave strength to the dawning Reformation.

To circumstances connected with the divorce Wolsey's fall is mainly attributable: he advised the king to put away Catherine, but not to marry Anne Boleyn, and thus he offended both the actual queen and the queen elect. An oppressive and illegal taxation had made him unpopular with the multitude; while at court there were powerful enemies labouring continually to poison the king's mind against the favourite, whom he had treated with such unlimited confidence, and trusted with such unparalleled authority. The dukes of Norfolk and Suffolk, and Lord Rochford, Anne Boleyn's father, and Anne herself, united in their efforts to overthrow him, and eventually succeeded in their machinations. At the commencement of the Michaelmas term, 1529, two informations were filed against him in the Court of King's Bench, charging him with having, as legate, transgressed the statute of præmunire. Wolsey admitted the charge, "of which he was technically guilty, inasmuch as he had received bulls from the pope without a formal licence." (Sir J. Mackintosh, 'Hist. Eng.,' vol. ii., p. 166.) "The court pronounced their sentence, that he was out of the protection of the law, that his lands, goods, and chattels were forfeited, and that his person was at the mercy of the king." He was ordered to retire to Esher, a country-house belonging to the see of Winchester, and was so closely shorn of all magnificence as nearly to be wanting in the ordinary comforts of life. Many of his friends deserted him; his followers and dependents showed the most devoted attachment to their master in his distress. He sank into a state of deep dejection. Henry temporarily reinstated him in the following year (1530). Wolsey "was restored to the see of Winchester and the abbey of St. Alban's, with a grant of 6000*l.*, and of all other rents not parcel of the archbishopric of York. Even that great diocese was afterwards restored. He arrived at Cawood Castle about the end of September 1530, where he employed himself in magnificent preparations for his installation on the archiepiscopal throne." His popularity in the north was increased by his hospitality and affability. His enemies at court however were bent upon his ruin, and the king's determination to cast off the pope favoured their design, for under these circumstances it was evidently little desirable that a cardinal should fill the principal offices in the state. The Earl of Northumberland received orders to arrest him for treason, and to bring him to London to stand his trial. With what particular act he was charged we are not informed, and with the obsequious servants of the tyrant it little mattered. He proceeded towards London on his mule, but by the way he was attacked with a dysentery. As he entered the gate of the monastery of Leicester, he said, "Father Abbot, I am come to lay my bones among you;" and so the event proved: the monks carried him to his bed, upon which, three days afterwards, he expired Nov. 28, 1530. Shakspere has little altered the words he addressed on his deathbed to Kyngston, the lieutenant of the Tower, though in the play they are given to Cromwell—"If I had served God as diligently as I have done the king, he would not have given me over in my grey hairs."

Wolsey attained his elevation by a winning address, combined with shrewdness, talent, and learning; his ambition was unlimited, his rapacity great, he was arrogant and overbearing, and extremely fond of splendour and parade. But he was a great minister, enlightened beyond the age in which he lived, diligent in business, and a good servant to the king; for when his authority was established he checked the king's cruelty, restrained many of his caprices, and kept his passions within bounds: the latter part of Henry's reign was very far more criminal than that during which the cardinal presided over his counsels.

WOOD, or À WOOD, ANTHONY, was born in the city of Oxford, December 17, 1632. His father was a gentleman of independent property. Anthony was sent to a private Latin school in 1640, and in 1641 was removed to New College, Oxford, but in 1644, in consequence of the civil disturbances, was sent to a school at Thame. In 1646 his mother placed him under his brother Edward, in Trinity College, Oxford, and he went to him once or twice a day to receive instruction. On the 26th of May 1647, he was matriculated in the University of Oxford as the son of a gentleman, and entered Merton College, October 18, 1647. About 1650 or 1651 he began to learn to play on the violin, at first without instruction, but afterwards under a teacher. He seems to have attained to great skill on the instrument, and was for many years a member of a musical club in Oxford, in which concerted pieces were performed, both vocal and instrumental, by men of some eminence as musicians. Painting was also another of his favourite pursuits, but there seems to be no evidence of his skill in that art. He graduated A.B. in 1652. Heraldry, which also became one of his studies, was perhaps better suited to his antiquarian tastes; his sedulous study in the public library of the University attracted the attention of Dr. Thomas Barlow, the head keeper of the library, who treated Anthony with much kindness, gave him every assistance in his power, and even allowed him to take books and manuscripts to his home.

In December 1655, Wood took the degree of M.A. Dugdale's 'Antiquities of Warwickshire' came out in 1656, and was read by Wood with great delight and admiration. His fondness for the study of antiquities was confirmed, and he now began to transcribe the monumental inscriptions and arms in the parish churches and college chapels of the city and University of Oxford. After the Restoration he obtained leave from Dr. Wallis, in 1660, to consult the university registers, monuments, and other documents in the Schools Tower. This was a valuable fund for him, and here he may be said to have laid the foundation of his 'History and Antiquities of Oxford.' In 1667 Wood went to London with a letter of introduction from Dr Barlow to Sir William Dugdale, by whose influence he obtained leave to peruse the manuscripts in the Cotton Library and the records in the Tower.

Wood having completed his 'History and Antiquities of Oxford,' the University offered him 100*l.* for the copyright, which he accepted in October 1669, and the payment was made in March 1670. This purchase was made with the intention of having the work translated into Latin for the use of foreigners, which was done under the inspection of Dr. Fell, and the work was published at Oxford in 1674, in 2 vols. folio, with the title of 'Historia et Antiquitates Universitatis Oxoniensis.' Wood complained bitterly of this translation; and Dr. Thomas Warton, who may be supposed to be a less prejudiced judge, remarks, "I cannot omit the opportunity of lamenting that Dr. Fell ever proposed a translation of Wood's English work, which would have been infinitely more pleasing in the plain natural dress of its artless but accurate author. The translation in general is allowed to be full of mistakes: it is also stiff and unpleasing, perpetually disgusting to the reader with its affected phraseology."

In 1691 Wood published his 'Athenæ Oxonienses, an exact History of all the writers and bishops who have had their education in the University of Oxford from 1500 to 1695, to which are added the Fasti or Annals of the said University,' London, folio, 2 vols. in one. The work is written in very slovenly English, but it contains a valuable fund of materials, selected with care, though not always with judgment and without prejudice. He was prosecuted in the vice-chancellor's court of the university for some remarks in the 'Athenæ Oxonienses,' on the character of the late Earl of Clarendon, and received a sentence of expulsion. He was also attacked by Bishop Burnet, and replied in a 'Vindication,' &c., 4to, 1693.

Wood died November 29, 1695, aged sixty-five. He was a large and strong man. He retained his faculties to the last, and just before he died gave directions for the burning of a great mass of manuscripts, and left his books and such of his manuscripts as he considered of value to the University of Oxford: they were deposited in the Ashmolean Museum.

In 1721 a second edition, 'corrected, and enlarged with the addition of above 500 new lives from the author's original manuscripts,' was published in London, 2 vols. folio. Philip Bliss published at Oxford 'Wood's Athenæ Oxonienses continued to 1800,' 4to, 2 vols., 1813: to the 3rd volume, published in 1817, was added 'Fasti Oxonienses, or Annals of the said university, with Notes and Additions,' 4to. The Rev. John Gutch, M.A., registrar of the University of Oxford, published in 1786-94, at Oxford, 'The History and Antiquities of the University of Oxford, now first published in English from the original Manuscripts in the Bodleian Library, by Anthony Wood; with a Continuation to the present time, by the Editor,' 3 vols. 4to. The first volume of a new edition of Dr. Bliss's edition of the Athenæ Oxoniensis, containing the Life of Wood, was published by the Ecclesiastical History Society in 1848; but no farther progress was made in the work, the society having been dissolved, a circumstance much to be regretted, as Dr. Bliss is known to have accumulated a great amount of valuable additional information since the publication of his former edition.

WOOD, JOHN, commonly spoken of as 'Wood of Bath,' was an architect of considerable repute in the time of George II., in ability

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and taste little if at all inferior to any of his contemporaries, although he has obtained less notice from architectural and biographical writers than some of them have done. In fact very little can now be collected relative to him beyond what he himself has incidentally told us in his 'Description of Bath.' That city is indebted to him for its architectural fame, and he may be considered as having there introduced a style of street architecture till then quite unknown in this country, by combining a number of private houses into one general design.

It was about the end of 1726 that he began his Bath 'improvements,' which he carried on uninterruptedly for about twenty years, within which time he entirely changed the architectural character of the place, and conferred upon it even a degree of magnificence, at least as displayed in such parts as the Parades, the Circus, the Royal Crescent, Queen Square, and some of the public edifices, and even some of these would have been superior to what they are, had they been executed entirely according to the original designs. What he did at Bath alone would justly entitle Wood to an eminent place in the history of English architecture, and not least of all for the very reason which has perhaps occasioned him to be passed over with mere general notice, inasmuch as he distinguished himself rather as the founder of a system of improvement than as the author of any individual structures of importance. Still he produced some works of the latter class that would have preserved his name from oblivion; among them are the noble mansion of Prior Park, erected for 'the generous Allen,' that of Buckland, for Sir John Throckmorton, and the Exchange at Bristol, first opened in September 1743. This last is, if not a very large, a very handsome structure (110 by 148 feet), and the principal or north front a more tasteful specimen of the Palladian style than almost anything by Palladio himself.

Wood, who at that time was a justice of the peace for Somersetshire, died May 23rd, 1754, but at what age is not said: he was probably born about the close of the preceding century. He was also known as a philosophical writer upon his art by his 'Origin of Building, or the Plagiarism of the Ancients,' fol., 1741, which is however rather strained and fanciful in its opinions, its argument being to show that the system of architectonic beauty and proportion is derived from the Jewish nation. To this publication may be added his 'Essay towards a Description of Bath,' second edition, 2 vols. 8vo, plates, London, 1749; and 'Description of the Exchange of Bristol,' with plates, 8vo, Bath, 1745.

WOOD, ROBERT, sometimes distinguished as 'Palmyra' Wood, an accomplished scholar and archæologist, was born at Riverstown in the county of Meath, Ireland, in 1716. Having finished his studies at Oxford, where he applied himself with extraordinary diligence to classical and more especially Grecian literature, he visited Italy more than once, and in 1742 made a voyage as far as the island of Chios; but it was not until 1750 that, in conjunction with his friends Bouverie and Dawkins, and with the Italian architect Borra for their draftsman, he set out on his celebrated antiquarian expedition through Asia Minor and Syria. Before reaching Palmyra, Bouverie died of fatigue, but Wood and his remaining companions pursued their researches and labours with success. Almost immediately on his return he published the 'Ruins of Palmyra,' 1753, with 57 plates; and in 1757 the 'Ruins of Balbeck,' 47 plates,—two works constituting an epoch in the study of classical architecture, and which, if afterwards surpassed by Stuart's 'Athens,' had the merit of preceding it by several years.

In 1759, while engaged in preparing for the press his 'Essay on the Genius of Homer,' he was made under-secretary of state by the Earl of Chatham, in consequence of which he suspended his literary studies, and that work was not published till after his death (which happened at Putney, September 9, 1771), when it appeared under the title of 'An Essay on the Original Genius and Writings of Homer; with a Comparative View of the Antient and Present State of the Troad,' 4to, London, 1775. This learned dissertation, which has been translated into French, German, Italian, and Spanish, treats of the country of Homer, his travels, his system of mythology, and of the geography and ethnography of the 'Iliad' and 'Odyssey.' It is however by his two other works that he is now more generally known, and they are a very important addition to the history and archæology of architecture, affording as they do satisfactory evidence of Roman magnificence in distant regions, and in places whose very existence had come to be nearly regarded as fabulous.

WOODALL, JOHN, an English surgeon, was born about 1556. He was a surgeon in the army during the reign of Queen Elizabeth, and went to France with the troops under Lord Willoughby. On his return he settled in London, and was very active in his attentions to those sick of the plague which prevailed in London in the early part of the reign of James I. There is no record of his having been a surgeon in the navy, but in 1612 he published a work describing the diseases of sailors, under the title of the 'Surgeon's Mate.' In this work there is an excellent account of the fearful disease, as it prevailed at that time, known by the name of scurvy. In the same year that he published this book he was appointed surgeon to St. Bartholomew's Hospital. In 1628 he published a treatise entitled 'Viaticum,' and afterwards a treatise 'On the Plague,' and a work upon 'Gangrene and Sphacelus.' All these works were collected together and published in London, in 1639. These works display sound observation and correct reasoning, and obtained for him an extensive reputation. He had a large practice in London,

and was made a master of the Surgeons' Company. There is no account of the time at which he died. In the preface to the works published in 1639, he speaks of himself then as in infirm health.

WOODDESSON, DR. RICHARD, was Vinerian professor in the University of Oxford. He published 'Elements of Jurisprudence, treated of in the preliminary part of a Course of Lectures on the Laws of England,' 4to, London, 1783; 'A Systematical View of the Laws of England, as treated in a Course of Lectures read at Oxford during a series of years,' 3 vols. 8vo, London, 1792; 'Brief Vindication of the Rights of the British Legislature; in answer to some Positions advanced in a pamphlet entitled Thoughts on the English Government,' London, 1799, 8vo pamphlet. Wooddesson died October 29, 1822. The Lectures on the Law of England were edited in 1834, in 3 small volumes, 8vo, by W. R. Williams, D.C.L., who observes in the preface that "these lectures seem to be as superior to the Commentaries (of Blackstone) in accuracy of rules and justness of division and definition, as they are inferior in elegance of style and charm of narrative;" or, to speak in plain terms, the editor means to say that the Lectures are superior to the Commentaries in all matters which constitute the merit of a law book; and he is quite right.

WOODFALL, WILLIAM, was the son of the printer of the 'Public Advertiser' newspaper: another son, we believe the elder of the two, was Henry Sampson Woodfall, who succeeded his father in the management of the paper, and held it when it became the medium through which the letters of Junius were given to the world. William was born in 1745 or 1746, and began life by being sent to learn the printing business under Mr. Baldwin, of Paternoster-row. He was then employed for some time in assisting his father in printing and editing the 'Advertiser,' till a taste for theatrical amusements, it is related, took such possession of him, that he broke away with a company of players on an excursion to Scotland to gratify that passion. While in Scotland he married, but returned to London about 1772, when he was first employed for a short time as editor of a newspaper called 'The London Packet,' and then undertook the direction, both as editor and printer, of 'The Morning Chronicle.' With that paper he remained connected till 1789, when he left it and set up one of his own, which he called 'The Diary.' Before this, in 1785, he published in an 8vo pamphlet a 'Sketch of the Debate in the House of Commons in Ireland upon the rejection of the twenty commercial propositions;' but it was in 'The Diary' that he first gave proof of his wonderful talent for reporting, by presenting his readers with as detailed accounts of the parliamentary debates on the day after each took place, as the other papers had been in the habit of supplying after an interval of many days; for the practice then was to give only the shortest summary at the time, and to reserve the full speeches till the reports of them could be prepared at leisure. Woodfall's mode of proceeding was what would now be thought very extraordinary. "Without taking a note to assist his memory," says the notice of him in the obituary of the 'Annual Register,' "without the use of an amanuensis to ease his labour, he has been known to write sixteen columns, after having sat in a crowded gallery for as many hours, without an interval of rest." This exertion however, it is added, in which he took pride, and which brought him more praise than profit, "wore down his constitution, which was naturally good; and when other papers, by the division of labour, produced the same length of debate, with an earlier publication, he yielded the contest, and suffered his 'Diary' to expire." In his latter years he offered himself a candidate for the office of City Remembrancer, but it was given to another. To the last he continued constantly to attend the debates: he was in the House of Lords four or five days before his death, on the 1st of August 1803. He left a large family, of whom at least one son, Henry, acquired some literary reputation; and a daughter, Sophia, who married Mr. M'Gibbon, became an actress, and also wrote several novels.

WOODHOUSE, ROBERT. There is almost a total silence concerning Professor Woodhouse in the ordinary depositories of biographical information; for the facts of his private life, as here given, we have been indebted to the courtesy of his brothers, Dr. J. T. Woodhouse, Senior Fellow of Caius College, Cambridge, and Richard Woodhouse, Esq., formerly attached to the Supreme Court at Bombay.

Robert Woodhouse was born at Norwich, April 28, 1773. His father was in business in that city, where he was possessed of some freehold estates. He was of a family of some antiquity, and claimed and sought to recover an estate at Beesthorpe, in the possession of Lord Byron (the uncle of the poet). His mother was the daughter of the Rev. J. Alderson of Lowestoft, who was the grandfather of Baron Alderson and Mrs. Amelia Opie. He was educated at North Walsham public school, where he showed no particular desire for the studies in which he afterwards became eminent. He must have commenced residence at Caius College, Cambridge, in 1791, and he took his first degree, and was senior wrangler and first Smith's prizeman, in 1795. He gained a fellowship in his college (in which the fellows, or most of them, may continue laymen), and the concerns of the college and university, with his studies, private pupils, and writings, occupied his life. In 1820 he was elected to succeed Dr. Milner as Lucasian professor of mathematics; and in 1822 he was removed to the Plumian professorship of astronomy and experimental philosophy, vacant by the death of Mr. Vince. In 1823 he married Harriet, the sister of William Wilkins, R.A., the architect, whom he survived. In 1824, when the

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Observatory was completed at Cambridge, he was appointed its superintendent; but by this time his health had failed, and he was hardly equal to the extent of his duties. He died in London, December 23, 1827, and was buried in the chapel at Caius College.

Woodhouse is distinguished as the first who, in his university, cultivated the methods of analysis which the genius of the Continental mathematicians had made far superior in power to that which Newton had left, which last was exclusively studied in England at the time when he graduated. He was the first who introduced this analysis into a work written (or at least published) for the English student, and he must therefore be considered as the leader of the movement by which the mathematicians of this country assimilated their methods to those of their Continental brethren. For this position he had peculiar qualifications: a profound and extensive knowledge of every stage of the progress of all that he attempted to introduce; severe habits of logic, such as are frequently wanting in the modern mathematician; a perfect absence of discipleship; ability to see that much of his importation was as inferior in accuracy as it was superior in power; and thought and talent to suggest the means of amendment. To these we must add a high private character, and the esteem of his contemporaries—things of the utmost consequence to a literary reformer. His style of writing is peculiarly his own, frequently difficult and perplexed in appearance, but always containing those little additions and collateral explanations which many writers omit, to the detriment of the reader. It would almost seem as if the hints just alluded to had been stuck in after the sentences were written. With those who would rather be stopped for a minute by a writer's construction than for an hour by want of materials to make out a meaning, Woodhouse is a favourite writer; still more so with those who like to think about the first principles of their subject. But to those others who parse instead of comprehending, and think they have made out an author as soon as they see how his sentence runs, he is repulsive; and still more so to those who are rather bent upon using mathematical symbols than understanding them.

We do not mention his papers in the 'Philosophical Transactions,' as their principal points are repeated in his separate writings, which are as follows:—

1. 'The Principles of Analytical Calculation,' 4to, Cambridge, 1803. In this work, which is rather of the descriptive and controversial, than of the elementary character, Woodhouse called the attention of his university to the language and first principles of the Continental analysis, with strong recommendation of the former, and a searching criticism on the latter. He passes under review the methods of infinitesimals, limits, expansions, &c., exposes the total insufficiency of the method of Lagrange, and gives his own views of the mode of establishing the differential calculus. He had evidently, as often happens to those who strictly investigate received systems, acquired, if not an absolute scepticism as to the possibility of any rigour at the outset, at least an instinctive habit of objection. Though differing from several of his positive conclusions, particularly those which he comes to on the character of the theory of limits, we must always admire the sound thought and clear exposition which distinguish the work throughout. Considering the time and place at which it was published, it is a rare instance of felicity in the choice of a subject and of the manner of treating it.

Among the other qualifications of a controversialist, Woodhouse had a power of sarcasm, which, though in private life, it only went the length of what is called "dry humour," yet appeared now and then in his writings in a manner which would have made an opponent careful what he advanced.

2. 'Elements of Trigonometry,' 8vo, Cambridge, 1809 (several subsequent editions). Of this work Dr. Peacock says that "it more than any other contributed to revolutionise the mathematical studies of this country. It was a work, independently of its singularly opportune appearance, of great merit, and such as is not likely, notwithstanding the crowd of similar publications in the present day, to be speedily superseded in the business of education; . . . and, like all other works of this author, it is written in a manner well calculated to fix strongly the attention of the student, and to make him reflect attentively upon the particular processes which are followed, and upon the reasons for their adoption." The 'Analytical Calculations' was an appeal to the teacher, but the 'Trigonometry' was addressed to the student. It excited the opposition of those who were attached to the old system, and paved the way for the subsequent introduction of the differential calculus, the works on which must have been accompanied by treatises on trigonometry adapted to themselves, if Woodhouse had not supplied the want.

3. 'A Treatise on Isoperimetrical Problems, and the Calculus of Variations,' 8vo, Cambridge, 1810. There is something peculiar to himself in every work which Woodhouse produced. The mode of writing scientific history, which Delambre afterwards adopted, is here seen for the first time: it consists in taking up the subject in such a manner that its history in the hands of each individual is separate from the rest; accordingly we have both the history of the subject and of each of its promoters in his connection with it. Woodhouse puts distinctly before the reader the very problems, methods, and notation of the several writers on the calculus of variations, from the earliest isolated problems of the Bernouillis, to the connected and comparatively finished methods of Lagrange. This book will not pass away like an elementary work; it is a history.

4. 'A Treatise on Astronomy,' 8vo, Cambridge, 1812. This was always intended as a first volume, and the second, published in 1818, is on the theory of gravitation, which is somewhat improperly called 'Physical Astronomy.' But in the subsequent editions the first volume was enlarged into two, which were obliged to be called *parts;* so that we now have vol. i., parts 1 and 2, on astronomy, and vol. ii., on physical astronomy, or the theory of gravitation. Of the latter it is only necessary to say, that it was the first work in which the student was introduced to what had been done abroad since the death of Newton, and that it does not retain its place only because the subject has advanced both abroad and at home. But the first volume still remains perhaps the most remarkable work on astronomy of its century. This distinction it owes to the manner in which Woodhouse makes the reader feel that he is in the very observatory itself. The methods are as perfect as if they had been directions to a computer, a quality which writers who have to explain those methods mathematically frequently do not give them; the examples seem as if they were real ones, as if some astronomer had had to put down the actual figures, and the very observations which are cited are made to smell of the instruments which gave them. Many theoretical works on astronomy may make a reader think he would like the practical part of the science, in which he may afterwards find himself mistaken: but Woodhouse's treatise cannot deceive him in this respect; he will or will not relish practical astronomy according as he is or is not pleased with Woodhouse's book. At least the preceding is more near the truth of this book than of any other. The secret was, that the author was an expert practical astronomer, as well as an original thinker on first principles, who was able to change places with the student in an unusual degree. He was very fond of the subject of practical astronomy, a taste which is not always found in the mathematician, and rarely indeed in one of a speculative turn. Had the observatory been built before the failure of his health, he would probably have become as distinguished in the promotion of astronomy as he was in its explanation: as it was, he had only time to discover the injurious effect of the diagonal braces of the transit instrument.

The character which must be given of the several writings of Woodhouse entitles us to suppose that the revolution in our mathematical studies, of which he was the first promoter, would not have been brought about so easily if its earliest advocacy had fallen into less judicious hands. For instance had he not, when he first called attention to the continental analysis, exposed the unsoundness of some of the usual methods in establishing it more like an opponent than a partisan, those who were adverse from the change would probably have made a successful stand against the whole upon the ground which, as it was, Woodhouse had already made his own. From the nature of his subjects, his reputation can never equal that of the first seer of a comet with the world at large: but the few who can appreciate what he did will always regard him as one of the most philosophical thinkers and useful guides of his time.

WOODHOUSELEE, LORD. [TYTLER, A. F.]

WOODVILLE, WILLIAM, was born at Cockermouth in 1752. He served an apprenticeship to an apothecary, and afterwards studied medicine at Edinburgh, where he graduated in 1775. After studying some time in the medical schools of the Continent, he returned to Cockermouth, where he commenced the practice of his profession. He continued there five or six years, and then removed to London. Here he was appointed physician to the Middlesex Dispensary, and in 1792 he was elected Physician to the Small-Pox Hospital. Having paid considerable attention to the plants yielding medicines, he published in 1790 a large work, in four quarto volumes, entitled 'Medical Botany,' which consisted of a series of plates representing medical plants, and containing an account of their natural history and uses. This work is imperfect both in the drawings and descriptions of plants, but it was a valuable work at the time it was published, and has led to the production of better works on the same subject. In 1796 Woodville commenced the publication of a work entitled a 'History of the Small-Pox in Great Britain.' This work was never completed, on account of the introduction of vaccination about this time by Jenner. Dr. Woodville had good opportunities of investigating the claims of Jenner's discovery to confidence, and came at first to a conclusion unfavourable to vaccination. He however continued to make observations, and before his death became a strenuous advocate for the introduction of vaccination. He died March 26, 1805.

WOODWARD, JOHN, the author of 'A Natural History of the Earth,' and the founder of the professorship of geology at Cambridge, was born in Derbyshire in 1665. He studied comparative anatomy and natural history at the seat of Sir Ralph Dutton in Gloucestershire, under the direction of Dr. Barwick, and received his degree of M.D. from Archbishop Tenison. Woodward's attention to fossils was first excited by the shelly limestones of Gloucestershire, from which he conceived the notions of the successive deposition of strata which he afterwards applied to the explanation of the structure of the earth. Previous to 1695 he had, by travelling over the greatest part of England, made himself acquainted with the "present condition of the earth and all bodies contained in it;" collected the "plants, insects, sea, river, and land-shells;" examined the "water of mines, grottoes,"

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&c.; "for the purpose of getting as complete and satisfactory information of the whole mineral kingdom as he could possibly obtain." In all natural and artificial exposures of the rocks he noted in a journal everything memorable in each pit, quarry, or mine. Unable to travel in Europe amidst the commotions then prevalent, he drew up a series of queries, and transmitted them to intelligent foreigners, who might give him some insight into the structure of the earth as it appeared in foreign regions. The result of all these inquiries was, that "the circumstances of these things were much the same in remoter countries as in England;" and Woodward proceeded to combine his observations into 'A Natural History of the Earth.' This work, which appeared in 1695 (dedicated to Sir Robert Southwell, president of the Royal Society), has had a remarkable and permanent influence on the progress of English geology. It establishes great truths, linked with great errors. It refutes the notion of the earlier writers, such as Plot, who believed that the fishes, shells, and corals found in the rocks were "mere mineral substances," never connected with or dependent on the functions of life, but formed, like "selenites, marcasites, and flints," by a plastic force in the earth; proves them to be the exuviæ of animals; and appeals to them as ancient inhabitants of the sea, yielding evidence of great revolutions in the condition of the globe.

Woodward's conception of these great truths is clear. His inferences concerning the nature and proximate causes of the phenomena which he had examined are clouded by fundamental errors; for instead of the philosophical opinion of antiquity revived by Steno, that the dry land in which the marine exuviæ were found had formerly been the bed of the sea, and had been raised out of it by convulsions, or left by retirement of the waters, Woodward maintained that these marine bodies "were borne forth of the sea by the universal deluge; that during the time of the deluge all the stone and marble of the antediluvian earth, all the metals of it, all mineral concretions, and, in a word, all fossils whatever that had any solidity, were totally dissolved into one confused mass: the parts of this mass subsided according to the laws of gravity, the heaviest descending first, and inclosing the heavier sorts of shells (as cockles, &c.); the lighter (as chalk) falling afterwards, and inclosing lighter shells (as echini); while human bodies, bodies of quadrupeds, birds, &c., teeth and horns, &c., shells of land-snails, &c., being, bulk for bulk, lighter than sand, marl, chalk, &c., were not precipitated till the last, and so lay above all the former, constituting the supreme or outmost stratum of the globe." Woodward further maintained that the strata were originally horizontal, and that the actual irregularities of their position were due to convulsions whose cause was seated in the earth; and in his pages appear many other curious glimpses of important truths, obscured by the general fault of his system, the reference of *all* the phenomena which he observed to one universal deluge.

The work received and deserved applause, but met with immediate opposition on good philosophical principles by J. A., M.D. (Dr. Arbuthnot), 1697. The author however remained unconvinced, and published in 1724 a defence of his system against the objections of Camerarius of Tübingen ('Naturalis Historia Telluris illustrata et aucta'). To this work Woodward appended a Classification of Earths, Stones, Salts, Bitumens, Minerals, and Metals ('Methodica Fossilium in Classes Distributio,' dedicated to Sir Isaac Newton, Pres. R.S.). In 1728, after his death, appeared an enlargement of this method, accompanied by interesting letters to Newton, Hoskyns, &c., and directions for observers and collectors. A greater and more valuable work, in two volumes, published from Woodward's manuscript in 1728 and 1729 ('Attempt towards a Natural History of the Fossils of England'), closes the list of the geological publications of Woodward. The first volume of this catalogue contains notices of above "fifteen hundred bodyes" in the first part, and a catalogue of "English extraneous fossils" in the second part. These specimens were bequeathed to the University of Cambridge, and are still preserved therein, according to the directions of the will, by the professors on Woodward's foundation. In the second volume are described additional English and some foreign specimens, which were ordered to be sold.

Dr. Woodward appears to have been diligent and accurate in gathering information, and tolerably versed in the philosophy and science of his day, but his hypotheses are little in harmony with chemistry or mechanics, and sometimes opposed to the most obvious and ordinary facts. The sincerity and zeal with which he prosecuted geology are evinced by the noble bequest of his collections, and a fund for endowing a professorship, to the University of Cambridge; a bequest which has given the opportunity for Mitchell and Sedgwick to add to the renown of the University, and to link the name of Woodward with some of the highest and surest generalisations in geological science.

In 1707 he published 'An Account of Roman Urns and other Antiquities lately dug up near Bishopsgate,' addressed to Sir Christopher Wren, and in other respects he distinguished himself as a collector of antiquities. His professional career appears to have been prosperous. He was elected Fellow of the Royal Society and of the College of Physicians, and was appointed professor of physic in Gresham College. He engaged in controversy with Mead and Friend on the subject of small-pox. He died April 25, 1728.

WOOLHOUSE, JOHN THOMAS, an English surgeon who devoted himself principally to the treatment of diseases of the eye. For this purpose he travelled throughout Europe, and became known to the principal men of science of his day. He wrote many works on the eye and its diseases. They are all written in French, and were published in Paris, although he does not appear to have resided in France. His best works are his 'Catalogue d'Instrumens pour les Opérations des Yeux,' published in 8vo at Paris in 1696, and his 'Expériences des différentes Opérations manuelles et des Guérisons spécifiques qu'il a practiquées aux Yeux.' This last book, which contains a good account of the various operations performed at the time it was written, was published at Paris, in 1711. His books are written in an inflated style, and were evidently intended to advance his views in the practice of his art. He wrote against Heister on the seat of cataract, in which he contended that it was not in the crystalline lens. There is at present in the library of the College of Surgeons, London, a manuscript work by Woolhouse, entitled 'Traité des Maladies de l'Œil,' in two volumes quarto. This work is more complete than his other works, but was never published. He died in 1730.

(*Biog. Med.*; Woolhouse, *Works*, at College of Surgeons.)

WOOLLETT, WILLIAM. This excellent engraver was born at Maidstone in Kent, in 1735. He learned his art of John Tinney, an obscure engraver in London, but he soon adopted a style of his own, acquired early a great reputation as a landscape engraver, and was appointed engraver to George III. No artist ever used together more effectively the etching needle and the graver: in foliage, water, and in rocks, Woollett was particularly successful, and is still unrivalled; but in figures, and especially in flesh, he was less so. In the latter part of his life Woollett took to historical engraving; and also in this department he has produced some of the finest plates of which the English school of engraving can boast: the 'Death of General Wolfe,' and the 'Battle of the Hogue,' both after West, are considered his best historical pieces, and they are certainly plates of remarkable merit. Of his landscapes his masterpieces are those which he engraved after Wilson: they are nine in number, namely, 'Phaeton,' 'Niobe,' 'Celadon and Amelia,' 'Ceyx and Alcyone,' 'Snowdon,' 'Cicero at his Villa,' 'Meleager and Atalanta,' 'Apollo and the Seasons,' and 'Solitude,' a companion-piece to 'Cicero at his Villa.' In the last plate he was assisted by Ellis, and in the Meleager and in the Apollo by Pouncey. He engraved also after Claude, Zuccarelli, the Smiths of Chichester, Stubbs, and others; and he executed some plates after views drawn from nature by himself. Woollett died May 23rd, 1785, aged fifty, and was buried in old St. Pancras churchyard: there is a monument to him in the cloisters of Westminster Abbey. He is spoken of as a man of admirable character, a very amiable disposition, and as being utterly regardless of labour when he thought that he could by any additional amount of work improve a plate.

WOOLSTON, THOMAS, was born in 1669, at Northampton, and was the son of a respectable tradesman of that city. He went from a grammar-school to Sidney Sussex College, Cambridge, where, after taking the degrees of Bachelor of Arts and Master of Arts, he was elected a fellow of his college, and continued to reside as such. He entered into holy orders, and in due time took the degree of Bachelor of Divinity. In 1705 he published his first work, entitled 'The Old Apology of the Truth for the Christian Religion against the Jews and Gentiles revived.' No publication again proceeded from him till after an interval of fifteen years spent in laborious study of the works of the fathers within the walls of his college; and in 1720 he published three Latin tracts, one of which, entitled 'De Pontii Pilati ad Tiberium Epistola circa Res Jesu Christi gestas, per Mystagogum,' was an endeavour to prove that the letter of Pontius Pilate which had been transmitted by the fathers was a forgery, without denying that a letter had been written to Tiberius; and the two others were letters written, under the title of 'Origeni Adamantius Renatus,' to Doctors Whitby, Waterland, and Whiston, on the interpretation of the Scriptures. About the same time he published two tracts, in the form of letters to Dr. Bennet, and under the name of Aristobulus, one on the question 'Whether the Quakers do not the nearest of any other sect of religion resemble the Primitive Christians in principles and practice?' and the other being 'A Defence of the Apostles and Primitive Fathers of the Church in their Allegorical Interpretation of the Law of Moses, against the Ministers of the Letter and Literal Commentators of this age;' and he immediately followed up these publications by writing an answer to them. The letters to Dr. Bennet, and the answer to the letters, abounded in attacks upon the clergy, which, together with the spirit of allegorical interpretation of the Scriptures pervading as well the latter of the two letters, as his previous letters to Doctors Whitby, Waterland, and Whiston, exposed Woolston to much suspicion and attack from the clergy. His next publication, in 1722, was one not calculated to give offence, being a tract entitled 'The exact Fitness of the Time in which Christ was manifested in the Flesh, demonstrated by Reason, against the Objections of the Old Gentiles and of Modern Unbelievers,' which had been written twenty years before, and read in Sidney Sussex College chapel. In 1723 and 1724 he published four pamphlets, under the title of 'Free Gifts to the Clergy,' and then an answer to them, all directed against the clergy. In 1726 he entered into the controversy raised by Anthony Collins's 'Grounds and Reasons of the Christian Religion,' by the publication of a work to which he gave the name of 'Moderator between an Infidel and Apostate,' and two 'Supplements to Moderator.' The lengths to which he carried his allegorical interpretation

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of the Scriptures in these last publications, denying the reality of the miracles wrought by Christ, brought upon him a prosecution by the attorney-general. This prosecution was stopped at the intercession of Mr. Whiston. Nothing daunted, he proceeded in proclaiming his views as to the allegorical character of the miracles, in 'Six Discourses on the Miracles of Christ,' which were addressed to six bishops—Gibson, bishop of London; Chandler, bishop of Lichfield; Smalbroke, bishop of St. David's; Hare, bishop of Chichester; Sherlock, bishop of Bangor; and Potter, bishop of Oxford. In these discourses much irony against the bishops whom he addressed, and against the clergy in general, was mixed with the heterodox doctrine which they were written to support; and the tone of ridicule and banter in which the miracles were treated of aggravated the offence given. Woolston was again made the object of a prosecution, and having defended himself on his trial, was sentenced by the court of King's Bench to a year's imprisonment and a fine of 100*l.* At the expiration of the year, being unable to pay the fine, he continued in confinement. Attempts were made by some of his friends to procure his release; but Woolston would not consent to give security not to offend again by similar writings. By the assistance of a brother, an alderman of Northampton, he was enabled to purchase the liberty of the rules of the King's Bench, and was partly supported by him during the short remainder of his life. He had lost his fellowship at Cambridge some years before by non-residence. He died on the 27th of January 1733, after a very short illness. He was buried in St. George's Churchyard, Southwark.

WORDSWORTH, REV. CHISTOPHER, D.D., was born June 9, 1774, at Cockermouth, Cumberland. He was the youngest son of John Wordsworth, and the youngest brother of William Wordsworth the poet. He was educated at Hawkshead grammar-school, and at Trinity College, Cambridge, where he went in 1792, and took his degree of B.A. in 1796. He was elected Fellow of Trinity College, October 1, 1798, and in 1799 took his degree of M.A. In 1802 he published 'Six Letters to Granville Sharp, Esq., respecting his Remarks on the Uses of the Definitive Article in the Greek Text of the New Testament,' 8vo, a volume which was praised by Bishop Horsley and Bishop Middleton, and procured him the patronage of Dr. Manners Sutton, Archbishop of Canterbury, who appointed him his domestic chaplain. He married October 6, 1804, Priscilla, daughter of Charles Lloyd, Esq., banker, of Birmingham, and in the same year was preferred to the rectory of Ashby and Obey-with-Thirne in Norfolk, whence he was promoted to the deanery of Bocking, in Essex, May 30, 1808. In 1809 appeared the first edition of his 'Ecclesiastical Biography, or the Lives of Eminent Men connected with the History of Religion in England,' 6 vols. 8vo, which was reprinted in 1818, and again in 1839, with additions, in 4 vols. 8vo. He received by royal mandate the degree of D.D. in 1810, and in that year Dr. Wordsworth published his 'Reasons for declining to become a Subscriber to the British and Foreign Bible Society,' a 'Letter to Lord Teignmouth,' in vindication of his 'Reasons,' and a 'Second Letter to Lord Teignmouth.' In 1814 he published 'Sermons on various Occasions,' 2 vols. 8vo. He was appointed rector of St. Mary's, Lambeth, Surrey, and of Sundridge in Kent, April 10, 1816. Soon afterwards he served as chaplain to the House of Commons. On the 26th of July 1820, he was installed Master of Trinity College, Cambridge. In the same year he exchanged the livings of Lambeth and Sundridge for the rectory of Buxted, with Uckfield, in Sussex. In 1824 and 1828 he produced two elaborate volumes on the authorship of 'Icōn Basilikè,' which he unhesitatingly ascribed to Charles I. The first volume is entitled 'Who wrote Ικὼν Βασιλική, considered and answered,' 8vo; the second, 'King Charles the First the Author of Icōn Basilikè further proved, in a Letter to his Grace the Archbishop of Canterbury, in Reply to the Objections of Dr. Lingard, Mr. Todd, Mr. Broughton, the Edinburgh Review, and Mr. Hallam,' 8vo. Dr. Wordsworth's last important literary work was his 'Christian Institutes,' 4 vols. 8vo, 1837, designed specially for the use of students in the university and candidates for holy orders. He resigned the Mastership of Trinity College in 1841, and was succeeded by the late Master, Dr. Whewell. From that time he resided at Buxted, where he died February 2, 1846. He was buried in Buxted Churchyard. He had three sons. 1, Rev. John Wordsworth, born July 1, 1805, was Fellow of Trinity College, Cambridge, and died there December 31, 1839. 2, Rt. Rev. Charles Wordsworth, M.A. and D.C.L., graduated at Christchurch, Oxford, was second master of Winchester College, and is now (1857) Bishop of the United Diocese of St. Andrews, Dunkeld, and Dunblane, Scotland, to which he was consecrated in 1853. 3, Rev. Christopher Wordsworth, the subject of the following notice.

*WORDSWORTH, REV. CHRISTOPHER, D.D., was born about 1807, and is the youngest of the three sons of the late Dr. Christopher Wordsworth. He studied at Trinity College, Cambridge, where, in 1827 he wrote the 'Druids,' a poem, which obtained the chancellor's medal; in 1828 he received the Browne's medals for the best Latin ode and Greek epigram, and was again a chancellor's medallist in 1830, in which year he took his degree of B.A. In 1832-33 he travelled in Greece. Having graduated M.A. and taken holy orders, he was elected a Fellow of Trinity College, Cambridge, and in 1836 public orator in the university. In 1835 he became head-master of Harrow School, a situation which he retained till November 1844, when he was appointed a canon and in 1855 archdeacon of Westminster. In 1850 he was preferred to the vicarage of Stanford-in-the-Vale, Berkshire.

Dr. Wordsworth's literary works are numerous. The following list comprises the most important of them, with the dates in which they were successively published. 'Athens and Attica, Journal of a Residence there,' 8vo, 1836. 'Ancient Writings copied from the Walls of the City of Pompeii, with Fac-Similes,' 8vo, 1838. 'Greece, Pictorial, Descriptive, and Historical,' roy. 8vo. 'Sermons preached at Harrow School,' 8vo, 1841. 'The Correspondence of Richard Bentley, D.D., Master of Trinity College, Cambridge, with Notes and Illustrations,' 2 vols. 8vo, 1842. 'Theophilus Anglicanus, or Instruction for the Young Student concerning the Church, and our own Branch of it,' 8vo, 1843. 'Preces Selectæ; Prayers for Harrow School,' 18mo, 1843. 'Theocritus, Codicum MSS. ope recensitus et emendatus, cum Indicibus Locupletissimis,' 8vo, 1844. 'Diary in France, mainly on Topics concerning Education and the Church,' 8vo, 1845. 'Letters to M. Gondon, author of "Mouvement Religieux en Angleterre," &c., on the Destructive Character of the Church of Rome both in Religion and Policy,' 8vo, 1847. 'Sequel to Letters to M. Gondon,' 8vo, 1848. 'On the Canon of the Scriptures of the Old and New Testament, and on the Apocrypha, Eleven Discourses preached before the University of Cambridge, being the Hulsean Lectures for the year 1847,' 8vo, 1848. The second edition in 1851, with an additional lecture, is entitled 'On the Inspiration of the Holy Scriptures, or, on the Canon,' &c. 'Lectures on the Apocalypse, Critical, Explanatory, and Practical, delivered before the University of Cambridge, being the Hulsean Lectures for the year 1848,' 8vo, 1849. 'Elements of Instruction concerning the Church and the Anglican Branch of it, for the Use of Young Persons,' 12mo, 1849. This is the 'Theophilus Anglicanus,' in an abridged form. 'Occasional Sermons preached in Westminster Abbey,' 2 vols. 8vo, 1850, &c. 'Memoirs of William Wordsworth, Poet-Laureate, D.C.L.,' 2 vols. 8vo, 1851. 'St. Hippolytus and the Church of Rome in the earlier Part of the Third Century (from the newly-discovered Philosophumena),' 8vo, 1853. 'Remarks on M. Bunsen's Work on St. Hippolytus, particularly on the Preface to his new Edition,' 8vo, 1855. 'Babylon, or the Question examined, Is the Church of Rome the Babylon of the Apocalypse,' 12mo, 3rd edit., 1856.

WORDSWORTH, WILLIAM, was born at Cockermouth, Cumberland, on the 7th of April 1770, the second son of John Wordsworth, attorney-at-law, and law-agent to Sir James Lowther, afterwards Earl of Lonsdale, by Anne, only daughter of William Cookson, a mercer at Penrith. The Wordsworths came originally from Peniston in Yorkshire, where they had been settled from the Norman Conquest; and the name of Wordsworth's maternal grandmother was Crackanthorpe, of the Crackanthorpes of Westmorland. The poet was therefore by pedigree a thorough North-of-England man. He had three brothers—Richard, who was two years his senior, and who became a London attorney, and died in 1816; John, who was nearly three years his junior, and who became commander in the navy, and perished by shipwreck off Weymouth in 1805; and Christopher, the youngest, noticed above. [WORDSWORTH, REV. CHRISTOPHER.] He had also a sister, Dorothy, born between William and John. The mother of the family died in 1778, when the poet was only eight years old; the father died in 1783, when the poet was but thirteen.

Till about the time of his mother's death, Wordsworth's early life was spent partly at Cockermouth and partly with his parents at Penrith, where he attended a dame's school; but about that time he was sent, with his elder brother, to a public school at Hawkshead, in Lancashire, whither his two younger brothers followed him. Here he remained till 1787, left very much at liberty to read what he chose, and to wander about in the neighbourhood. "I read," he says, "all Fielding's works, 'Don Quixote,' 'Gil Blas,' and any part of Swift that I liked; 'Gulliver's Travels' and the 'Tale of a Tub' being both much to my taste." Here also he first began to write verses, as school-exercises, and to store his memory with observations of English rural nature. He became a fair Latin scholar, and was taught something of mathematics; but, upon the whole, the acquisitions possible at the school were not great. On the death of Wordsworth's father, which occurred while he was still at school, it was found that the principal part of his property consisted of a debt of 5000*l.* owing to his estate by Lord Lonsdale; a considerable part of what there was besides was expended in a lawsuit with a view to recover this; but enough remained, when scraped together, to complete the education of the children, under the guardianship of two uncles. By them Wordsworth was sent, in October 1787, to St. John's College, Cambridge, of which college he continued a student till January 1791, when he quitted Cambridge altogether, having taken his B.A. degree. His recollections of his *Alma Mater* were by no means affectionate or reverential. He says—

> "I did not love,
> Judging not ill perhaps, the timid course
> Of our scholastic studies; could have wished
> To see the river flow with ampler range
> And freer pace"—

and, in particular, he was repelled by the mechanical manner in which religious forms and exercises were gone through. "Intellectually," says his nephew and biographer, "he and the university were not in

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full sympathy with each other. He had never been subject to restraint; his schooldays were days of freedom; and latterly, since the death of his parents, he was almost entirely his own master. In addition to this, his natural temperament was eager, impetuous, and impatient of control." At college, however, he read and thought much; he studied Italian; and he began to feel himself a poet. He employed the vacations in tours, to gratify his passion for the open air and for scenes of natural beauty and grandeur; and one of these tours, made in the autumn of 1790, with a fellow-collegian, was a pedestrian one through France and Switzerland, at the very time when the French Revolution was in its full tide of progress. In 1791, after taking his degree, he spent some time in London, and made a pedestrian tour in North Wales; and in the autumn of that year he went over to France, where he spent fifteen months in all, partly in Paris, partly in Orleans, and partly in Blois. "It was," he says, "a stirring time. The king was dethroned when I was at Blois; and the massacres of September took place when I was at Orleans." Wordsworth was no mere indifferent spectator of the scenes of the Revolution. At this time of his life he was a vehement republican, and an ardent partisan of revolutionary France against all the rest of the world. He had friends too among the revolutionists of the Girondist party, and so fully did he share their enthusiasm that he even entertained the intention of becoming a naturalised Frenchman, and throwing himself, heart and soul, into the struggle for liberty—believing that what it chiefly wanted to ensure a glorious success was the activity of a few steady, virtuous, and lofty minds, such as he was conscious of possessing. Of this he was still more convinced after Robespierre began to exercise his power. Had he carried out his intention, the probability, as he himself says, is that he would have been one of Robespierre's victims, and have died on the scaffold with some of his Girondist friends. Circumstances however fortunately obliged him to return to England towards the end of 1792, a little before the execution of the king. He took up his abode for the time in London; but his thoughts were still on the other side of the Channel, and he followed the farther course of the Revolution with intense interest, complicated by the feeling that Britain, in declaring war against France, had engaged in an unjust enterprise. Much of the influence of this time, though greatly modified, remained with Wordsworth throughout his life.

From 1792 to 1795, Wordsworth lived in a desultory manner in London and other parts of England. He had been destined for the church, and his friends were much disappointed at his preferring what seemed to them an idle and aimless life. His religious, as well as his political, principles, at this time were not of a kind conformable to the society in which he moved. Poetry, next to republican politics, was his passion; and he had already conceived the possibility of a new kind of descriptive poetry, which should do justice to "the infinite variety of natural appearances that had been unnoticed by the poets of any age or country." In the year 1793 he published his first literary venture, two poems of this kind in the heroic couplet—'An Evening Walk, addressed to a Young Lady,' and 'Descriptive Sketches, taken during a pedestrian tour among the Alps.' It was the time of the rise of a new poetical spirit in England, Bowles and Crabbe having just appeared in the field after Cowper, and the Scottish poet Burns being then in the full flush of his fame. New poets were also springing up; and one of these, Coleridge, thus describes the impression made on him by the volume which Wordsworth had published: "During the last year of my residence at Cambridge, I became acquainted with Mr. Wordsworth's first publication; and seldom, if ever, was the emergence of an original poetical genius above the literary horizon more evidently announced." The volume did not however attract general attention; and for a while, Wordsworth's prospects were very uncertain. Having no independent means of livelihood, he contemplated entering the legal profession and supporting himself meanwhile as a political writer on the liberal side for the London newspapers. From this situation he was rescued by the discerning generosity of a young friend, named Calvert, who on his death in 1795, left him 900*l.*, expressly as a token of his admiration and of his wish that he would devote himself to poetry. This sum, judiciously managed, enabled Wordsworth and his sister (who came to live with him about this time, and who exercised a wonderful influence over his spirits and his plans,) to live for some seven years, without any necessity on his part to undertake any employment incompatible with his freedom as a poet; and as it fortunately happened that, at the end of that time (1802), a sum of 8,500*l.* was paid over to the family by the second Earl Lonsdale in liquidation of the debt owing to their father by his predecessor, there was again a sufficiency of means for the poet's purposes.

In the autumn of 1795, Wordsworth and his sister settled at Racedown Lodge, near Crewkerne, in Dorsetshire; and here, living in a quiet and happy manner, he wrote his 'Salisbury Plain, or Guilt and Sorrow,' and began his tragedy of 'The Borderers,' neither of which was published till long afterwards. In June 1797, Coleridge, then residing at Bristol, paid his first visit to the Wordsworths; and "for the sake of being near him when he had removed to Nether-Stowey in Somersetshire, we removed," says Wordsworth, "to Alfoxden, three miles from that place." This was in August 1797, and one result of the intimate association thus formed between the two poets was the appearance in 1798 of the 'Lyrical Ballads,' a small duodecimo volume, published by Mr. Cottle of Bristol, the first composition of which was the 'Ancient Mariner' of Coleridge, and the rest, to the number of twenty-two pieces, Wordsworth's. The edition consisted only of 500 copies, the greater portion of which remained unsold; and when Mr. Cottle shortly afterwards gave up business, and sold his copyrights to the Messrs. Longman of London, the copyright of this little volume was valued at *nil.* Mr. Cottle therefore, begged it back and presented it to the authors. Little affected by the indifference with which the volume had been received, or by the contemporaneous rejection of tragedies which they had respectively submitted to London theatre-proprietors, they were engaged in a new work. In 1798-9, they travelled together in Germany; and on their return, Wordsworth and his sister settled at Grasmere. Grasmere was his residence from 1799 to 1808, when he removed to Allan Bank in the same neighbourhood, and it was on account of his residence in this Lake-district, and the congregation or occasional stay in the same beautiful region of other and kindred spirits such as Coleridge, Southey, De Quincey, and young Wilson, that the nickname of the "Lake School" was invented as a designation for him and his companions and disciples. From Grasmere and Allan Bank he made occasional excursions of business or pleasure. Thus in 1802 he made another tour in France; on his return from which he married Mary Hutchinson, whom he had known from her childhood. Wordsworth's sister still continued a member of the household, and the intellectual companion of William in all his labours. In 1803, the poet, his wife, and his sister set out on a tour in Scotland, in the course of which they made the acquaintance of Scott, and gathered observations and impressions which served as future materials and hints for many poems. Before their departure for Scotland, the poet's eldest child, a son, named John, was born; and the poet's other children were all born, either at Grasmere or at Allan Bank—a daughter, Dora, in 1804; a son, Thomas, in 1806; a second daughter, Catharine, in 1808; and the youngest, a son, named William, in 1810.

The period of Wordsworth's residence at Grasmere and Allan Bank (1799-1813) was the period of his memorable struggle against the critics, and of the slow and gradual recognition of his poetic genius. He was incessantly active, turning his observations and thoughts into poems, and he had projected and was occasionally labouring at his great philosophical poem in blank verse, of which 'the Prelude' and the 'Excursion' are the accomplished fragments. What he presented to the public however was his minor pieces. In 1800 appeared a second edition of the 'Lyrical Ballads,' in two volumes, with numerous additions; and there were subsequent editions in 1802 and 1805. In 1807 appeared a distinct collection of pieces, entitled 'Poems in two volumes;' and in 1809 appeared his political prose 'Essay on the Convention of Cintra.' This last work was published contemporaneously with the first numbers of Coleridge's 'Friend,' to which Wordsworth contributed his 'Essay on Epitaphs.' In 1810 the poet wrote a portion of the letter-press for a volume entitled 'Select Views in Cumberland, Westmoreland, and Lancashire,' edited by the Rev. Joseph Wilkinson—a fine mark of his interest in the lake scenery, and his desire to diffuse the love of natural beauty. It seems to have been Wordsworth's theory not only that the enjoyment of nature has a medicinal effect on the minds of men in general, worthy of being systematically taken into account and resorted to, but also, that it is part of the functions of the poet to minister this influence of nature, by permanently connecting himself with some one spot or district, so as to transfer its peculiar facts and teachings into his poetry. Hence a greater fitness in the name 'Lake Poets' than was intended by those who invented it.

Wordsworth appeared professedly not only as a new poet, but also as the representative and champion of a new theory of poetry. In the volumes he had published up to this time he had not only exemplified his principles of composition in the poems themselves, but he had also propounded and illustrated those principles didactically in prose prefaces and dissertations. He believed, with Coleridge, that the period in the history of English Literature intervening between Milton's age and his own had been, with a few exceptions, a kind of interregnum in English poetry—a period during which poetry had been prosecuted on false principles, both as to themes and as to style; and what he claimed for himself and for those who were associated with him, was the merit of reviving the true notion and art of poetry. The following summary has been given of his views:—"Poetry, according to Wordsworth, takes its origin from emotion recollected in tranquillity; what the poet chiefly does, or ought to do, is to represent out of real life, scenes and passions of an affecting or exciting character. Now, men originally placed in such scenes or animated by such passions use a nervous and exquisite language expressly adapted for the occasion by nature herself; and the poet therefore in imitating such scenes and passions, will recall them more vividly in proportion as he can succeed in employing the same language. Only one consideration should operate to make him modify that language—the consideration, namely, that his business as a poet is to give pleasure. All such words or expressions therefore as though natural in the original transaction of a passionate scene, would be unpleasant or disgusting in the poetic rehearsal, must be omitted. Pruned and weeded in accordance with this negative rule, any description of a moving occurrence, whether in prose or in verse, would be true poetry. But to

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secure still more perfectly their great end of giving pleasure, while they excite emotion, poets use the artificial assistance of metre and rhyme." In illustrating these views, as to the true nature of poetic subjects, and the true nature of poetic diction, Wordsworth was very severe in his criticism of the poets of the 18th century. Very few of them, he said, had looked at nature for themselves, satisfied with repeating over and over again images and allusions which had become a kind of *property* of the poetic corporation or guild, and which, though originally they might have arisen from genuine observation of nature, had by incessant repetition and attrition become mere lying artificialities; and so, also, very few of them had employed a diction at all resembling the language of real men and women under any circumstances, counting it rather the essence of their craft to use a certain conventional phraseology, called *poetic diction*, in which words were distorted out of their natural order, and the distortion regarded as metrical art.

These views naturally provoked opposition, as similar views had already done when urged by Bowles; and Wordsworth's own poems, exemplifying the views, were either neglected or severely criticised. In the interest of his views he had selected, for many of his pieces, very simple subjects, and had written a language as close as possible to that of real life; and these pieces were fastened on by the adverse critics and held up to ridicule as childish, grotesque, &c. Thus began the great literary controversy as to Wordsworth's poetry—a controversy which lasted almost to the end of Wordsworth's life, though by that time his triumph was, on the whole, decisive, and his admirers included the best part of the nation. The triumph was partly the result of time as affecting the appreciation of what he had already published, partly of the appearance of other poems, thrown out at intervals from his retreat among the Lakes, each making a new impression and some revealing the poet's powers dissociated from those peculiarities which had jarred most on the critics of the old school. In 1813, he took up his residence at Rydal Mount, not far from his former habitations; and here he remained till his death, allowing for occasional visits to London, a second tour in Scotland in 1814, a new continental tour in 1820, a tour in Holland and Belgium in 1823, in North Wales in 1824, on the Rhine in 1828, in Ireland in 1829, in Scotland again in 1833, in Italy in 1837, &c. Before his removal to Rydal Mount, his children Catharine and Thomas had died, leaving two sons and a daughter still alive. His poems were as yet no source of income to him; but just at the time of his removal to Rydal Mount, he was appointed, through Lord Lonsdale's influence, to the distributorship of stamps for the county of Westmoreland, a post which, with light duties and the advantage of permitting him to remain in the district of his affections, afforded him about 500*l.* a year. In 1814 he published his great philosophical poem of 'The Excursion.' It had little commercial success, and drew down the critics upon him more than before—including Jeffrey's famous verdict "this will never do;" but here and there it found readers who did not hesitate to recognise in it, as the world now recognises in it, one of the greatest poems in the English language. It was followed in 1815 by 'The White Doe of Rylstone;' this in 1819 by 'Peter Bell,' dedicated to Southey, and which, though not less attacked than his former poems, was more immediately popular; this, very shortly, by 'The Waggoner,' dedicated to Charles Lamb, and 'Sonnets on the River Duddon.' These poems had, most of them, been in manuscript long before they were published. In 1822 (by which time there had been new editions of some of the previous volumes, and in spite of all opposition, Wordsworth's name was pronounced everywhere as that of a literary power of the highest order) appeared Sonnets and other Poems under the title of 'Memorials of a Tour on the Continent;' several years afterwards appeared his noble series of 'Ecclesiastical Sonnets,' increased in subsequent editions; and in 1835, he published and dedicated to Rogers 'Yarrow Revisited and other Poems,' the result chiefly of his recent Scottish tour. Other collections of the pieces which he either had written long before or had recently penned were subsequently published; and in 1842 he published a collected edition of his poems in seven volumes, re-arranging them in a new order on a peculiar principle of his own, and with new titles to the separate divisions. Various editions of the whole, in different shapes, have been since published; and after Wordsworth's death appeared his autobiographical poem, 'The Prelude,' written in the early part of the century, and bringing down the narrative of his life till the period of his determination to Poetry after his first political schemes. The death of Wordsworth took place at Rydal Mount on the 23rd of April 1850, when he had just completed his eightieth year; and he was buried in Grasmere Churchyard. In 1839 he had been made D.C.L. of Oxford; in 1842 he had resigned his post of Distributor of Stamps in favour of his younger son, receiving a pension of 300*l.* a year; and in 1843 he had succeeded Southey as Poet-Laureate. His wife and his sister and his two sons survived him. His only daughter Dora had married in 1841 Edward Quillinan, Esq., a gentleman who had been in the army and who is known by various literary works. She was taken for her health to Portugal and Spain, of her travels in which countries she published a journal; and after her return she died in 1847.

The 'Memoirs of Wordsworth' in two volumes were published by his nephew Canon Wordsworth in 1851; and contain many letters, dictations, and conversations, illustrative of the occasions of his poems, of his character and habits generally, and of his progressive views of men and things. Though his life was one of stately retirement, he was a shrewd and diligent observer of all that occurred at home and abroad; and he expressed strong and decided views on the great political events and movements of his time, such as the war with Napoleon, Catholic Emancipation, the French Revolution of 1830, the Reform Bill, the Railway Mania, &c. His views on these subjects were generally Conservative and in contrast with those which he had held so strongly in early life; and in some of his letters and conversations he alludes to this apparent change and gives the philosophy of it. In 1818 he even mixed himself up with local politics in the Conservative interest by publishing 'Two Addresses to the Freeholders of Westmoreland.' He was during the last forty or fifty years of his life a zealous and devout supporter of the Established Church of England. A lofty and serene toleration however pervaded all his views; and his whole life was consecrated from first to last to the service of the great, the permanent, and the noble. His influence on the literature and especially on the poetry of Britain and America in this century, has been immense, and is far yet from being exhausted.

WORLIDGE, THOMAS, an English painter and etcher, born at Peterborough in Northamptonshire in 1700. He was first a pupil of Grimaldi, and then of Boitard, a scholar of La Fage. Worlidge is chiefly known for his drawings and etchings in imitation of Rembrandt. He copied also some of Rembrandt's most celebrated prints; there is a very good copy by him of the so-called Hundred Guilders.

Worlidge drew in black-lead and with Indian ink, on vellum, with extraordinary neatness. He made a set of 180 beautiful drawings of antique gems. His etchings, which are all in the style of Rembrandt, amount to 140; there are also several good portraits by him, likewise exact imitations of Rembrandt. Some of his admirers in his own time used to call him the English Rembrandt. Walpole says of him, "Thomas Worlidge for the greater part of his life painted portraits in miniature; he afterwards with worse success performed them in oil; but at last acquired reputation and money by etchings in the manner of Rembrandt, proved to be a very easy task by the numbers of men who have counterfeited that master so as to deceive all those who did not know his works by heart. Worlidge's imitations and his heads in black-lead have grown astonishingly into fashion. His best piece is the whole length of Sir John Astley, copied from Rembrandt: his print of the Theatre at Oxford and the act there, and his statue of Lady Pomfret's Cicero, are very poor performances." Worlidge's wife worked pictures in needlework with great skill. Worlidge died at Hammersmith, September 23, 1766.

WORM, OLAUS, Latinised WORMIUS, a distinguished Danish historian and antiquary, was born on the 13th of May 1588, at Aarhuus in Jutland, where his father was alderman; his family was originally from Guelderland. He was educated successively at the schools of Aarhuus, Lüneberg, and Emmerich on the Lower Rhine, where he lived three years under the care of some learned relations and friends of his father. In 1605 he went to the University of Marburg in Hesse, where he studied divinity; but he afterwards left divinity for medicine, and visited successively the universities of Giessen, Strassbourg, Basel, and Padua. The corporation of the German students at Padua chose him their procurator and consiliarius anatomicus. After having travelled through Italy he went to Montpellier and Paris, and in both places he attended the medical schools. In Paris he became acquainted with Isaac Casaubon. He also visited the Netherlands and England. He was going to take the degree of M.D. at Marburg in 1611 when the plague compelled him to retire to Basel, where he became Doctor of Medicine in the course of the same year. As he had studied history and languages with great success, he was appointed, in 1613, professor of Literæ Humaniores in the University of Copenhagen, where he lived till his death, teaching successively literature, medicine, chemistry and physic. Five times he held the office of rector of the university. Cardinal Mazarin bestowed a pension upon him; and King Christian IV. of Denmark made him a dean of the chapter at Lund in Scania, and appointed him his private physician, which office he held till his death, under the successor of Christian IV., Frederick III. He died on the 31st of August 1654. Olaus Wormius is best known as an historian and antiquarian, although his merits as a physician were far from being inconsiderable. He is known in the history of anatomy by the bones of the skull named after him, *ossa Wormiana*, which he particularly described, though he did not, as is commonly supposed, discover them. The chief object of his studies was the earlier history and antiquities of Denmark, and in this department he has obtained a high rank. He also wrote on the history of Norway. His collection of Scandinavian and especially Danish antiquities was very rich; he made another collection of objects referring to the natural history of Denmark and the adjacent countries. These collections are described in the 'Museum Wormianum,' Leyden, folio, 1655, which was edited by William Worm, the son of Olaus. Albert Bartholin, in his work 'De Scriptis Danorum (Liber Posthumus),' p. 112, &c., gives a complete catalogue of the works of Olaus Worm: the principal are—I. Works on medicine, natural history, &c.: 1, 'Liber de Mundo: Commentarii in Aristotelem,' Rostock, 8vo, 1625; 2, 'Exercitationes Physicæ,' Copenhagen, 4to, 1623; 3, 'Selecta Controversiarum Medicarum Centuria,' Basel, 4to, 1611. II. Works on history, antiquities, &c.: 4, 'Literatura Danica antiquissima, vulgo

Gothica dicta,' &c., Copenhagen, 4to, 1636; folio, 1651; 5, 'Fasti Danici,' Copenhagen, folio, 1626; 6, 'Monumentorum Danicorum Libri VI.,' Copenhagen, folio, 1643; 7, 'Lexicon Runicum et Appendix ad Monumenta Denica,' Copenhagen, folio, 1650. This work is of great repute, and almost indispensable for those who study Scandinavian antiquities. 8, 'De Cornu Aureo,' Copenhagen, folio, 1641. This work gives a description of a large golden horn of beautiful workmanship, adorned with numerous figures and ornaments in relievo, which was in the possession of the kings of Denmark till it was stolen and melted down in the last century. 9, 'Historia Norwegiæ Vernacula,' Copenhagen, 4to, 1636. This history has been superseded by the excellent work of Torfaeus on the history of Norway. ('Vita Olai Wormii,' in the first volume of *Olai Wormii Epistolæ*, ed. Thomas Bertholin.)

*WORNUM, RALPH NICHOLSON, the son of Robert Wornum the well known Pianoforte-maker, was born at Thornton near Norham, North Durham, on the 29th of December 1812. Having completed his general education at University College, then known as the University of London, in 1833, and having been led by a love of art to adopt the profession of a painter, he attended at Mr. Sass's Studio for three months; and then in the beginning of 1834 went abroad to prosecute the study of painting on the Continent. He resided for nearly six years at Munich, Dresden, Rome, and Paris, when he returned to London, at the close of 1839, and commenced to practise as a portrait painter. For some few years he combined the literature with the practice of art, but, finding the two to be incompatible, he eventually wholly occupied himself in art literature.

In 1840 Mr. Wornum became a contributor to the Penny Cyclopædia; and in the following year furnished the article on Painting in Messrs. Taylor and Walton's 'Dictionary of Greek and Roman Antiquities,' edited by Dr. W. Smith. He also contributed the lives of the Artists for the incomplete Biographical Dictionary of the Society for the Diffusion of Useful Knowledge; and wrote many articles for the Supplement to the Penny Cyclopædia. In 1846 he commenced a series of contributions for the Art-Journal. In the same year he was authorised by Sir Robert Peel, then First Lord of the Treasury, to write the official Catalogue of the National Gallery of Pictures, which is still sold and has now, 1857, attained to the twenty-second edition: the first edition was published in 1847. In this year also was published the 'History of Painting, Ancient and Modern,' in 2 vols. 12mo, forming one of the works of 'Knight's Shilling volume.' In 1848 Mr. Wornum was appointed Lecturer on the History, Principles and Practice of Ornamental Art, to the Government Schools of Design in London and in the provinces. When these schools were constituted into a Department of Art under the Board of Trade in 1852, Mr. Wornum was appointed also Librarian and Keeper of Casts, and in this capacity he prepared for the department—1, 'Report on the Arrangement and Character of French Art-Collections, and Systems of Instruction in Schools of Design in France,' published in the Appendix of the Report of the Department in 1853. 2, 'Catalogue of Ornamental Casts in the possession of the Department, &c. 3rd Division. Renaissance Styles Illustrated.' Roy. 8vo, 1854. 3, 'An Account of the Library of the Department, with a classified Catalogue of the works contained in it,' 8vo, 1855; and 4, 'Analysis of Ornament. The Characteristics of Styles: an Introduction to the Study of the History of Ornamental Art,' &c. Royal 8vo, 1856.

In addition to these works he prepared in 1848 for Mr. Bohn's Scientific Library an edition of the 'Lectures on Painting by the Royal Academicians, Barry, Opie, and Fuseli, with an Introduction and Notes;' and in 1849 for the same publisher an edition of 'Walpole's Anecdotes of Painting in England,' 3 vols. 8vo. In 1851 he wrote for the Art-Journal Illustrated Catalogue of the Universal Industrial Exhibition of that year, 'The Exhibition as a Lesson in Taste, &c. in which the different styles are compared, with a view to the improvement of Taste in home manufactures.' Prize Essay, 4to; and in 1855 he edited a Handbook to the Picture Gallery for Mr. Murray, under the title of a 'Biographical Catalogue of the Principal Italian Painters,' &c., 8vo. Upon the new organisation of the National Gallery, in 1855, Mr. Wornum was appointed Keeper and Secretary of that institution, and resigned his offices under the Department of Science and Art. In this capacity he drew up, in 1857, a 'Descriptive and Historical Catalogue of the National Pictures of the British School,' &c., now exhibited at South Kensington, comprising the Turner Bequest. He has also written a valuable work entitled 'Some Account of the Life and Times of Hans Holbein,' 1867.

By these various writings Mr. Wornum has done much to diffuse sound principles of taste, and correct information respecting the several schools of painting and the lives of the principal painters. The greater proportion of the biographies of the ancient, and several of those of the modern artists in the English Cyclopædia, have proceeded from his pen. All his writings are marked by careful and extensive research, by judicious criticism, and by good feeling. To his zeal and knowledge the public is also mainly indebted for the admirable manner in which so much of the Turner bequest, as the limited space permits, has been prepared for exhibition.

WORONICZ, JAN PAWEL, archbishop of Warsaw, and one of the most eminent Polish writers of his time, both in poetry and pulpit eloquence, was born in 1757. Educated in one of the Jesuit seminaries, he entered that order at an unusually early age, and on its abolition (1772), into the 'Society of Missionaries.' Here he soon began to attract the attention of some of the higher clergy, more especially of the bishop of Cholm, then vice-chancellor, who intrusted him with preparing many important official papers, for which services he was rewarded with the deanship of Lvov. On the partition of Poland, in 1795, he retired to the small town of Kazimierz, where he took upon himself the duties of a parish priest, and where, being in the neighbourhood of Pulawy, the country-seat of the Princess Isabella Czartoryski, he became acquainted with that accomplished woman. It was then that, inspired both by her society and by the enchanting scenery which Delille has celebrated in his 'Jardins,' he produced his 'Sybylla;' the idea of which was suggested by the so-called 'Temple of the Sibyl,' at Pulawy, and which is esteemed the finest specimen of historical poetry in the language. When the duchy of Warsaw was established in 1808, he was made both a member of the council and dean in the chapter of the cathedral; and through the influence of the Czartoryski family, was nominated by the emperor Alexander to the bishopric of Cracow in 1815. Twelve years afterwards the emperor Nicolas raised him to the dignity of archbishop of Warsaw and primate of all Poland; but he was labouring under infirmities which induced him to go abroad for medical advice, and while thus travelling, he died at Vienna, October 16th, 1829.

Besides his 'Sybylla,' he wrote several other poetical compositions of merit, and one of them, 'Sejm Wislicki,' or the Diet of Wislica, though only a fragment of what was perhaps intended to be an historical epic, is thought by some to display greater power than his first more celebrated production. His poetical fame however is fully rivalled by that of his prose writings. "His sermons," says Szyrma, the author of the 'Letters on Poland,' "excel in a boldness of conception akin to those of Herder, and seem to be the instantaneous emanations from the pure source of religious morality—the more impressive, as they are couched in an energetic dithyrambic language, like that of the prophets of old." They were published at Cracow, in 8vo, 1829, under the title of 'Kazania, czyli Nauki Parafjalne.'

WORONZOW (VORONTZOV), COUNT MIKHAIL ILARIONOVICH, Russian chancellor and diplomatist, was born July 12th, 1714, and at the age of fifteen obtained an appointment as page at the court of the grand-duchess Elizabeth, in whose elevation to the throne he some years after (1741) took a principal part. His services on that important occasion secured him not only the empress's favour, but various orders and marks of honour from foreign potentates. The office of vice-chancellor, under Bestuzhev-Rumin, was however so little agreeable to him, that he sought to decline it by travelling abroad under a pretext of ill-health, yet after so passing about two years in Germany, Italy, France, and Holland, he returned and undertook its duties. He had not long done so, before he was accused (1748) of plotting to depose Elizabeth, and place the grand-duke Peter (III.) on the throne, but he succeeded in fully exculpating himself with the empress.

Ten years later, on the downfall of Bestuzhev-Rumin, he became chancellor, and, so long as he held that arduous office showed superior ability as a statesman; but after Catherine II. had ascended the throne, his influence waned, at least the enmity of several of the more powerful nobles towards him showed itself in such manner, that he sought to avoid worse consequences by absenting himself, as formerly, under the pretext that travelling was necessary for his health (1763), and Panin was appointed to act as his deputy in the meanwhile. On his return to Russia, finding his opponents no better disposed towards him than before, he solicited permission to resign office altogether, and retired to Moscow, where he died February 13 (o.s.), 1767.

Woronzow had many of the qualities that mark a superior statesman, and was in other respects a man of a noble character. He patronised the literature of his country in the person of Lomonosov, to whom he erected a monument, besides purchasing all the manuscripts and papers he had left. Count Michael's only offspring was a daughter, married to Count Alexander Strogonov; but he was the uncle of three females, the most distinguished of their time and country for beauty and for talents: these were the daughters of his elder brother, Count Roman Ilarionovich (1707—1783),—Maria, the beautiful Countess Buturlin; Elizabeth, the wife of Colonel Polyansky; and Catherine, the no less eccentric than accomplished Princess Dashkov.

WORONZOW, MIKHAIL SEMENOVICH, PRINCE, a very distinguished Russian statesman and soldier, was born at Moscow, in 1782, the son of Semen or Simon Woronzow, who was nephew of the chancellor Woronzow, and brother of Princess Dashkov [DASHKOV]. Semen Woronzow was for many years Russian ambassador to England, where he was first sent by the influence of Prince Potemkin, in 1784, and where he remained in that capacity till 1806, when, retiring from the service, on account of ill-health, he obtained permission from his government to remain in England, and resided in London as a private gentleman till his death, in 1832, at the age of eighty-nine. His son was educated in England, his daughter, who died in 1856, married the late Earl of Pembroke, and was mother of the late Lord Herbert. Mikhail Woronzow, living in England to the age of sixteen, was as familiar with the English language and manners as many of his countrymen are with the French. He was a warm admirer of

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England, and the country of his education certainly had no cause to blush for its pupil. At the age of nineteen he entered the Russian army, in which he fought under Kutuzov against the Turks, and took a distinguished part in the great campaigns against Napoleon I. He commanded a division at the battle of Borodino, where he was severely wounded, and he led the Russian cavalry at the battle of Leipzig. It is said that on a subsequent occasion, in 1824, his conduct in action elicited from Napoleon the exclamation, "That is the stuff of which marshals are made." Several interesting notices of his opinions and conversation at the time of the occupation of Paris by the allies after Waterloo, are to be found in the diaries of his friend, Sir John Malcolm, printed in the recent Life of Sir John, by Kaye. He commanded the Russian contingent in France from 1815 to 1818, and is said to have paid an enormous sum from his private purse to avoid the disgrace of leaving the debts of Russian officers unpaid when they evacuated the country. In 1823, after his return to Russia, he was appointed Governor of New Russia and Bessarabia, a post which he held for many years, only quitting it for a short time in 1828, to take the command of the Russian army after Menshikov had been wounded at the siege of Varna. To this command was added in 1844, that of the Caucasian Provinces, with an authority superior to that of any preceding governor, Woronzow being made dependant on the Czar alone. He adopted as far as possible a policy of conciliation to the native tribes, while at the same time he pursued the war with such vigour, as to capture in 1845 the stronghold of Shemyl, the town of Dargo. The bravery and obstinacy of the mountaineers rendered his military successes in Circassia of no permanent value, but he succeeded in introducing great improvements into the other countries under his government, building towns, making roads, promoting the cultivation of the vine, and setting in general an example of disinterestedness and high feeling. He always continued partial to the land of his youth, he was fond of receiving Englishmen, and his country-seat or palace at Alupka in the Crimea, the finest in the country after the imperial residence of Orianda, was built from the designs of an English architect, Mr. Papworth. He is understood to have been averse to the Russian war with England and France on the Turkish question, in which, by a somewhat singular combination of circumstances, his nephew was the English secretary at war. During the early progress of it he was kept by ill-health at Tiflis, and in March 1854 he obtained a six months' leave of absence, which he spent at Karlsbad and Schlangenbad, but with so little benefit, that in October of the same year he solicited and obtained permission to retire. He died on November 18th 1856 at Odessa, leaving behind him a high reputation among both natives and foreigners for probity and independence.

* WORRING, ANDREW, manager of the Imperial Printing Office at Vienna, and whose name is intimately associated with the new art of Nature-Printing, was born at Vienna, about the year 1806. Having entered the printing-office at an early age as a compositor-student, he subsequently devoted his services to type-founding; after having acquired which, he paid great attention to the more important and interesting branch of the business, also practised in that establishment, the punch-cutting. He eventually succeeded Mr. Paul Pretsch in the department of galvano-plastics. Here the practical genius of Mr. Worring was called into operation in a new line by the idea of Professor Haidinger in the year 1852, which however might have become abortive, if it had not been for the skill and experience of Mr. Worring, who made the experiments, and after the exercise of much labour and display of intelligence conducted them to a successful result. The first experiments were made in the simple transfer of laces, patterns, &c.; but they afterwards embraced leaves and flowers, to the botanical illustration of which they were eminently applicable.

Everything that emanates from the Vienna printing-office, being a government establishment, comes out under the auspices of the director, and therefore the first specimens which appeared bore the name of Auer. It was attempted to introduce these specimens into England as a mercantile transaction; but after a provisional patent had been taken out, the scheme was abandoned. It was again attempted to procure attention to them, by inserting them as illustrations to a pamphlet, and for this purpose they were presented to some literary and scientific institutions. The pamphlet, as a history of the new art, was comparatively of little worth. Its object was to assert, with more violence than argument, that the secret of the process had been surreptitiously obtained; and amidst its assertions were introduced personalities adverting to matters that had no reference whatever to the case at issue. No serious reply was made to these attacks. The interest of the subject of Nature-Printing, and its successful introduction to this country, demand a few words of explanation, which have been furnished to us. Mr. Henry Bradbury was a student at the Imperial Printing Office of Vienna at the time of the alleged discovery. Of course, the mysteries and manipulation of its different departments were communicated to him in such capacity, and he judged, as many of the greatest benefactors of industry have thought before him, that he had every right to make use of his knowledge and skill for the benefit of his own country. No guarantee to the contrary could be exacted, so none could be given. How far this pamphlet, printed in four different languages, has effected its object abroad, is shown by the gifts from crowned heads to the person assailed, for securing to England decidedly the finest specimen of the art. A Lecture on Nature-Printing, delivered at the Royal Institution of Great Britain in 1855, and published by Mr. Bradbury, plainly showed that the so-called invention of Auer was not original, and therefore there could have been no surreptitious adaptation of the process.

Frankly admitting the beauty of the specimens from the Vienna Imperial Printing Office, which had been forwarded to Denmark, Professor Thiele of Copenhagen had at once thrown down the gage in behalf of a Danish goldsmith, named Kyhl, as the inventor of the art. Nor, indeed, is it at all unlikely that Kyhl, in a practical point of view, was the inventor. Although it must be admitted, that there may be independent attempts at the perfecting of a common idea, yet there always are under-currents of information, which lead to a final result. This is more than hinted at by Professor Thiele, who strongly alludes to the probability of Kyhl's process having become divulged by his manuscripts. Even before the appearance of Councillor Auer's so-called specimens (for it may be observed that subsequently Councillor Auer withdrew his signature from the plates), a great many gentlemen in England had been exercising their ingenuity in the same channel, and had even assumed to be inventors, but the practical turn which they adopted, was rather to the ornamentation of metals, than to the illustration of botanical works. In this consists the great value of the practical skill of Mr. Worring: for the specimens of his art show that it is admirably adapted to confer all the advantages of an Herbarium, without any of its defects. The works that have already been issued from the Vienna press, under the auspices of Mr. Worring, are—'Specimen floræ Cryptogamæ vallis Arpasch, carpatæ Transilvani,' folio, with 7 plates, Vienna, 1853; 'Physiotypia Plantarum Austriacarum der Naturselbstdruck in seiner Anwendung auf die Gefässpflanzen des österr. Kaiserstaates,' 5 vols. large fol., with 500 plates, and 1 vol. 4to, with 30 plates, Vienna, 1855; 'Die Algen der dalmatinischen Küste mit Hinzufügung der von Kützung im adriatischen Meere überhaupt aufgefundenen Arten,' 20 plates, Vienna, 1855.

In this country the exemplification of Nature-Printing in its application to the illustration of plants has been carried out on a magnificent scale by Mr. Bradbury, in his 'Fern Flora of the United Kingdom,' folio, with 51 plates, under the editorship of the celebrated botanist, Dr. Lindley. While engaged in bringing out this work, he delivered the lecture at the Royal Institution of Great Britain, already alluded to, on 'Nature-Printing, its History and Objects.' He entered very fully into the former, and besides the crude endeavours of Kyhl, he advanced another claimant for the honour of invention, if any, in the person of Professor Kniphoff,* in 1761, whose specimens, amounting to 1200, coloured, were of great beauty and perfection, so much as to have excited the attention of Linnæus. The question had then become so public that it was successively taken up by the 'Quarterly Review' and the 'Athenæum.' Whatever may be the true history of the discovery, which seems likely to remain a questio vexata, there can be no doubt that for the successful introduction of Nature-Printing, as an adjunct to botany, we are indebted to Mr. Andrew Worring.

(*Die Entdeckung des Naturselbstdruckes, &c.*, by Councillor Auer, Vienna, 4to, 1854; *Berlingske Tidende*, No. 123, by Professor Thiele, Copenhagen, 1853; *Nature Printing, its History and Objects*, by Henry Bradbury, London, 4to; *Quarterly Review*, January 1857; *Athenæum*, May 2, 1857; *Literary Gazette*, 1857.)

* WORSAAE, JENS JACOB ASMUSSEN, a Danish antiquary, well known in England, was born at Veile, on the 14th of March 1821, the son of a justitsraad, or legal functionary, whose birthplace was Worsaae in Wendsyssel. In 1838, at the age of seventeen, he entered the University of Copenhagen as a student, and in the same year he was appointed one of the assistants in the Royal Museum of Northern Antiquities which had been called into existence by the zeal and energy of C. J. Thomsen. At the university he was first a student of theology and afterwards of law, but he was fortunately enabled from his outset in life to devote himself to his favourite pursuit of antiquities. At the age of twenty-one he went on an antiquarian tour at the public expense through parts of Sweden and Norway, and made some researches which were afterwards embodied in one of his most interesting publications, 'Runamo og Braavalle-slaget,' (Runamo and the Battle of Bravalla), 4to, Copenhagen, 1844. The transaction to which this pamphlet relates is one of the most curious, and at the same time one of the most instructive, in the annals of antiquarianism. Saxo Grammaticus, the Danish historian, writing in the 12th century, and relating the exploits of a certain king, Harold Hildetand, who was killed at the battle of Bravalla, of which the date is so uncertain that Olaus Wormius assigned it to the 3rd century after Christ, while recent antiquaries place it in the 8th, records that the king caused the exploits of his father to be inscribed on a portion of a rocky path in Bleking, a district which now forms a province of Sweden, and that King Waldemar the Great, in whose reign Saxo Grammaticus lived, feeling desirous to know the meaning of the inscription, had sent some men to examine it, but they had been unable to make it out, owing to the characters being partially filled up with dirt and injured by the tramp of passengers. Olaus Wormius, the Danish antiquary of the 17th century, rediscovered what he thought to be the inscription

* 'Botanica in Originali seu Herbarium Vivum,' by D. J. H. Kniphoff. Halæ, Magd., 1761.

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referred to at place called Runamo in Bleking, but to him it was as unintelligible as it had been to the emissaries of King Waldemar. Doubt began to arise in the 18th century and to spread in the 19th, as to whether the inscription was an inscription at all; a Swedish antiquary named Broman and the eccentric Danish antiquary Arendt maintained that the scratches and figures which were observed in the rocky path at Runamo were nothing more than a freak of nature, that Saxo Grammaticus had merely retailed an idle tradition, and that if King Harold Hildetand, or any one else, had wished to cut an inscription in that part of Bleking, he would hardly have chosen a rough horizontal rock when numerous flat perpendicular rocks were at hand for the purpose. The question at last excited so much interest that, in 1833, the Royal Danish Scientific Society determined to send a commission of learned men to Bleking to examine the spot. Ominously enough they found that the disputed marks were cut in a piece of trap-rock. The geologist Forchhammer did not hesitate to pronounce that many of the marks were to be attributed to natural causes, others he considered to be the work of human hands, and he carefully pointed out which, in his opinion, were owing to one cause and which to the other. Three drawings were made, one of the natural marks, another of the artificial, and a third of the two combined, presenting, it was said, a facsimile of the inscription as it appeared to the ordinary spectator, and the three were engraved for the 'Transactions of the Copenhagen Society.' Finn Magnusson, the celebrated Icelandic scholar, who was one of the commission, found himself unable to decipher the mystic inscription when on the spot, and for months afterwards laboured at it in vain. This ignorance was destined to be suddenly dispelled. "On the 22nd of May 1834, in the afternoon," he says in the great work he afterwards published on the subject, "when I had been looking over the first proof of the first impression of the copper-plate, which represents those parts of the inscription which were recognised by Professor Forchhammer as cut in or punctured by art, the idea chanced to come across me of trying to read the inscription backwards, or from right to left. I immediately read off without the slightest difficulty the word Hiiltekinn, and the others followed soon after without any particular trouble by reading the letters in this direction, and also, according to the rules by which, in Iceland and other countries, what are called Binderuner (complex or entangled Runes), are usually deciphered."

The discovery produced a sensation in the antiquarian world, and was made known in all its bearings in the 'Transactions' of the Society in an article which filled a quarto volume of more than seven hundred pages, and which was afterwards issued in a separate shape by Magnusson under the title of 'Runamo og Runerne' (Runamo and the Runes), Copenhagen, 1841. The controversy might now be supposed to be fairly at an end, but it revived anew, with more vigour than ever. Berzelius, the eminent Swedish chemist, hearing of the affair while on a visit to Copenhagen, made a journey to Bleking, even before Magnussen's work was published, on purpose to examine the inscription, and entirely disagreed with Forchhammer, coming to the conclusion that all the marks in the rocky road which were not produced by nature were produced by wheels. Nilsson of Lund, the eminent Swedish antiquary, coincided with Berzelius. The suspicions of Worsaae had been originally aroused by the great amount of curious facts that the inscription in Magnussen's hands, and as read by him, was made to prove. Saxo Grammaticus had been considered a retailer of romantic fables, but the inscription coincided to such a degree with his narrative as to show that this opinion must be erroneous; it also proved that the language now called Icelandic was in use in Bleking in the time of Harold Hildetand, and not only so, but that Icelandic verse of the kind called 'Fornyrthslag' or 'Old Metre,' the same into which Thorlaksson translated 'Paradise Lost' in the 19th century, was current at least as early as the 8th. This led Worsaae to examine the rock of Runamo with some curiosity, first in 1842 and afterwards in 1844, when he had with him a copy of the engravings which had been published by the Danish Society. "The first glance," he tells us, "showed me what my subsequent comparisons and examinations have brought to a complete certainty—that the representations of the trap at Runamo taken by Forchhammer's direction are altogether unreliable." "I could not therefore have the slightest doubt," he adds, "that Finn Magnussen's whole reading and interpretation of the inscription which was grounded on this drawing were completely wrong." Worsaae published in his pamphlet, side by side with the old 'portrait of Runamo,' a new portrait taken by another artist, which was entirely different. He contended, with a strong array of facts and arguments, that in his supposed discovery the Icelandic scholar must have been the dupe of his own imagination, and that the inscription he believed he had read was as unreal as the delineations which fancy often sees in a winter's fire. It required no little courage in a young and comparatively unknown Danish writer thus openly to assail the work of one of the literary magnates of the land given to the public by its most distinguished scientific body. But his cause was gained; the verdict has gone against Finn Magnussen. In his 'Runamo og Runerne,' Magnussen had also given a translation of the inscription on the column at Ruthwell, which was afterwards criticised with great severity and effect by J. M. Kemble. It is now therefore generally considered that, with undeniable learning and ingenuity, and many merits, the great Runic scholar was not to be trusted in Runes.

The other works of Worsaae are numerous, and are all marked by a character of sobriety and soundness. His 'Danmarks Oldtid oplyst ved Oldsager,' literally 'Denmark's Old Time illustrated by Old Things,' (Copenhagen, 1843,) appeared in England under the title of 'The Primeval Antiquities of Denmark, translated and applied to the illustration of similar remains in England, by W. J. Thoms' (London, 1849), with a preface in English by the original author. The translation, which had the benefit of his revision, was made from a German translation which he had also superintended, and to which a tour in Prussia, Austria, and Bavaria, in 1845, had given him the power of making additions. In 1846 and 1847 he paid a visit of some duration to the British islands at the expense of the Danish government, and the result of his journey was the volume entitled 'Minder om de Danske og Nordmændene i England, Skotland, og Irland' (Copenhagen, 1851), published in English the next year as 'An Account of the Danes and Norwegians in England, Scotland, and Ireland' (London, 1852). The work attracted considerable attention here from the summary which it presented of the recent researches of the Scandinavian antiquaries with regard to our own history, but was hardly equal to the expectations which had been formed of it, and contains little that might not have been written without a tour. An essay by Mr. Worsaae on the Antiquities of Ireland and Denmark is inserted in the 'Proceedings of the Royal Irish Academy,' and short contributions from his pen on other archæological subjects have appeared in some English periodicals. He repeated his visit to England in 1852, made in the same year a tour in France, and in 1854 went to Germany and Italy. In his own country his merits were recognised by his appointment, in 1847, as Inspector of Antiquarian Monuments in Denmark, and a member of the royal commission for the preservation of antiquities, and, when two years later this commission was broken up and two persons recommended in its stead to discharge its duties, the two were Thomsen and Worsaae. In 1854 he received the honorary rank of professor. He is a warm patriot, and among his lesser writings many are in defence of Scandinavianism, on the formation of a closer league between the Scandinavian countries to resist the pressure of foreign influence, a subject on which he has been engaged in controversy with Professor Munch, the Norwegian. [MUNCH.] His most important recent publication is his 'Afbildninger fra det kongelige Museum for Nordiske Oldsager' (Delineations from the Royal Museum of Northern Antiquities), Copenhagen, 1854.

WORSLEY, SIR RICHARD, BART., was born in 1751, in the Isle of Wight. His father was Sir Thomas Worsley, and Richard succeeded to the title when he was about eighteen years of age. He soon afterwards travelled on the Continent, and remained a considerable time at Rome, where he purchased a variety of pieces of sculpture and other remains of ancient art.

Sir Richard Worsley, after his return to England, sat in the House of Commons for many years as one of the representatives of the borough of Newport in the Isle of Wight. He was comptroller of the royal household to George III., and and also the office of governor of the Isle of Wight, where he died August 8, 1805.

Sir Richard Worsley published a 'History of the Isle of Wight,' 4to, London, 1781, with engravings. The history is natural, civil, military, commercial, and antiquarian; but except in mere matters of historical detail, most of them dull enough. Worsley's work was superseded by Sir Henry Englefield's 'Description of the Isle of Wight.' Sir Richard Worsley also published 'Museum Worsleianum; or a Collection of antique Basso-Relievos, Bustos, Statues, and Gems; with Views of Places in the Levant, taken on the spot in the years 1785, 86, and 87,' 2 vols. folio, London, 1794-1803. He was assisted in the arrangement and description of his collection by Ennio Quirino Visconti. It was printed by Bulmer, and at the time of its publication was considered to be, in typography and embellishments, one of the most splendid works which had issued from the English press. Very few copies were printed; some authorities say only fifty, but others two hundred and fifty, and the total expense to Sir Richard was about 27,000*l*.

WOTTON, EDWARD, was born at Oxford in 1492. He studied at the University of Oxford, and took his Bachelor's degree in 1513. He was subsequently appointed, by Bishop Fox, Greek lecturer at Corpus Christi College. In this position he remained till 1520: he then travelled into Italy, and having visited the principal cities, he graduated in medicine in the University of Padua, in 1523. He took his degree of Doctor of Medicine at Oxford in 1525, and became a Fellow of the College of Physicians of London. He was afterwards appointed physician to Henry VIII. He devoted much attention to the study of natural history, and published at Paris, in 1552, a work entitled 'De Differentiis Animalium.' This work is spoken highly of by Gesner. It does not contain any new matter of his own, but was an epitome of the natural history of his day. It is written in elegant Latin. He began a history of insects, but this work was never published. He died October 5, 1555.

WOTTON, SIR HENRY, was born April 9 (30th March, O.S.), 1568, at Bocton Hall, "commonly," says his biographer, Izaak Walton, "called Bocton or Bougton Place," in the more modern accounts written Boughton Hall, in the parish of Boughton-Malherbe, in the county of Kent. Here his ancestors, several of whom had held distinguished employments in the state, had been seated for many gene-

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rations. His father, Thomas Wotton, Esq., was twice married: first, to Elizabeth, daughter of Sir John Rudstone, Knight, by whom he had three sons; Edward, knighted by Elizabeth, and in 1603 raised to the peerage as Baron Wotton by James I., and James and John, also both knighted by Elizabeth; secondly, to Eleanora, daughter of Sir William Finch, of Eastwell in Kent, and widow of Robert Morton, Esq., of the same county, by whom he had Henry, the subject of the present notice.

Henry's first teacher is stated to have been his mother; he then had a resident tutor; afterwards he was sent to Winchester school; thence, at the age of sixteen, he was removed to Oxford, and admitted a gentleman commoner of New College; finally, two years after, in 1586, he transferred himself to Queen's College. The first year he was a member of this society he composed, at the desire of the provost, a tragedy entitled 'Tancredo' (in what language is not stated), which, according to Walton, was greatly admired; but it has not been printed. Walton says that about the twentieth year of his age he proceeded Master of Arts, on which occasion he read with great applause three lectures, in Latin, on the eye; and Wood, although he could not discover any record of his admission to this degree, notes that on the 8th of June 1588, he put up a grace or petition, to the university, to be admitted to the reading of any of the books of Aristotle's Logic, which was granted, and was probably for his degree of A.B. After his optical lecture, Walton tells us, he was taken into the closest intimacy by the learned Italian Albericus Gentilis, then professor of the civil law at Oxford; and from him he acquired not only a large knowledge both of law and mathematics, but a complete mastery of the Italian language. In the next year, 1589, his father died, leaving to each of his three younger sons an annuity of a hundred marks; and Walton intimates that this event prevented his remaining so long at Oxford as his friends once intended; afterwards adding however, "In Oxford he stayed till about two years after his father's death; at which time he was about the two and twentieth year of his age: . . . . he then laid aside his books, and betook himself to the useful library of travel." But in one of his letters to Lord Zouch, dated 10th July 1592, he says that he had been then three years upon his travels. Walton goes on to state that he was abroad almost nine years, one of which he spent in France, "and most of that in Geneva," where he became acquainted with Theodore Beza (then of great age), and with Isaac Casaubon (in whose house Walton had heard he was lodged): "Three of the remaining eight years," it is added, "were spent in Germany; the other five in Italy . . . . where, both in Rome, Venice, and Florence, he became acquainted with the most eminent men for learning and all manner of arts, as picture, sculpture, chemistry, architecture, and other manual arts, even arts of inferior nature; of all which he was a most dear lover, and a most excellent judge. He returned out of Italy into England about the thirtieth year of his age, being then noted by many both for his person and comportment; for indeed he was of a choice shape, tall of stature, and of a most persuasive behaviour," &c. But, notwithstanding the particularity with which all this is related there must be some error. The account would make Wotton to have got back to England in 1598, or 1597, at the earliest; and he was now, his biographer proceeds to inform us, taken into the service of the Earl of Essex as one of his secretaries, and "did personally attend the earl's councils and employments in two voyages at sea against the Spaniards, and also in that (which was the earl's last) into Ireland, that voyage wherein he then did so much provoke the queen to anger," &c. Now Essex set out on his first expedition to Spain in June 1596, and on his second in August 1597; both dates antecedent to that at which Walton makes Wotton to have been taken into his service. It is probable that Wotton either went abroad sooner, or did not stay away from England so long as his biographer makes him to have done. Essex went to Ireland in March 1599, and returned in September of the same year; upon which he was immediately placed in free custody, and although afterwards set at liberty, he was again apprehended in February 1601, and, having been brought to trial and convicted of high treason, he was executed on the 25th of that month. Wotton, Walton tells us, as soon as he heard of Essex's second apprehension, and committal to the Tower, "did very quickly, and as privately, glide through Kent to Dover, without so much as looking toward his native and beloved Bocton; and was, by the help of favourable winds and liberal payment of the mariners, within sixteen hours after his departure from London set upon the French shore." There is no reason however to suppose that Wotton was involved in the earl's treason, like his brother secretary Cuffe, who was hanged.

From France Wotton proceeded to Italy, and took up his residence among his old friends at Florence, whence after some stay he went on a visit (called his fourth) to Rome, returning to Florence, Walton says "about a year before the death of Queen Elizabeth," which would be about March 1602, or about a year after he had left England. It appears to have been in this first year of his residence abroad that he drew up his treatise entitled 'The State of Christendom, giving a perfect and exact discovery of many political Intrigues and secret Mysteries of State practised in most of the Courts of Europe; with an Account of their several Claims, Interests, and Pretensions,' first printed in folio in 1657, and again in 1677. It was immediately after Wotton's return from his visit to Rome that the reigning grand-duke of Tuscany, Ferdinand I., intercepted certain letters discovering a design to take away the life of King James of Scotland, and on the advice of his secretary Signor Vietta, who was an intimate friend of Wotton, resolved to employ Wotton to communicate the affair to James, and accordingly, says Walton, "acquainted him with the secret, and, being well instructed, dispatched him into Scotland with letters to the king; and with those letters such Italian antidotes against poison as the Scots till then had been strangers to." This mission proved the foundation of Wotton's after fortunes. Calling himself Octavio Baldi, and assuming the character of an Italian, he made his way to Scotland, the better to escape notice, through Norway, and found King James at Stirling. Having announced himself as an ambassador from the Duke of Tuscany, he was soon admitted to the royal presence through means of Bernard Lindsey, a gentleman of the bedchamber, not however without having been requested when he came to the presence-chamber door to lay aside his long rapier. Three or four lords were standing "distant in several corners of the chamber;" on seeing whom he hesitated; but James desired him to be bold and deliver his message, for he would undertake for the secrecy of all that were present. "Then," continues the narrative, "did Octavio Baldi deliver his letters and his message to the king in Italian; which, when the king had graciously received, after a little pause Octavio Baldi steps to the table, and whispers to the king in his own language that he was an Englishman, beseeching him for a more private conference with his majesty, and that he might be concealed during his stay in that nation; which was promised, and really performed by the king during all his abode there, which was about three months, all which time was spent with much pleasantness to the king, and with as much to Octavio Baldi himself as that country could afford."

A few months after Wotton's return to Florence news arrived of the death of Queen Elizabeth; upon which, by the grand-duke's advice, he immediately proceeded to England, where he found that James had not forgotten him, but had already been making inquiry after him of his brother Sir Edward, afterwards Lord Wotton, whom the king upon his arrival in London found holding the post of comptroller of the household. Wotton immediately received the honour of knighthood, and the next year (1604) was sent as ambassador to Venice, accompanied by Sir Albertus Morton, his nephew, as his secretary. It was while he stayed for a few days at Augsburg, on his way thither, that he wrote in the album of a German friend his famous definition of an ambassador—"Legatus est vir bonus peregre missus ad mentiendum reipublicæ causa" (an ambassador is an honest man sent abroad to lie—it is commonly rendered, sent to lie abroad—for the good of his country); which eight years after was published by the learned but rancorous Caspar Scioppius, in a work against King James, as a principle of the religion professed by that king. James was at first very angry with Wotton, but was ultimately appeased by an apology addressed to himself, and another letter on the subject in violent abuse of Scioppius, which Wotton wrote to a friend, Marcus Velserus, one of the duumvirs of Augsburg. In his own account, it is observable, Wotton says nothing about the equivoque in the English term lie, which is made a principal point of the story as it is commonly told; nor indeed does it appear how he could have had any such double meaning in view while writing in Latin. He had returned from this first mission to Venice before he wrote his letter to Velserus, which is dated at London, 2nd December 1612. The writer of his life, in the 'Biographia Britannica,' says that he came home in 1610, and conceives that he was probably recalled in consequence of the publication of his unfortunate definition. Be this as it may, he seems to have remained four or five years from this time without employment. There is some reason however to suppose that he had a seat in the short parliament which met 5th April 1614, and was dissolved 5th June following. There is no printed list of the members of this parliament, but Sir Henry, in a letter dated a few days after its dissolution, speaks of the late House of Commons by the expression "our house." At last, towards the close of 1615, he was sent on a mission to the United Provinces, and on his return in the beginning of the following year he was re-appointed to the Venetian embassy. He resided at Venice three years, and then returned to England, according to the 'Biographia Britannica,' in July 1619, with the hope of being appointed to the place of secretary of state, vacant by the death of Sir Ralph Winwood. But that event had taken place a year and nine months before; so that here again there is probably some mistake. According to the same authority, he was in 1619, and the following year, sent again abroad, first as ambassador-extraordinary to the Duke of Savoy, and then several times into Germany upon the affairs of the elector-palatine; "after which," it is added, "being remanded a third time to Venice, with directions to take the round thither through Germany, he returned not to England till the year of King James's death," that is to say, in 1625. But he was certainly back here by 1624 at the latest: Walton says that he came to London "the year before King James died;" and even the account in the 'Biographia Britannica' proceeds, somewhat inconsistently, to inform us that "not long after his arrival, upon the death of Mr. Thomas Murray in 1623, he succeeded him in the provostship of Eton College." Walton's narrative implies that this place was given him by King James, who had previously, it seems, granted him the reversion of the place of master of the rolls, then held by Sir

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Julius Cæsar; but Wotton, who was in a state of great pecuniary necessity, required, we are told, a present support, and very gladly resigned his reversion upon getting a grant of the provostship. He was not instituted however, it appears, till 26th July 1625, some months after the death of James. Conceiving himself bound by the statutes to enter into holy orders, he had himself ordained deacon in 1627; and he retained his office till his death in December 1639. Walton has given a very interesting account of the manner in which he employed the leisure of his latter years; he did not neglect recreation and society, but most of his time was dedicated to study and devotion, and whatever ambition of politics, power, and honours had formerly actuated him, seems to have been, from the time he obtained this shelter in his broken fortunes and wearied old age, completely extinguished.

Sir Henry Wotton's principal writings are contained in the collection entitled 'Reliquiae Wottonianae,' first published by Izaak Walton, with a Life of the author, in 8vo, in 1651, and afterwards, with additional matter in each impression, in 1654, 1672, and 1685. The principal pieces of which it consists are—a treatise, long held in great esteem, entitled 'The Elements of Architecture,' originally published in 4to, at London, in 1624; 'A Philosophical Survey of Education, or Moral Architecture' (dedicated to Charles I.); Characters of some of the English kings (intended as materials for a History of England); a Latin Panegyrical Address to King Charles on his return from Scotland in 1633 (first published in folio, at London, in 1633), with an English translation by a friend of the author; 'A Parallel between the Earl of Essex and Villiers, Duke of Buckingham' (first published in 4to, at London, in 1641); 'A View of the Life and Death of the Duke of Buckingham' (first published in 4to, at London, in 1642); some religious Meditations; and a number of Letters and Poems. More of his letters are in the 'Cabala;' and there are some poems attributed to him which are not in the 'Reliquiae.' His 'State of Christendom' has been already mentioned. The literary reputation of Sir Henry Wotton rests now principally on his poetry, which, although consisting only of some short pieces, is distinguished both by its general correctness, and its happiest passages by a dignity of thought and expression scarcely attained by any of his contemporaries. In his lifetime he was famous for his pointed sayings; but here the manner, as usual, probably went as far as the matter in creating the impression that was produced. There seems to be nothing either very sharp or very deep in his favourite sentence, his authorship of which he directed should be recorded on his tomb, 'Disputandi pruritus ecclesiarum scabies' ('The itch of disputation is the scab of the churches').

WOTTON, WILLIAM, D.D., chiefly remarkable as an instance of strength of memory, and early progress in the acquirements mainly dependent upon that faculty, was born 13th of August, 1666, at Wrentham in Suffolk, of which parish his father, the Rev. Henry Wotton, was rector. When a mere child he showed an extraordinary faculty for learning languages; and by the time he was five years of age he had, under the tuition of his father, who was a good scholar, attained considerable facility in reading and translating Latin, Greek, and Hebrew. Sir Philip Skippon, who knew him, in a letter written about this time to Ray, the naturalist, says, "He is not yet able to parse any language, but what he performs in turning the three learned tongues into English is done by strength of memory: so that he is ready to mistake when some words of different signification have near the same sound. His father hath taught him by no rules, but only uses the child's memory in remembering words: some other children of his age seem to have as good a fancy and as quick apprehension." In April 1676, some months before he was ten years old, he was admitted of Catherine Hall, Cambridge, where he made rapid progress, not only in the languages, adding the Chaldaic, Syriac, and Arabic to the Latin, Greek, and Hebrew, but also, it is asserted, in logic, philosophy, mathematics, chronology, and geography. In 1679 he took his degree of B.A.; and in the winter following he became the subject of general attention and wonder by being brought up to London on the invitation of Dr. Gilbert Burnet, then preacher at the Rolls, and introduced by him to all his learned acquaintances. Among other persons, he was in this way made known to Dr. William Lloyd, bishop of St. Asaph, who was so highly pleased with a feat of memory which Wotton performed, repeating verbatim a sermon preached by the bishop, that he took him down with him to St. Asaph, and kept him there for the summer, employing him in drawing up a catalogue of his library. He then returned to Cambridge, where, by the interest of Dr. Turner, bishop of Ely, he obtained a fellowship in St. John's, and where he took his degree of M.A. in 1683. In 1691 he commenced B.D.; the same year Bishop Lloyd gave him the sinecure living of Llandrillo in Denbighshire; and he was soon after made chaplain to the Earl of Nottingham, then secretary of state, who, in 1693, presented him to the rectory of Middleton Keynes in Buckinghamshire.

In 1694 Wotton published his first and best remembered work, his 'Reflections on Antient and Modern Learning,' which is a defence of the superiority of the ancients, in answer to Sir William Temple, who had shortly before, in one of his Essays, taken up the opposite side of the question, in arguing against Perrault's 'Parallèle des Anciens et Modernes,' which had appeared at Paris in 1687. Wotton's performance is famous both for having called forth from Swift his 'Battle of the Books,' in aid of his friend Temple, and as having also originated the great controversy about the so-called 'Epistles of Phalaris:' the authenticity of the 'Epistles,' which had been assumed by Temple, was disputed by Wotton; and it was in an appendix to the second edition of the 'Reflections,' which appeared in 1697, that Bentley published the first draught of his celebrated 'Dissertation,' demonstrating the spuriousness of the 'Epistles,' with a special reference to the edition of them brought out by the Hon. Charles Boyle in 1695. Wotton was distinguished for extent and variety rather than accuracy or profoundness of learning, and his judgment was of no remarkable power; the inherent value of the 'Reflections,' accordingly, is not considerable. Nor of many other books which he afterwards published is there any that is now held in esteem, with the exception perhaps of his 'View of Hickes's Archaeological Treasure of the Antient Northern Languages,' which was partly drawn up by Hickes himself, and was published in 1708, and of which a second edition appeared in 1735. His edition of the ancient Welsh laws, with a Latin translation, which appeared in a folio volume in 1730, after his death, under the title of 'Cyfreithjeu Hywel Dda, ac eraill; seu, Leges Wallicae Ecclesiasticae et Civiles Hoeli Boni et aliorum Walliae principum,' has been lately superseded by the much more accurate and comprehensive publication of the Record Commission, 'The Antient Laws and Institutes of Wales' (edited by Aneurin Owen, Esq.), folio, London, 1841. Wotton acquired such a command of the Welsh language as to be able to preach in it. In 1707 he was made a D.D. by Archbishop Tenison. He died at Buxted in Essex, on the 13th of February 1726. His easy temper and entire inattention to economy reduced him to great difficulties in the latter part of his life. He left a daughter, who became the wife of the Rev. William Clarke, canon-residentiary of Chichester.

WOULFE, PETER, a chemist, who lived chiefly in London, and died in 1806. So little is known of his history, that even the place of to his birth does not appear have been recorded. He was a Fellow of the Royal Society, and contributed four papers to its 'Transactions,' the titles of which are—1, 'Experiments on the Distillation of Acids, Volatile Alkalies, &c.; showing how they may be condensed without loss, and how thereby we may avoid disagreeable and noxious fumes;' 2, 'Experiments to show the nature of Aurum Mosaicum;' 3, 'Experiments on a new colouring substance, from the Island of Amsterdam in the South Seas;' 4, 'Experiments on some Mineral Substances.'

The apparatus described in the first of these papers has saved the name of its inventor from oblivion, and yet the arrangement appears to have been first devised by Glauber, though probably unknown to Woulfe, and a representation of it is given at the end of the preface to Glauber's works (folio, 1689).

WOUVVERMAN, PHILIP, one of the most popular of the Dutch painters, was born at Haarlem in 1620, and received his first instructions in his art from his father, Paul Wouvverman, an obscure historical painter. He was instructed also by John Wynants of Haarlem, but his style was quite original, and was indebted little if at all to the works of his instructors. Wouvverman lived always at Haarlem, and he is generally considered and reported to have been one of those unfortunate painters who depended entirely upon the liberality of picture-dealers, and to have made his patrons rich while he lived in poverty. This does not however agree with the account of Houbraken, who states that Wouvverman's pictures rose immensely in value after his death, but that he was nevertheless a fortunate painter; and, in corroboration of the latter part of this assertion, he states that he gave his daughter 20,000 florins (1660*l.*) upon her marriage with the painter of flowers and still life, Hendrik de Fromantjou; but he gives this upon no better authority than private information. D'Argenville states, on the contrary, that Wouvverman was occasionally in great want, that he had much difficulty in supporting a large family, and that there can be no truth in Houbraken's report that he gave his daughter 20,000 florins dowry.

Wouvverman died on the 19th May, 1668, and he was so disgusted with his want of success as a painter, that he burned, shortly before his death, all the studies he had made during his life, for fear that a son who had a disposition for painting should be induced by the facilities they might offer to follow the same profession. This son afterwards entered the order of the Carthusians. Another and a less charitable reason assigned for this destruction is, that he feared they might fall into the hands of his brother Pieter Wouvverman, who painted similar subjects with himself; a third account is, that the designs and studies which he burned were not his own, but principally Pieter Laer's, and that he destroyed them that it might not be known how much he had made use of the labours of others. None of these stories may be true, but they at least show that Wouvverman, like many other men of genius, had his foes as well as his friends. Wouvverman must unquestionably be reckoned in his particular style among the most masterly of painters that ever lived. His subjects, though always treated in the same manner, present considerable variety both of scene and action, yet he seldom if ever chose a subject which did not admit of the introduction of one or more horses, animals which he painted with unrivalled skill in his small size. It is a common notion that he never painted a picture without introducing a white or a grey horse into it, and that he very often introduced such a horse is certainly true. His subjects are generally travelling, road-side, hunting, fighting

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or plundering scenes; and in skies, in foliage, and in the foregrounds, both in composition and colouring, which is always remarkably transparent, he leaves nothing to be wished for, and has had few rivals, and perhaps no superiors, in the same style of works. His figures also, of which he was by no means sparing, are always admirably designed and coloured, and most appropriately introduced; they are also distinguished by the same rich transparency of colouring which characterises the landscape part of his pictures.

Wouvverman's pictures are very valuable, and, notwithstanding his short life, are very numerous: one or more specimens are in almost every good collection in the northern parts of Europe: our own National Gallery does not however possess one of his pictures. His brother Peter's pictures are often attributed to him, but though very similar to Philip's, they are less transparent in colouring, and their horses are very inferior. He had another brother, John, who was a good landscape-painter. John died in 1666, and Peter in 1683.

WRANGEL, CARL GUSTAF, son of the Swedish general Hermann Wrangel, governor of Livonia, who died December 10, 1644, and more eminent than his father as a military commander, was born at Skokloster on Lake Malarn, December 13, 1613. Sent abroad at an early age to acquire foreign languages, he passed a whole year in Holland, where he gained considerable insight into nautical matters and ship-building, which afterwards availed him in his capacity of admiral. Being taken into the service of Gustavus Adolphus, he was at the battle of Lützen (November 1632) and was foremost among those who helped to secure the victory over the Imperialists, after the fall of that prince. From that period his rise was rapid, and he distinguished himself on many important occasions, first under Banier, then under Torstenson, the latter of whom despatched him (1644) to the rescue of the Swedish admiral Clas Flemming, who was blockaded by the Danish fleet, after a severe engagement with them. Flemming, being mortally wounded, gave the command of the Swedish fleet to Wrangel, who conducted it in safety to Stockholm. He afterwards joined the Dutch, and obtained a complete naval victory over the Danes at Femern, made himself master of Bornholm, and would have taken possession of all their other islands, had not the treaty of Bræmsebro put a stop to hostilities. It was about this time that he succeeded Torstenson, then disabled by his age and infirmities, in the command of the Swedish army in Germany, where he distinguished himself by a series of successes till they were terminated by the peace of Westphalia. These services obtained for him both honours and rewards; and when Christina's successor, Charles Gustavus, undertook an expedition against Poland, he gave the command of the fleet to Wrangel, who blockaded Danzig. After that he signalised himself against the Danes, made a descent upon Jutland, and took the fortress of Fredriksudde (1657), which action gave the Swedes a decided advantage, and obtained for himself the dignity of high admiral. He next took the castle of Cronenborg, after a siege of three weeks. In the same year (1658) he obtained a victory over the Dutch admiral Opdam, who had come to the assistance of the Danes, and took some of the Danish islands. On the peace of 1660 he was raised to the dignity of grand-marshal of Sweden, and generalissimo, and also appointed by Charles Gustavus one of the guardians to his son Charles XI. In 1675 he undertook the command of the Swedish troops in Pomerania, but was then so disabled by age and infirmities, that he could do very little personally, being the greater part of the time confined to his bed, and was therefore at some distance from the army during its reverses at Havelberg and Fehrbellin, in the June of that year. He accordingly retired to his estate in the isle of Rügen, where he was residing when an alarm being given of the approach of some enemy's vessels, he could not be prevented from proceeding to the spot to ascertain the danger. His exertion upon that occasion cost him his life, for it proved too much for his bodily strength, and he died in consequence of it, in July 1676, leaving the reputation of one of the bravest and most skilful commanders, both by sea and land, that Sweden had ever possessed.

*WRANGEL, FERDINAND PETROVICH VON, a distinguished Arctic navigator, is descended from an old Esthonian family, and was born in that province about 1795. He was educated at the academy for naval cadets at St. Petersburg, and in 1817 served as an officer under Captain Golovnin in his voyage round the world in the sloop Kamschatka. The talent and activity he then manifested recommended him two years after to the command of a surveying and exploring expedition to the Russian Polar seas, in which he was engaged from 1820 to 1824. An opinion had gained ground, founded on rumours prevalent among the natives at Indigirka and Kolyma, that a large tract of land existed to the north of the Polar Sea. The great feature of Von Wrangel's survey consisted in two expeditions in search of this land made by him on the polar ice, with equal daring and sagacity, in sledges drawn by dogs. His first journey commenced in March 1822, lasted forty-six days, and brought him as far north as two minutes above the seventy-second degree without discovering land. On the second, in February 1823, he was compelled to return also without success from a point at 70° 51′ north, and 175° 27′ east. The Russians remark that his exertions on this occasion placed him on a level with Parry, the Rosses, and Franklin, and an account of the expedition, translated by Mrs. Sabine from the German of Engelhardt, is accompanied with a preface by her husband, himself familiar with Arctic perils, in which he speaks in the highest terms of the labours of the Russian navigator. The account by Engelhardt, drawn up from Von Wrangel's journals, and the English translation of it, published in 1840, had both appeared and attracted general attention before any Russian narrative of the expedition was given to the public. The omission was repaired in 1841, by the appearance of Von Wrangel's own narrative, 'Puteshestvie po sievernuim beregam Sibiri i po ledovitomu Moryu' (Journey on the northern coasts of Siberia and the Icy Sea), 2 vols., with a supplement, which, in 1843, was translated into French by Prince Emmanuel Galitzin, while in 1844 Sabine's translation of Engelhardt ran to a second edition. This delay in publication arose from the appointment of Von Wrangel in 1825 to the command of a voyage round the world in the ship Krotky, which occupied him till 1827, and of which, we believe, no narrative has yet been made public. Soon after his return he was appointed governor of the Russian possessions on the north-west coast of America, for which he set out in 1829, accompanied by his wife, by the eastern route through Siberia and Kamschatka. After remaining in command for five years, he returned to Russia by the Isthmus of Panama and the United States, and his first published book was an account of this last journey, 'Ocherk Puti iz Sitki v S. Peterburg' (Sketch of a Journey from Sitka to St. Petersburg), St. Petersburg, 1836. His 'Statistical and Ethnographical Notices on the Russian possessions in America,' were printed in German in 1839 in Baer and Helmersen's 'Beiträge zur Kenntniss des Russischen Reiches.' One of the principal features of his government of these inclement regions was his endeavour to promote the cultivation of potatoes. After his return home he was elevated to the rank of admiral, and was for some time at the head of the ship-timber department in the Russian marine, but in 1849 retired from the government service, and has since been a director of the privileged company for trading with Russian America.

WRAXALL, SIR NATHANIEL WILLIAM, Bart., was born at Bristol on the 8th of April 1751. His father was a merchant, and after having received a suitable education in his native town, he entered the civil service of the East India Company, and proceeded to Bombay in 1769. In 1771 he accompanied the expeditions against Guzerat and Baroche as judge-advocate and paymaster. In 1772 he quitted India, and, returning to Europe, landed at Lisbon, where he remained some time, and then occupied himself during the next seven years in travelling over the Continent, most parts of which he visited, from Portugal and Italy to Lapland. For a part of this period however, in 1774-75, he was employed, as he himself states, in a confidential mission from the Queen of Denmark, Caroline Matilda, then residing at Zell, to her brother, George III. The subject of his mission, he asserts, was very interesting, and that he was acquainted with the contents of the despatches with which he was entrusted; that the king, through Lord North, presented him with 1000 guineas for his services, but vaunts of his fidelity in not making the nature of them public. In 1775 he published his first work, 'Cursory Remarks made in a Tour through some of the Northern Parts of Europe, particularly through Copenhagen, Stockholm, and Petersburgh,' and its light anecdotal gossipy style carried it rapidly through several editions. In 1777 he essayed history: 'Memoirs of the Kings of France of the House of Valois, interspersed with interesting anecdotes, to which is added a Tour through the Western, Southern, and Interior Provinces of France, in a series of Letters.' It is a work of little value, either as a history or a tour; but the Tour was translated into French in 1784, and in 1785 a new edition was published, enlarged, with dates supplied to the events of the 'Memoirs,' that title being changed into 'History.' In 1780 he became a member of parliament, at first as the supporter of Lord North; but voting against the India Bill in 1783, he afterwards was an adherent of Pitt. During his continuance in parliament he published nothing; but in 1795 he issued, in 3 vols. 4to, 'The History of France from the Accession of Henry the Third to the Death of Louis the Fourteenth, preceded by a View of the Civil, Military, and Political State of Europe between the middle and the close of the Sixteenth Century,' which reached a second edition in 1814, and received the approbation of Professor Smyth in his Cambridge lectures. In 1796 appeared what he called a translation of a correspondence between a traveller and a minister of state, of which the 'Monthly Review' at the time asserted that the letters were genuine, but no dependence can be placed on them. In 1799 he published 'Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna,' in which are a number of anecdotes that he probably received on no sufficient authority. But his credulity and weakness of judgment were most conspicuously displayed in his 'Historical Memoirs of my own Time: part the first from 1772 to 1780; part the second from January 1781 to March 1782; part the third from March 1782 to March 1784,' in 3 vols. 8vo, published in 1815. Soon after the appearance of the work an action for libel was brought against him by Count Woronzow, the Russian ambassador, who had been accused of being privy to the making away with the wife of the Crown Prince of Würtemberg. He was found guilty, sentenced to pay a fine of 500*l.*, and to suffer six months' imprisonment, which punishment was however remitted after an imprisonment of about three months. The 'Edinburgh Review,' the 'Quarterly Review,' and the 'British Critics' also made violent attacks on the integrity of his representations, against which Wraxall made a very unsuccessful

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defence in two pamphlets. Still, though no doubt he is to be mistrusted where he does not rest upon authority, he had mixed so much in society, was so inquisitive, and to the best of his abilities observant, that he could not fail to bring together a mass of curious and sometimes important matter. In 1813 he had been created a baronet, and after the revision of the second edition of the 'Memoirs' in 1816 he published no more; but after his death there appeared in 1836, in 3 vols., 'Posthumous Memoirs of his own Time.' They include anecdotes of the most distinguished political and other personages in the latter part of the reign of George III., coming down however only to the year 1789, and resemble in character the previous volumes, embittered somewhat perhaps by a remembrance of his punishment: a repetition of which, he says in an introduction dated in 1825, he was determined to avoid, though he felt such a result would be no unlikely consequence if they appeared during his life. He died at Dover, on the 7th of November 1831, while on a journey to Naples.

WRAY, ROBERT BATEMAN, an engraver of gems, was a son of the Rev. William Wray, rector of Newtontony in Wiltshire, and afterwards vicar of Broadchalk in the same county, where Robert Bateman Wray was born on the 16th of March 1715. Both on the father's and the mother's side he was allied to some of the best families in the county. On the death of the Rev. William Wray, which happened in 1724, the widow and her young family went to reside at Pottern in Wiltshire, where her brothers Edward and Thomas Byng then lived. Edward was a portrait-painter, who had been a pupil and became an assistant of Sir Godfrey Kneller, with whom he continued to reside till the death of that artist in 1723. Sir Godfrey showed his confidence in Byng's abilities by having directed in his will that the portraits which his sitters had contracted for should be finished by Byng.

During the years occupied in his education Wray learnt, under the tuition of his uncle Edward, to draw the human figure with grace and precision, and acquired such a taste for the fine arts, that when it became necessary for him to make choice of a profession he selected that of seal-engraving, an art which at that time was scarcely advanced beyond the delineation of heraldic figures, and was open therefore to great improvement, offering some encouragement to his ambition, as well as the promise of an honourable maintenance. To learn the mechanical part of the business he was placed under a seal-engraver named Gosset, residing in Berwick-street, Soho, where his rapid progress excited a degree of jealousy that led to a speedy dissolution of the connection. Although Mr. Wray began by engraving the types of ancient heraldry as sculptured on the tombs and seals of the middle ages, his innate taste, fostered by the society of the painters whom he met at his uncle's house, and stimulated by a contemplation of the works of the ancients, soon prompted him to a nobler field of exertion, and to endeavour to imitate, if he could not rival, the productions of the Greek masters. Thus, whilst he continued to prosecute, or at least to give the finishing touches to the common works required by his employers, his choicer hours were devoted to the delineation of nature, and especially of the human figure, until he had succeeded in representing some of the most distinguished personages of English history, or remains of ancient sculpture, or the ideal designs of modern contemporary artists.

Before Mr. Wray had completed his twenty-fourth year he had executed the front face and one of the profiles of Milton, and in another the second profile. Mr. Tassie, of Soho-square, who had recently invented a method of copying ancient engraved gems, was so much impressed with the merits of Mr. Wray's works of the same kind, that he sold copies of them together with those of his own collection. Mr. Wray's name thus became extensively known, and his original productions were sought after with avidity even in Italy. At a subsequent period, when Henry, eighth Lord Arundel, visited Rome to collect works of art for the purpose of decorating his new mansion of Wardour, he was surprised to hear of the fame of a man who was then residing within a few miles of his own gates in England; for in 1759, after a residence of more than than thirty years in London, circumstances had induced Mr. Wray to quit the metropolis, and to fix himself at a house in Church-street, Salisbury. To an artist of the celebrity which he had now acquired, locality of abode was of little moment.

It was at Salisbury that he produced some of his best works, and those on which his reputation with posterity will chiefly depend. The difficulty of engraving figures on hard stones in the manner of the ancient Greeks is shown by its rarity in modern times; and although it has been cultivated in Italy with great success, in England Wray has scarcely had a rival. If some of the Italians have surpassed him in facility of execution, and in the number of their works, none have been his superiors in expressing the affections, and in female grace and beauty. That Wray never acquired more than a decent competence by his talents will be easily imagined, when it is stated that the head of the dying Cleopatra, which he esteemed the most perfect, as it was the most difficult of his works, was sold to the Duke of Northumberland for 20*l.* But in no branch of art were the labours of native artists very liberally rewarded in those times, except in some rare instances.

The following are the most remarkable of Mr. Wray's works, and they are here placed in the order in which their merit is supposed by some competent judges to rank:—1, Dying Cleopatra; 2, Medusa's Head, a copy from the Strozzi Medusa; 3, a Magdalen; 4, Flora; 5, Madonna; 6, ideal female head; 7, ditto; 8, ditto; 9, Milton, front face; 10, Milton, profile; 11, ditto; 12, Cicero; 13, Pope; 14, Shakspere; 15, Zingara; 16, Antinous.

Mr. Wray died at Salisbury in the year 1770, in the sixty-fifth year of his age.

WREDE, KARL PHILIP, PRINCE, a field-marshal in the Bavarian service, and designated by Napoleon I. as one of the ablest generals of his time, was born at Heidelberg, on the 29th of April 1767. Having received a good education, in which law and the valuation of forest lands made part of his studies, he was appointed assessor to the High Court of Heidelberg, in 1792. The war between France and Austria having broken out soon after, he was chosen by Prince Hohenlohe as civil commissioner for the palatinate, in the Austrian army. For several years he continued to discharge his commissariat functions in the different German armies, but he had likewise taken part in the military operations, as early as the age of twenty-six; and he had, in 1795, risen to the rank of colonel. During the campaign of 1799, under the auspices of the Archduke Charles, he raised a corps of volunteers among his own countrymen, which he brought to the main army on the 14th of October, along with two Austrian divisions. Placed at the head of one of these regiments, he distinguished himself by repeated acts of daring during the campaigns of 1799 and 1800, and in the latter year, his conduct at the battle of Hohenlinden (December 3), when he covered the retreat of the Austrian troops, acquired him the rank of major-general. In 1804, the commander-in-chief of the Bavarian auxiliaries, General Deroy, having been compelled by his wounds to relinquish his post, it was conferred for the rest of the campaign upon Wrede, who had just been made lieutenant-general; from which period his reputation as a brave and skilful general rose continually.

The great campaign of 1805 furnished him with signal opportunities of obtaining new honours; but no longer in the same service. The policy of Napoleon had succeeded in detaching Bavaria from the interests of Austria, and the contingent supplied by the king, amounting to 25,000 men, formed the 10th corps of that powerful army, which for its numbers, its equipment and its discipline, was perhaps the most formidable France had ever collected. For the first time, it was called the 'grande armée:' eight of the corps were commanded by eight marshals of France; the host mustered 250,000 combatants. This great army having reached the banks of the Rhine between the 17th and 23rd of September 1805, General Wrede joined with Bernadette, and the united troops passed through the Prussian territory, and on the 7th of October, crossed the Danube. On the 13th of October, General Wrede led the French vanguard at the battle of Memmingen, pursued the retreating enemy for several miles off the field, and captured 1500 Austrians. In 1806, the grand cordon of the legion of honour was conferred on him. He was present, the following year, at the siege of Dantzig, which lasted from March 20th to May 27th, 1807. For several months during the campaigns of 1808, General Wrede was detached from the main army, and sent to support the authority of the French empire in the Tyrol. In 1809, under the Prince Royal of Bavaria, he was ordered to take charge of a division of the army, stationed in front of the capital for its defence. Here he attacked the enemy several times, and carried two of their best positions. At the battle of Abensberg, April 20th, 1809, Napoleon commanded the Bavarian troops in person, when they took eight standards, 12 guns, and 1800 prisoners. The following day, General Wrede marched on the Inn, in pursuit of the fugitives, and having overtaken the Austrian rear-guard at Laufen, on the 27th, defeated them a second time, with the loss of all their baggage. Two days later, on the 29th, he repulsed the enemy from the position they had taken up in front of Salzburg, after a most obstinate resistance.

Wrede had already taken rank by the side of the best generals in the French armies, when his dashing exploit, the capture of Innspruck, and his opportune arrival and zealous behaviour at the battle of Wagram, July 6th, 1809, in which he was wounded, procured him the grade of field-marshal, from the Bavarian government, and the title of count from that of France. The years 1810 and 1811 (hostilities being at that time suspended between France and the German States), were spent by the marshal in the peaceful enjoyment of domestic intercourse. About this juncture however he was incited to maintain the honour of his countrymen in a private matter, which provoked much contemporary scandal on the continent. A packet of official letters having been seized in the bags of a Swedish courier, and immediately published by Napoleon's directions, some of the despatches were found to contain reflections adverse to the conduct of the Bavarian army. These despatches bearing the signature of Count de Duber, the Swedish chargé d'affaires, that nobleman was challenged by Wrede, and a duel fought between them, but without personal injury to either.

Throughout the arduous campaign of 1812, when Napoleon invaded Russia, Marshal Wrede commanded the Bavarian cavalry, dividing with General Deroy the lead of the auxiliary force of that nation, and his name frequently recurs in the French bulletins. At the battle of Polotsk, August 22, though eventually defeated by Wittgenstein, his energy was conspicuous, and his companion in arms, Deroy, having

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fallen during the action, the chief command devolved upon Marshal Wrede. During the retreat he was frequently seen in the rear of the French army, assisting Marshal Ney in covering the fugitive legions. In that terrible retreat Wrede's corps was one of the most severely visited; "the lean wreck of his cavalry was dismounted, and scarcely a single Bavarian horse passed out of the Russian snows." Wrede was destined soon to find himself once more opposed to the general under whom he thus served and suffered, and once more allied to the army in fighting against which his chief honours had been gained. On the 8th of October 1813, the treaty of Reid, by which Bavaria disengaged herself from the Confederation of the Rhine, having been signed, Marshal Wrede, with the appointment of commander-in-chief, marched into Franconia, at the head of a strong Austro-Bavarian force.

After twenty years' uninterrupted service in France, Italy, Germany, and Russia, Wrede now for the first time saw himself placed in the independent command of a separate army. His instructions were to throw himself across the route of Napoleon, then in full retreat after his discomfiture at the battle of Leipsic. This was the chief incident in his career; it is one of the most memorable and instructive in the career of Napoleon. The Austro-Bavarian army consisted of five divisions of infantry and two divisions of cavalry, the number of troops amounting to 56,000, with 160 guns. With this army, on the 30th of October 1813, he posted himself in the forest of Hanau, drawing his troops right across the main road; thereby blocking up the passage for the army of Napoleon, and shutting them out of the French territory near at hand. The army of Napoleon did not exceed 80,000, when it came up to the Main after the fearful slaughter at Leipsic; of these 30,000 were stragglers; so that to clear his way the French emperor could not rely upon more than 50,000 combatants. His artillery, from 800 pieces had been reduced to 200 guns. The battle of Hanau, in which Marshal Wrede had the honour to measure swords with Napoleon himself, continued for several hours, during which, notwithstanding the desperate efforts of Victor and Macdonald they were unable to force their way through the narrow opening between the forest and the banks of the Kinzig. At length Napoleon ordered the artillery of the Guard, under Drouot, and the cavalry of the Guard, led by Nansouti, to force a passage. This manœuvre proved successful, the allies fled towards the river, leaving the road to Frankfurt open to the French. Wrede withdrew the shattered remains of his army behind the Kinzig, under the protection of the cannon of Hanau. The army of Napoleon passed on. The town of Hanau was taken by Marmont on the 31st of October, and retaken by Wrede the following day. But this time, whilst pursuing the Italian rearguard towards the Kinzig he was wounded severely, and obliged to relinquish his command. The loss of the allies at the battle of Hanau amounted to 10,000 men; that of the French to 7000.

As soon as the campaign of 1814 had opened, Marshal Wrede, though scarcely convalescent, resumed the command of the Bavarian corps, and entered France between Basel and Strasbourg, pouring his battalions into the adjacent districts of Lorraine and Franche-Comté. In the campaign of 1814, comprising fourteen pitched battles fought by Napoleon in person, in the space of two months, Marshal Wrede was continually in action. At the battle of La Rothière, February 1, 1814, Marshal Wrede drove the French out of the village of La Gibérie, and then carried Chaumesnil and Morvilliers. The next day, encountering Marmont, who was defiling with his corps over the bridge of Lesmont, he defeated him with great loss. On the 14th of February he marched upon Troyes, the capital of Champagne, and there fixed his head-quarters. On the 27th, he defeated Marshal Oudinot at Bar-sur-Aube. By his impetuous assault and storming of the bridge over the Barse, he greatly contributed to the victory of La Guillotière. Finally he took part at the battle of Arcis-sur-Aube on the 21st of March 1814; and he was one of the most eager advocates of the immediate advance upon Paris.

After the evacuation of France, Marshal Wrede was raised to the rank of prince, receiving in addition the estate of Ellingen in Franconia, from his own sovereign, besides many marks of distinction from various other quarters. The prince was one of the diplomatists selected to meet at the congress of Vienna, where he gave proofs of singular ability. When the escape of Napoleon, in February 1815, revived the war for a few months, Wrede penetrated into Lorraine at the head of the Bavarian army, crossed the Sarre on the 23rd of June, and took military occupation of several of the midland departments of France. Subsequently, his sovereign entrusted him with several missions of the highest importance, and on the 1st of October 1822 created him generalissimo of the Bavarian armies. When disturbances began to spread through the Rhenish Bavaria in 1832, he was despatched with ample powers to the seat of the insurrection, as chief commissioner; where his conciliatory measures pacified the inhabitants without recourse being had to violence.

Marshal Wrede died at his estate of Ellingen, on the 12th of December 1838, aged seventy-one. His son, CHARLES THEODORE WREDE, the inheritor of his title and domains, born on the 8th of January 1797, is generally considered as one of the most earnest defenders of constitutional liberty in his native land.

WREN, SIR CHRISTOPHER, born at East Knoyle, Wilts, October 20, 1632, was of good family, being the son of Dr. Christopher Wren, chaplain in ordinary to Charles I., and dean of Windsor; and nephew to Dr. Matthew Wren, successively bishop of Hereford, Norwich, and Ely; and from the former of these he seems to have inherited a taste for scientific and literary studies, that of architecture included. That he was initiated into architecture by parental example is highly probable, since he was not educated professionally to the practice of it, but applied himself to it only theoretically, and might never have distinguished himself in it if peculiar circumstances had not led to the exercise of his talents.

Though in his childhood of weak bodily constitution, Wren was of most precocious mind, and that too as youthful genius most rarely displays itself—not in poetic fancy and feeling, but in the abstruser paths of science and philosophy. In fact it almost partakes of the marvellous when we are told that at the age of thirteen he invented an astronomical instrument, a pneumatic engine, and another instrument of use in gnomonics. These inventions probably served no other end than that of causing him to be regarded as a prodigy; and the fame thus acquired no doubt helped to procure for him at Oxford, where he was entered as gentleman commoner at Wadham College in his fourteenth year, the notice of Dr. Wilkins and Seth Wood, Savilian professor of astronomy. A philosopher and mathematician of the age of sixteen was a phenomenon; and even before then he had been distinguished by his proficiency in anatomy, and had been employed by Sir Charles Scarborough as his demonstrating assistant. While at Oxford he associated with Hooke (whom he assisted in his 'Micrographia') and other scientific men, whose meetings laid the foundation of the future Royal Society. In 1653 he was elected a Fellow of All Souls' College, Oxford.

By the time he was twenty-four he was known to the learned of Europe by his various theories, inventions, and improvements. In August 1657, he was appointed to the professor's chair of astronomy at Gresham College, London, and three years after to that of the Savilian professor at Oxford, when he resigned the Gresham chair. On the establishment of the Royal Society soon after the Restoration, Wren contributed not a little to the reputation of that body. Thus far therefore he had attained to high eminence among his contemporaries, but it was such that he might have remained known only to a few, whereas at present his celebrity as an architect has swallowed up all his other titles to distinction. At that time his architectural genius had hardly dawned, and it was probably chiefly owing to his general reputation for scientific skill that he was appointed by Charles II., in 1661, assistant to Sir John Denham, the surveyor-general, and was commissioned in 1663 to survey and report upon St. Paul's Cathedral, with a view to its restoration, or rather the entire rebuilding of the body of the fabric so as to reconcile it with the Corinthian colonnade added to it by Jones. This scheme met with considerable opposition both from the clergy and the citizens, there being strong prejudices amongst the latter against destroying the old edifice; at least earnest wishes that the tower should be still preserved. Dissensions and protracted discussions, and delay of course, were the consequences, and nothing was done. But if this undertaking seemed likely to be postponed indefinitely, if not to fall to the ground altogether, Wren had in the meantime been employed on some other buildings—the Sheldonian Theatre at Oxford (1664-9). The Library of Trinity College, Cambridge, was not built till 1672. In the same interval, and during the discussions on the subject of St. Paul's, he visited Paris (1665), where the works of the Louvre were then in progress, and he had begun to draw up some observations on the state of architecture in that capital, but he unfortunately never published or completed them.

At the beginning of the following year he returned home, but found matters neither settled nor likely to be settled in regard to St. Paul's. At length the events and accidents by which architectural undertakings are so greatly controlled, put an end to all discussion and all perplexity as to retaining any part of the old fabric. Political events had frustrated Jones's plans for the Palace of Whitehall; an event of a different nature, most calamitous in itself at the time, happened opportunely for Wren, since the 'Great Fire' of London not only decided that St. Paul's should be entirely rebuilt as one consistent whole, entirely of his own idea, but also opened an extensive field for his talents in various other metropolitan buildings. One immediate labour arising from the conflagration was to make a survey of the whole of the ruins, and a plan for laying out the devastated space in a regular and commodious manner, with wide streets and piazzas at intervals. Yet so far was this plan from being adopted, that it was lost sight of altogether in rebuilding the city: the new streets rose up in that dense and intricate maze of narrow lanes which are now but slowly disappearing before modern improvements; and worst of all, instead of the line of spacious quays along the Thames, which Wren proposed, the river was entirely shut out from view by wharfs and warehouses in such manner as to render any scheme for improvement to any extent in regard to its banks a matter of extreme difficulty. It is not indeed to be wondered at that amidst such a scene of confusion, and under the pressure of immediate necessity, the citizens should have paid no regard to schemes of architectural magnificence; still it is to be regretted that they did not adopt some general plan, providing for commodiousness in the first instance, and for embellish-

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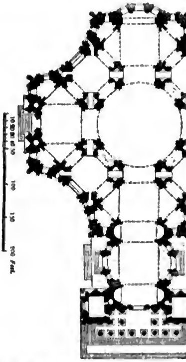
ment to grow up afterwards by degrees and under more favourable circumstances.

Thus frustrated in his idea for planning an entire city, and doomed to see his 'New London' among the things that might have been, Wren was compelled to confine his ambition within narrower limits, and to turn his attention towards individual edifices. Among the earliest of these were the Royal Exchange, Custom-house (both since destroyed by fire and rebuilt), Temple Bar, the Monument, and some churches, including that of St. Stephen's, Walbrook; all of which were erected before St. Paul's was begun:—and previous to that great event in his professional life, we may here record two incidents in his private one: in 1672 he received the honour of knighthood; and in 1674 married a daughter of Sir John Coghill, after whose decease he took for his second wife a daughter of Viscount Fitzwilliam, an Irish peer; and by both these ladies he had issue.

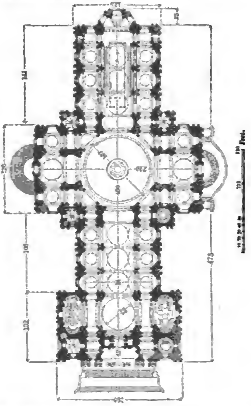
All this time he had not been idle in regard to the intended cathedral, but had prepared various designs and models. The one however which he himself was most solicitous to see adopted was set aside for that now executed; and even there he was compelled to make several alterations contrary to his judgment. Of this last, plans and other architectural drawings are so common that almost any description of it is superfluous, but it is not so with his own favourite project, which, though invariably referred to, has seldom been explained by any drawings; on which account we here exhibit the plan as the clearest and briefest description of it: the original, which has been for so long a period almost hidden in the cathedral, but it may now (1867) be



seen in the South Kensington Museum—though it would seem only for a time, the Dean and Chapter of St. Paul's having only lent it to the government for exhibition temporarily—it had fallen into a very dilapidated condition, but has been thoroughly repaired.

The composition is compact and simple, forming a single general octagonal mass, surmounted by a cupola, and extended on its west side by a portico, and a short nave or vestibule within; and there is also a great deal of play produced by the alternate curved sides of the main body of the edifice. Of this design one great recommendation insisted upon by Wren was that there would be only a single order; yet though this is true as regards avoiding supercolumniation or order *over* order, there would in fact have been two *ordinances* (both Corinthian), a larger one for the portico or west elevation, and one upon a smaller scale (but raised to the same level of entablature, by being placed on a lofty stylobate) in the side elevations, which would have been surmounted only by an attic and balustrade. Such a combination of two ordinances might perhaps have been objected to by some as rather licentious, notwithstanding that there is ample authority for it in the works of Palladio and others of the Italian school; but it would at all events have produced picturesque variety, and the larger order of the portico would have appeared the more imposing by contrast with the other. It is further to be observed that that ordinance is kept distinct from the other by being confined to a separate elevation of the building. As to the interior, the parts are beautifully grouped together, so as to produce at once both regularity and intricacy, yet it does not seem by any means particularly well adapted for the Protestant service, there being no space for a collected congregation, except in the circular area beneath the dome, which could not be fitted up for such purpose without being further inclosed; whereby also in other respects the grandeur of the ensemble, as is shows itself in the plan, would have been greatly impaired.

The comparison of that first idea with the one afterwards adopted makes evident almost opposite modes of treatment both as to arrangement and proportions. While the first exhibits concentration and uniform spaciousness, the other is more extended as to length, but contracted in other respects, and the diagonal vistas that would have been obtained in the other case are altogether lost. It may be observed too that the nave, or western arm of the cross, is rendered apparently shorter than the eastern one, externally, being broken so as to form a second or western transept.



The first stone of the present edifice was laid June 21, 1675; the choir was opened for divine service in December 1697, and the whole was completed in thirty-five years, the last stone on the summit of the lantern being laid by the architect's son Christopher in 1710. Taken altogether, the present St. Paul's is a truly glorious work—its cupola matchless in beauty; yet all noble as it is, the fabric will not bear to be rigidly scrutinised in the spirit of captious criticism; and of late years no little of such criticism has been brought to bear against it. Among other faults, it is alleged that its real form and construction are masked, the upper order of the side elevations being merely a screen concealing the buttresses and clerestory windows of the nave; also that the same is in a great measure the case with the cupola, the external dome being considerably loftier than the inner one, being so elevated chiefly for effect:—True; and that effect is most admirably accomplished. The last reproach is all the more inconsistent, because it has, if not proceeded from, been repeated by those who, while they censure St. Paul's dome as being larger than the interior actually required, not only tolerate but are in ecstasies with a Gothic spire—a feature built altogether for external effect, and quite useless as regards the interior of the structure, otherwise than as giving stability to the tower. Another charge which has now started up against Wren is that he was either ignorant or grossly negligent of the principles of ecclesiastical design—of 'symbolism,' 'spiritualism,' 'sacramentality,' &c. But Wren simply endeavoured to adapt his churches to Protestant congregations, and so far generally showed considerable skill, but it must be confessed very rarely sufficient taste, or aught amounting to architectural character and style. Of his numerous churches in the city, few have any claims to notice for beauty of design. They are, almost without exception, in a heavy uncouth manner, chiefly marked by a number of large arched and small circular windows, the former of which appear little better than so many dismal gaps glazed in the most ordinary manner. There is nothing in any one of them to remind us of the architect of St. Paul's—nothing in their external design that will bear comparison with such exquisitely beautiful bits in that structure as the two semicircular porticos of its transepts, worthy models for church façades. Even in his campanili—the far-famed steeples of St. Bride's and Bow Church, the general outline is what is chiefly to be admired, for they are compounds of incongruous

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parts oddly put together, and not particularly elegant in themselves. The interior of St. Stephen's, Walbrook, has also, to our thinking, been greatly overrated.

Without therefore specifying, one by one, Wren's other performances, almost all of which serve rather to encumber than to add anything to the glory derived from St. Paul's, we annex a chronological list of them to this article as more convenient for reference, and resume our biographical notice of the architect himself.

One work which would probably have not a little augmented his fame was a design for a magnificent mausoleum to the memory of Charles I.; yet though parliament voted 70,000*l.* for the purpose in 1678, the design was abandoned, and the money applied more conformably with the personal tastes of Charles II. Wren had been thwarted in his ideas for another monument, namely, the column so called, which he had conceived very differently and very characteristically, the shaft being adorned with gilt flames issuing from the loop-holes; but no such pattern was to be found in the 'five orders,' therefore as "the impotence of indecision ever resorts to precedent, and ignorance takes refuge in common-place," that design was set aside for the common-place affair which we now see.

Wren had resigned the office of Savilian Professor in 1673; he accepted that of President of the Royal Society in 1680, and he also sat several times in parliament, but his numerous and important professional engagements left him little leisure for other pursuits or duties. Enjoying the favour of successive princes, he was employed by Queen Mary to complete the buildings at Greenwich, to be appropriated as a Royal Naval Hospital; and Wren's additions to that noble pile are well worthy of the architect of St. Paul's, although, by some strange caprice, less quoted as proofs of his genius than several of his inferior performances. In his additions to Hampton Court for William III. he was less fortunate—perhaps unfortunate in being controlled by the taste of the king. If it is not actually a blot upon his fame, as was his work at Windsor Castle, Hampton Court adds nothing to it, whereas he might perhaps have produced a piece of palatial architecture at Windsor had his plan for erecting a distinct pile of building on the south side of the Upper Ward been adopted. Still palaces do not appear to have been exactly Wren's forte, at least not if we judge by such specimens as he has given us in Marlborough House and some portions of St. James's.

After the death of Anne, the last of his royal patrons, Wren was dispossessed of his office of surveyor-general (which he had held for forty-nine years), very little to the credit of George I., and to the disgrace of "one Benson," the man who, by succeeding him in that capacity, has preserved a name from oblivion by perpetuating it for lasting shame and contempt. To Wren himself however this discharge from office must have been rather a welcome release than otherwise; for, verging towards ninety, he could then have little further worldly ambition, even had he not already amply gratified it. The close of his life was not so much to be pitied as to be envied, for if he passed the last five years of his existence in retirement and in comparative obscurity, he passed them in serenity of mind and placid content. The struggles of dissolution were spared him, for without any previous symptoms of approaching death he was found dead, reposing in his chair after dinner, February 25th, 1723, in the ninety-first year of his age.

He received the tardy honour of a splendid funeral in St. Paul's, where his remains were deposited in the crypt, with no other adornment to his tomb than the inscription on it, with the sublimely eloquent legend, "Si Monumentum quæris, circumspice."

Christopher, the architect's son by his first marriage, and who sat in parliament for Windsor about 1718, was author of a work entitled 'Numismatum Antiquorum Sylloge,' 4to, 1708; and he composed the chief part of the 'Parentalia, or Memoirs of the Family of the Wrens,' but left it unfinished at his death (1747); it was completed by Stephen Wren, Sir Christopher's grandson, and published in 1750. This work must be considered rather as a mere register of dates and facts than a biography; for as to the last, it is dry and tedious, yet valuable as an authentic record, and as such it has always been referred to. All Souls' Library at Oxford contains other more interesting records of the great architect's professional studies, in a collection of original drawings by him; and it excites not only regret, but some astonishment also, that these, or at least a selection of the most interesting of them, should never have been published. In fact comparatively few of Wren's buildings have been fully described or described at all by authentic architectural delineations, or otherwise than by mere views. In 1842 however was published a very large and highly-finished engraving exhibiting all the structures erected by him brought together into one extensive group. This kind of graphic synopsis was from a composition by Mr. C. R. Cockerell, and is appropriately entitled a 'Tribute to the Memory of Sir Christopher Wren.'

Chronological List.

1663. Pembroke College Chapel, Cambridge.
1664-69. Sheldonian Theatre, Oxford.
1664. Buildings at Trinity College, Cambridge.
1666. Library ditto ditto.
1667. Royal Exchange, London.
1668-77. Emmanuel College Chapel, Cambridge.
1668. Custom House, London.
1670. Temple Bar.
1670-74. St. Sepulchre's, Newgate.
1671-77. The Monument, London (202 feet high).
1671-78. Spire and Church of St. Mary-le-Bow.
1671-86. St. Lawrence, Jewry.
1672-79. St. Stephen's, Walbrook.
1672. St. Michael's, Cornhill.
1672. St. Mary-at-Hill.
1673. St. Bennet Fink, Threadneedle Street, dome now taken down.
1674-98. College of Physicians, Warwick Lane (now converted into a market).
1675. St. Paul's begun.
1675. Royal Observatory, Greenwich.
1680. St. Bride's, Fleet Street.
1680. St. Swithin's.
1681-82. Gateway Tower, Christchurch, Oxford.
1682-90. Chelsea Hospital.
1682. St. Antholine's, Watling Street.
1683. The Palace at Winchester, which was left unfinished, and is now a barracks.
1683. Ashmolean Museum, Oxford.
1683. Queen's College Chapel, Oxford.
1683. St. James's, Westminster.
1683-86. St. Clement's, Eastcheap.
1684. St. Martin's, Ludgate.
1684. Made comptroller of works at Windsor Castle.
1686. St. Andrew's, Holborn.
1687-1704. Christ Church, Newgate.
1690. Hampton Court.
1692. Morden College, Blackheath.
1696. Greenwich Hospital.
1698. St. Dunstan's in the East (tower and spire).
1703. Buckingham House, London (now taken down).
1709. Marlborough House, London.
1713. Westminster Abbey (towers of west front).

WREN, MATTHEW, Bishop of Ely, was the eldest son of Francis Wren, a mercer in London, where he was born in the parish of St. Peter's Cheap, on the 3rd of December 1585. He was admitted of Pembroke Hall, Cambridge, on the 23rd of June 1601, was elected Fellow on the 9th of March 1605, and took his degree of M.A. on the 2nd of July 1608. He entered into holy orders in 1610. In 1614 he was presented with the rectory of Teversham in Cambridgeshire. In 1621 he was appointed chaplain to Prince Charles. He attended the prince in his strange journey into Spain in 1623, and having thus had opportunities possessed by scarcely any other churchman of ascertaining the opinions and feelings of him who was afterwards to be king, he acquired an influence with the clergy which made him one of the main causes of the calamities which soon afterwards overtook them. In 1625 he was made dean of Windsor and Wolverhampton, and in 1629 one of the judges of the Star-Chamber. He attended Charles I. on his visit to Scotland in 1633, but he failed to sound the religious feelings of the people of that country so accurately as he had done those of his royal master. In the following year he was made Bishop of Hereford, and translated on the 5th of December 1635 to Norwich, and on the 5th of May 1638 to Ely. He was employed in the construction of the Scottish Service-Book, or Liturgy, the reading of which in Edinburgh in 1637 occasioned those riots which were followed by the subscription of the Covenant, and finally led to the great civil war. On the 19th of December 1640, Hampden was sent by the Commons on a message to the Lords to acquaint them that there were "certain informations of a high nature" against Wren, "concerning the setting up of idolatry and superstition in divers places, and exercising some acts of it in his own person, with divers other matters of great importance; and that they have information likewise that he endeavours an escape." An answer was returned, that he had been ordered to find bail in 10,000*l.* to attend the judgment of parliament. According to a paper preserved in the 'Parentalia' of his nephew, the articles of impeachment intended to be presented against him related to such charges as the railing in of the altar, kneeling at the sacrament, and other matters of ceremonial, which afterwards became part of the uniform observance of the Church of England. There is no doubt however that the real ground of the charge against him was the despotic enforcement of his own views in clerical matters; for Clarendon, who praises his learning, says he was a man "of severe sour nature," and charges him with having so vexatiously enforced the discipline of the Church of England against the Flemish refugees and other dissenters, as to drive many of them from his diocese. The articles of impeachment were not pursued, but he remained a prisoner in the Tower till the Restoration of 1660, when he was replaced in his see. He framed the form of prayer used on the 29th of May in commemoration of the Restoration. He died on the 24th of April 1667. He built the chapel at Pembroke Hall, Cambridge, of which his nephew Sir Christopher Wren was the architect. Of a few doctrinal and controversial pamphlets which he left behind him, the titles will be found at length in the 'Biographia Britannica.'

WREN, MATTHEW, eldest son of Bishop Wren, was born at Cambridge in 1629. He was for some time a member of parliament. He

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was also secretary to the Earl of Clarendon, and afterwards to the Duke of York. He died in 1672. Matthew Wren was the author of 'Considerations on Mr. Harrington's Commonwealth of Oceana, restrained to the first Part of the Preliminaries,' 8vo, London, 1757, published anonymously; 'Monarchy asserted, or the State of Monarchical and Popular Government, in Vindication of the Considerations upon Mr. Harrington's Oceana,' 8vo, Oxford, 1659; 8vo, London, 1660; 'On the Origin and Progress of the Revolutions in England,' in Gutch's 'Collectanea Curiosa,' vol. i. 1781.

WRIGHT, EDWARD, a mathematician, the account of whose life and writings is generally so loosely given that it will be worth while to devote a little more space to him than his celebrity would otherwise demand. He was born at Garveston in Norfolk, but the date is not known. He was educated at Caius College, Cambridge, of which he became a fellow. Dr. Hutton (in the preface to his logarithms) quotes a translation of what he calls "a Latin piece taken out of the annals of Caius College, Cambridge," in which it is stated that Wright had great mechanical knowledge, and was most expert in the making of instruments, that he was the first inventor of the plan of bringing water from Ware to London (in what is now called the New River), but that he was prevented by trickery from bringing his plan into action. It is also stated by Sherburne, who gives some account of him in the list at the end of the translation of Manilius, that Wright was mechanical tutor to Prince Henry, son of James I., and that for this prince he caused to be made in Germany a sphere which not only showed the motions of the solar system, but would suffice to foretell eclipses for 17,100 years. This sphere was damaged in the civil troubles, but was recovered and repaired by Sir Jonas Moore in 1646, and Sherburne, who published in 1675, says that it was then at Sir Jonas Moore's official residence in the Tower. But Wright's fame rests entirely upon his discovery of the mode of constructing the sea-chart which is now in universal use under the name of Mercator's Projection. When sea-charts were first made, the degrees of latitude were made of equal length; in fact the chart was nothing more than a map in which degrees of latitude and longitude were represented by equal parts throughout. On such a chart attempts were made to navigate by following the course marked out by a line on the map joining the port of departure with that of destination, and the error was considerable. Mercator [MERCATOR, GERARD] saw enough of the source of this error to know that the degrees of latitude ought to increase in length; and this might have been easily found out on a common globe, by transferring to the globe the straight line of the common chart, and comparing it with a rumb line approximately traced out. Mercator accordingly constructed rough charts (probably by transferring rumb lines from the globe to the chart, making them straight in the latter), in which the degrees of latitude increase, and in something like the proper manner: but there is not the slightest reason to suppose that he had the least idea of doing more than this, or that he had investigated the mathematical problem of so laying down the sphere on a plane as that the rumb lines should be straightened. But it is absurd, as some writers have done, to assert that Mercator borrowed his idea from Wright, since the maps of the former were published perhaps before the birth of the latter, certainly thirty years before he published anything on navigation. And Wright himself, mentioning Mercator, says, exactly as might have been expected, "By occasion of that mappe of Mercator, I first thought of correcting so many and grosse errors, &c." All that could have been learned by Mercator's hint, Wright did learn: it must first be shown to be likely that the former had a rule before it can be suspected that the latter copied it.

To instruct himself in practical navigation, Wright went to sea in 1589, on a voyage to the Azores, with George, earl of Cumberland, a dispensation from residence in college having been granted from the queen. Navigation had not been long flourishing in Britain: a few years before Wright, many captains "mocked them that used charts or cross-staves, saying they cared nothing for their sheep skinnes, they could keep a better account upon a boord; and them that observed sunne or starres for finding the latitude, they would call sun-shooters and star-shooters, and ask if they had hit it." In this voyage Wright made many observations, and perhaps thought of this method of drawing the chart. Nothing of this however was published until 1594, when Blundevil, in the second edition of his 'Exercises,' gave the mode of constructing the chart and the following account of it:—"Mercator hath, in his universall card or map, made the spaces of the parallels of latitude to be wider every one than another from the equinoctiall towards either of the poles, by what rule I know not, unlesse it be by such a table as my friend Master Wright, of Caius College, in Cambridge, at my request, sent me (I thanke him) not long since, for that purpose, which table, with his consent, I have here plainely set downe, together with the use thereof." Then follows a rough table for the length of degrees only, and apparently not made from a very accurate table of secants. In 1599 Wright published his 'Certaine Errors in Navigation detected and corrected,' in which he explains at great length the theory of his chart, and gives what he calls his 'table of latitudes,' to minutes, being exactly what has since been called a table of meridional parts. He also treats on the compass and the cross-staff, and gives an account of his solar observations, and a corrected solar theory. In the second edition, published in 1610, he gives a full answer to some objections raised by Stevinus. The third edition is of 1657, edited by Joseph Moxon.

In looking at the manner in which Wright announced and used the remarkable discovery which is permanently connected with his name, and comparing it with the impression derived from the manner in which his successors have frequently represented that discovery, it seems to us as if he had hardly received his due share of credit. He had a full and geometrical power over his subject; nothing but the differential calculus could have given him more. He knew well that the infinitely small increments of the meridian must be inversely as the cosines of the latitudes, and thence formed his celebrated table by the sums of the secants, expressing that it would be made more exact the smaller the interval of the angles of those secants is made. Had those who have written about them studied his work, the "geometrical conceit" which he gives for dividing the meridian would have become a common and well-known illustration, and would have appeared in collections of examples, examination papers, &c. We quote it, as showing completely that there was nothing empirical about his table. "Let the meridian roule upon a streight line beginning at the æquinoctial, the globe swelling in the meane time in such sort that the semidiameter thereof may be alwaies æqual to the secans of the angle, or arch conteined betweene the æquinoctial and semidiameter insisting at right angles upon the foresaid streight line: The degrees, minutes, seconds, &c. of the meridia, noted in the streight line, as they come to touch the same, are the divisions of the meridian in the nautical planisphære. And this conceit of the meridian of the nautical planisphære may satisfie the curious exactnes of the geometrician; but for mechanical use, the table before mentioned (which heere now followeth) may suffice." The result of the integral calculus, namely, that the sums of the secants in Wright's table are ultimately proportional to the logarithmic cotangents of the semi-complements of the latitudes, was first announced by Henry Bond in Norwood's 'Epitome' (1645), and more fully in his (Bond's) edition of Gunter, 1653. It was first demonstrated by James Gregory, in his 'Exercitationes Geometricæ,' 1668, and afterwards by Halley. ('Phil. Trans.,' 1695: see also 'Miscellanea Curiosa.')

When the invention of logarithms became public, Wright immediately applied himself to the study of the new method, and translated Napier's description of his canon. This translation was forwarded to Napier at Edinburgh, received his approbation and a few lines of addition, and was returned for publication. But Wright died soon after he received it back (in 1615, as appears by the college manuscript, and therefore not in 1618 nor 1620, nor 1624, as asserted by various writers), and it was published in 1616 by his son, Samuel Wright, also of Caius College, with a dedication to the East India Company, which had for some time allowed the father an annuity of 50*l.*, in consideration of his delivering a yearly lecture on navigation.

Wright left other works in manuscript on the use of the sphere, on dialling, and on navigation, called "the haven-finding art;" so says Sherburne. But Wilson, who wrote the history of navigation attached to Robertson's work on that subject, and who is a respectable authority, says that this haven-finding art, which was a translation of Stevinus's 'Portuum Investigandorum Ratio,' printed in Latin by Grotius with the above title in 1599, was printed in the same year, in English, by Wright, and was afterwards attached to the third edition of the 'Errors Detected.' There is in the Royal Society's Library an imperfect copy, without date, of one Edward Wright's 'Description and Use of the Sphære,' &c.

WRIGHT, JOSEPH, commonly called 'Wright of Derby,' where he was born in 1734: his father was an attorney of Derby. Wright came to London in 1751, and placed himself with Hudson the portrait-painter, who was the master also of Reynolds and Mortimer. In 1773 he married, and soon afterwards set out for Italy, where he remained, chiefly in Rome, for two years. After his return to England in 1775 he resided two years at Bath; he then settled at Derby, where he remained until his death in 1797. Wright was a painter of great ability; he drew and coloured well, both in figures and landscape. He practised for many years as a portrait-painter, but painted at the same time also a few historical or figure-pieces, in some of which he represented the effect of fire-light, a style of work he always had a taste for, which was much strengthened by a great eruption of Mount Vesuvius which he witnessed during his stay in Italy; and his pictures in this style are the best of any which were produced in his own time in England.

In 1782 he was elected an associate of the Royal Academy, but being offended at Mr. Garvey's being chosen an academician before him, he resigned his diploma in disgust; he continued however occasionally to send his works to the Academy exhibitions. In 1785 he made an exhibition of his own in a large room in the Piazza of Covent Garden, when he exhibited in all twenty-four pictures, among which were several illustrating the effects of fire-light, the best of which was the destruction of the floating batteries off Gibraltar. He in the latter years of his life painted chiefly landscapes; and his last work, a large view of the head of Ullswater in Westmoreland, is spoken of as a picture of great merit. The following pictures are mentioned as Wright's best historical pieces:—'The Dead Soldier,' 'Edwin at the Tomb of his Ancestor,' 'Belshazzar's Feast,' 'Hero and Leander,' the 'Lady in Comus,' and the 'Storm Scene in the Winter's Tale,' painted for Alderman

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Boydell. Of his landscapes, two of the best were views of Cicero's Villa, and Mæcenas' Villa at Tivoli; he painted also several other beautiful Italian landscapes, which have many of the beauties of Wilson. Of remarkable or peculiar effects of light he painted many popular pieces, as the 'Blacksmith's Forge,' an 'Eruption of Mount Vesuvius,' the 'Hermit,' the 'Indian Widow,' 'Mirwan opening the Tomb of one of his Ancestors,' besides several domestic pieces in which striking effects of candle-light are admirably imitated: he painted also a picture of the Girandola, or the fireworks which are exhibited from the castle of St. Angelo at Rome on the eve of St. Peter's day, and at other festivals of the Roman Church.

When Wright was in Rome he made some drawings from the frescoes of Michel Angelo in the Sistine Chapel, which are said to have preserved perfectly the character of those great works: he was an enthusiastic admirer of Michel Angelo. Mortimer and Wright were the first painters of recent times who successfully cultivated historical painting in England, or indeed perhaps the first Englishmen who excelled as historical painters. Neither Sir James Thornhill nor Hogarth can be considered as exceptions, for the former was chiefly an allegorist—the latter a satirist; and although both allegory and satire are perfectly compatible with historical painting as it is more strictly understood, they are not necessarily connected, and in these cases they were quite distinct from it.

* WRIGHT, THOMAS, a native of the borders of Wales, but of a good Yorkshire family, was born on the 21st of April 1810. He was educated at Ludlow Grammar School, and at Trinity College, Cambridge, where he graduated B.A. and M.A. While still an undergraduate, he commenced his literary career by writing in 'Fraser's Magazine,' the 'Foreign Quarterly Review,' the 'Gentleman's Magazine,' the 'Literary Gazette,' &c., to some of which he is still an occasional contributor. Eventually he devoted his attention specially to archæological studies, which he pursued with rare zeal and intelligence—not suffering his labours to be frittered away on a crude heap of miscellaneous fragments, but investigating in their principles, as well as minute details, the early English history, literature, popular opinions, and antiquarian remains. His papers on these subjects in the Transactions of learned societies, and still more his separate publications, early secured him a high position among the antiquaries and literary men of this country, and a considerable reputation on the Continent.

Mr. Wright was one of the founders of the Camden Society in 1838, of which he was the first honorary secretary. Subsequently he took an active part in the formation of other societies on a similar plan, as the Percy Society, of which he was for some time treasurer and secretary, and the Shakespeare Society. In 1843 he, in conjunction with Mr. Roach Smith, founded the British Archæological Association, and during several years edited its 'Journal;' but in 1849, along with the president (the present Lord Londesborough), and other leading members, he separated himself from it. He is a fellow of the Society of Antiquaries, to whose 'Archæologia' he has been a frequent contributor.

When the death of the Earl of Munster made a vacancy in one of the few places of correspondents to the Académie des Inscriptions in the Institute of France, Mr. Wright was elected to supply it by the largest majority of votes known; he being, it is said, the youngest corresponding member who had been elected. His opponents were Mr. W. H. Hamilton (vice-president of the Society of Antiquaries), and Sir Gardner Wilkinson. It added to the honour that the two leading ministers of state (Messrs. Guizot and Thiers), M. Augustin Thierry (though then blind), and several other men of great literary reputation who rarely attended, went specially to vote for Mr. Wright. Many other learned societies of the Continent have also enrolled his name as one of their members, including the Société des Antiquaires de France, the Société Ethnologique of Paris, the Royal Society of Northern Antiquaries of Copenhagen, de Svenska Fornskrift Sällskapet, Stockholm, &c.

The following list of his separate works will sufficiently indicate the range of his studies and show his remarkable industry. Of the value of the works, it will be enough to say that, addressed as many of them are to the learned, they have taken their place, some of them (as the 'Biographia Britannica Literaria') as admitted authorities on the subjects of which they treat, and others as standard editions of their authors:—1836, 4 small vols. of black-letter poetical tracts, edited for Pickering; 1837, 'Galfridi de Monemuta Vita Merlini—Publié d'après les MSS. de Londres,' 8vo, Paris; 1838, 'Queen Elizabeth and her Times,' 2 vols. 8vo; 'Early Mysteries, and other Latin Poems of the 12th and 13th centuries, 8vo; 'Alliterative Poem on the Deposition of Richard II.,' post 4to (Camden Soc.); 1839, 'The Political Songs of England, from the reign of John to that of Edward II.,' post 4to (Camden Soc.); 1840, a new edition, with notes, of Fuller's 'History of Cambridge,' 8vo; 1841, 'Popular Treatises on Science written during the Middle Ages, in Anglo-Saxon, Anglo-Norman, and English,' 8vo; 'Reliquiæ Antiquæ: scraps from ancient MSS., illustrating chiefly early English Literature and the English Language,' 2 vols. 8vo (edited with Mr. Halliwell); 'The Latin Poems commonly attributed to Walter Mapes,' post 4to (Camden Soc.); 'Political Ballads published in England during the Commonwealth,' post 8vo (Percy Soc.); 'Specimens of Christmas Carols from MS. sources,' post 8vo (Percy Soc.); 1842, 'The Vision and the Creed of Piers Ploughman, with notes and a glossary,' 2 vols. fcp. 8vo; 'A Collection of Latin Stories, illustrative of the History of Fiction during the Middle Ages,' post 8vo (Percy Soc.); 'Specimens of Lyric Poetry composed in England in the reign of Edward I.,' post 8vo (Percy Soc.); 'Gifford's Dialogue concerning Witches,' post 8vo (Percy Soc.); 'The Autobiography of Joseph Lister,' 8vo; 1843, 'Contemporary Narrative of the Proceedings against Dame Alice Kyteler, prosecuted for sorcery in 1324,' post 4to (Camden Soc.); 'Original Letters relating to the Dissolution of Monasteries,' post 4to (Camden Soc.); 'The Owl and the Nightingale, an early English poem attributed to Nicholas de Guildford,' post 8vo (Percy Soc.); 'The Chester Miracle Plays,' 2 vols. 8vo (Shakespeare Soc.); 1844, 'St. Patrick's Purgatory: an Essay on the Legends of Hell, Purgatory, and Paradise, current during the Middle Ages,' post 8vo (reprinted in America); 'Anecdota Literaria: a collection of short poems in English, Latin, and French, illustrative of the Literature and History of England in the 13th century, and more especially of the Condition and Manners of the different classes of society,' 8vo; 'St. Brandan: a Mediæval Legend of the Sea, in English verse and prose,' post 8vo (Percy Soc.); 1845, 'Memorials of Cambridge,' plates by Le Keux, 2 vols. royal 8vo; 'The Archæological Album, or Museum of National Antiquities,' 4to; 'The Seven Sages: a collection of Stories in Early English verse, from a manuscript at Cambridge, with Introductory Essay on Popular Stories,' post 8vo (Percy Soc.); 1846, 'Essays on the Literature, Popular Superstitions, and History of England in the Middle Ages,' 2 vols. post 8vo; 'Biographia Britannica Literaria,' 8vo: vol. i., 'Anglo-Saxon Period'—vol. ii., 'Anglo-Norman Period;' 'The Religious Poems of William de Shoreham, vicar of Chart Sutton in Kent, temp. Edward II.,' post 8vo (Percy Soc.); 1847, 'The Canterbury Tales of Chaucer, a new text with illustrative notes,' 3 vols. post 8vo (Percy Soc.); 'Songs and Carols, from a MS. of the 15th century in a private collection,' post 8vo (Percy Soc.); 1848, 'England under the House of Hanover, illustrated from the Caricatures and Satires of the day,' 2 vols. 8vo; 'Early Travels in Palestine, translated from the Latin, with notes,' 12mo (Bohn's Antiquarian Library); 1850, 'Gualteri Mapes de Nugis Curialium,' post 4to (Camden Soc.); 'Geoffrey Gaimar's Anglo-Norman Metrical Chronicle of the Anglo-Saxon Kings,' 8vo; 1851, 'Narratives of Sorcery and Magic,' 2 vols. 8vo; 1852, 'The Celt, the Roman, and the Saxon: a History of the Early Inhabitants of Britain, illustrated by the ancient remains brought to light by recent research,' post 8vo; 'The History of Ludlow and its Neighbourhood, forming a popular sketch of the History of the Welsh Border,' 8vo; 1853, 'The History of Ireland,' 3 thick vols. in imp. 8vo, published in numbers, and completed in 1857; 1854, 'Wanderings of an Antiquary chiefly upon the traces of the Romans in Britain,' fcp. 8vo; 'The Travels of Marco Polo the Venetian—the translation of Marsden revised, with a selection of his notes,' 12mo (Bohn's Antiq. Lib.); 'Cambridge University Transactions, a collection of contemporary documents relating to proceedings in the University during the Puritan Controversies of the 16th and 17th centuries,' 2 vols. 8vo; 'The Canterbury Tales of Geoffrey Chaucer,' revised edition, in 1 vol. 8vo; 1855, 'The History of Fulke Fitz Warine, an outlawed Baron in the reign of King John, edited from a manuscript preserved in the British Museum, with an English translation,' post 8vo; 'The History of Scotland,' 3 thick vols. in imp. 8vo, published in numbers, and completed in 1857; 'Early Christianity in Arabia, an historical essay,' 8vo (written when the author was eighteen years of age); 1856, 'Johannis de Garlandia de Triumphis Ecclesiæ libri octo. A Latin poem of the 13th century,' 4to (Roxburgh Club); 'The Vision and Creed of Piers Ploughman,' revised edition, 2 vols. fcp. 8vo; 'Songs and Carols, from a MS. of the 15th century in the British Museum,' post 8vo; 1857, 'Dictionary of Obsolete and Provincial English,' 2 vols. 12mo (Bohn's Philological Library); and 'Miscellanea Graphica: representations of Ancient, Mediæval, and Renaissance remains in the possession of Lord Londesborough; the Historical Introduction by Thomas Wright,' post 4to. He has also completed 'A Volume of Vocabularies, illustrating the Condition and Manners of our Forefathers, &c., from the 10th century to the 15th,' imp. 8vo; and 'Les Cent Nouvelles Nouvelles, publiées d'après le seul manuscrit connu avec Introduction et Notes, par M. Thomas Wright,' 2 vols. 12mo, Paris, both of which are just ready for publication; and he has in progress a 'History of France,' imp. 8vo, which is in course of publication in numbers.

* WRIGHT, THOMAS, whose praiseworthy endeavours to benefit prisoners have earned for him the title of the 'Prison Philanthropist,' was born in 1788. At an early age he went to work at Ormerod and Sons' iron-foundry in Manchester, and continued in the same employment for forty-seven years. His claim to public notice is the fact that for many years he has pursued with unremitting zeal and perseverance various plans for the welfare of criminals, visiting them in prison, endeavouring to induce them to forsake an evil course of life, and adopting measures to obtain employment for such discharged prisoners as seemed desirous of prosecuting a course of honesty. Being foreman in one of the departments of the foundry his wages amounted to 3*l.* 10*s.* per week; of this sum he was accustomed to give 2*l.* to his wife for house expenses, devoting the remaining portion of his wages, and as much of his time as he could spare from his daily duties, on behalf of prisoners, with the view of restoring as many of them to

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society as possible. In the case of criminals sentenced to death, Mr. Wright has been in the custom of visiting and conversing with them, and imparting to such as would receive it suitable religious instruction. These labours have been extended to prisons in London, and in many places throughout England and Scotland. Mr. Wright has also visited the hulks. Having for many years pursued this course without ostentation, the attention of several influential and benevolent persons was at length drawn to the circumstances, and a subscription amounting to upwards of 3000*l.* was raised in 1852, chiefly in Manchester and Liverpool, and invested, so as to furnish a small yearly income to Mr. Wright, and thus enable him to devote his entire energies to his benevolent pursuits. Since that time he has continued to carry out his long-cherished plans on behalf of criminal outcasts; but, although now sixty-nine years of age, he by no means confines himself to one branch of effort. He has been the means of founding a Reformatory school for boys in Manchester, of which he is a director. He assists in the management of several Ragged schools, and is occasionally engaged on the Sabbath in preaching annual sermons on behalf of local Sunday schools and in aid of different religious bodies in Manchester. His self-denying and useful labours have secured for Mr. Wright the esteem of numerous persons in all parts of the empire.

WRIOTHESLEY, THOMAS, the fourth Earl of Southampton, being the son of the Earl of Southampton who was engaged in Lord Essex's conspiracy in the reign of Elizabeth, and the great-grandson of the first Earl of Southampton, Henry VIII.'s lord chancellor, was one of the most distinguished as well as zealous and constant supporters of Charles I. after the breaking out of the civil war, until that king's death, and having transferred his devotion to the son, and rendered important services to Charles II. while in exile, was after the Restoration appointed lord high treasurer, and was, next to Lord Clarendon, the chief stay of the restored government until his death in 1667.

Lord Southampton, as a member of the House of Peers, approved of the first proceedings of the Long Parliament, on its assembling in 1640, in retrenching the royal prerogative: but left the popular party as did his friend through life, Lord Clarendon, at that time Mr. Hyde, in the course of the proceedings for attainting Lord Strafford. The connection between the father of Lord Southampton and the father of Lord Essex, the parliamentary commander-in-chief at the commencement of the civil war, has led Lord Clarendon to trace, in his eloquent sketch of Lord Southampton's career and character, the early agreement and subsequent separation between the sons. "The great friendship that had been between their fathers made many believe that there was a confidence between the Earl of Essex and him; which was true to that degree as could be between men of so ifferent natures and understandings. And when they came to the parliament in the year 1640, they appeared both unsatisfied with the prudence and politics of the court, and were not reserved in declaring it, when the great officers were called in question for great transgressions in their several administrations." And then after speaking of Lord Southampton's opposition to the bill of attainder against Lord Strafford, he proceeds:—"From this time he and the Earl of Essex were perfectly divided and separated, and seldom afterwards concurred in the same opinion; but as he worthily and bravely stood in the gap in the defence of that great man's (Lord Strafford's) life, so he did afterwards oppose all those invasions, which were every day made by the House of Commons upon the rights of the crown or the privileges of the peers, which the lords were willing to sacrifice to the useful humour of the other." ('Life,' iii., 228.) When the king and parliament took up arms against one another, Lord Southampton zealously joined the king, by whom he was made a member of his privy council and a gentleman of his bedchamber. He was one of the king's commissioners to treat for peace at Uxbridge, in 1645; and Lord Clarendon gives the following account of the zeal which he showed on this occasion:—"He was naturally lazy, and indulged overmuch ease to himself: yet as no man had a quicker apprehension or solider judgment in business of all kinds, so when it had a hopeful prospect, no man could keep his mind longer bent, and take more pains in it. In the treaty at Uxbridge, which was a continued fatigue of twenty days, he never slept four hours in a night, who had never used to allow himself less than ten, and at the end of the treaty was much more vigorous than in the beginning, which made the chancellor to tell the king when they returned to Oxford, that if he would have the Earl of Southampton in good health and good humour, he must give him good store of business to do." After the king's death, he compounded with the ruling powers and resided in England, at his estate near Southampton, and assisted the son of his late master, according both to Clarendon and Burnet, with liberal supplies of money. In the letters passing between Clarendon and the royalists in England immediately before the Restoration, there are several proofs of the high value set on Lord Southampton's counsel and co-operation. "I do not undervalue any man," says Clarendon in one of these letters, "when I say that my Lord Southampton is as wise a man as any the nation hath, as well as of honour superior to any temptation. I shall not need to desire you to communicate all things freely to him." ('Clarendon State Papers,' iii., 750.)

Immediately upon Charles II.'s return to England, while he stayed for two days at Canterbury on his way from Dover to London, Lord Southampton was made a member of his privy council: and before the end of the year 1660 was made lord high treasurer. Lord Southampton's high character for judgment and integrity gave a lustre to the administration. Ill health and the natural indolence of his disposition led him to leave the business of the treasury chiefly in the hands of the secretary, Sir Philip Warwick. In the council he at first strongly advised the king stickling for a larger fixed revenue than that which was granted by the convention parliament, and afterwards was urgent in recommending economy in order to keep within the amount settled; and in the House of Lords he showed himself more disposed to toleration of the Protestant dissenters than his friend and colleague Lord Clarendon. He died on the 16th of May 1667, of the stone, which had caused him great suffering for some years before his death. Mr. Pepys has the following entry in his diary, a day or two after his death: "Great talk of the good end that my Lord Treasurer made; closing his own eyes, and wetting his mouth, and bidding adieu with the greatest content and freedom in the world: and is said to die with the cleanest hands that ever any lord treasurer did." (Pepys, 'Diary,' iii., 222.)

Bishop Burnet has drawn the following sketch of this minister, whose incorruptness in an age of corruption is his chief title to be remembered. "He was a man of great virtue and of very good parts. He had a lively apprehension and a good judgment. He had merited much by his constant adhering to the king's interest during the war, and by the large supplies he had sent him every year during his exile; for he had a great estate, and only three daughters to inherit it. He was lord treasurer, but he soon grew weary of business, for as he was subject to the stone, which returned often and violently upon him, so he retained the principles of liberty, and did not go into the violent measures of the court. When he saw the king's temper, and his way of managing, or rather of spoiling business he grew very uneasy, and kept himself more out of the way than was consistent with that high post. The king stood in some awe of him, and saw how popular he would grow, if put out of his service; and therefore he chose rather to bear with his ill-humour and contradiction than to dismiss him. . . . . Before the Restoration, the lord treasurer had but a small salary, with an allowance for a table; but he gave, or rather sold, all the subaltern places and made great profits out of the estate of the crown; but now, that estate being gone, and the Earl of Southampton disdaining to sell places, the matter was settled so that the lord treasurer was to have 8000*l.* a year, and the king was to name all the subaltern officers. It continued to be so all his time; but since that time the lord treasurer has both the 8000*l.* and a main hand in the disposing of these places." ('History of his Own Time,' i. 173, ed. 1833.)

Lord Southampton was married three times: first, to Rachael, daughter of Daniel, baron de Rouvigny, and sister to Henry, who was created by William III. Earl of Galway; secondly, to Elizabeth, daughter and coheir of Francis, lord Dunsmore, afterwards Earl of Chichester; and thirdly, to Frances, daughter of William, duke of Somerset, and widow of Richard, viscount Molineux. (Banks 'Extinct Peerage,' iii. 671.)

*WROTTESLEY, JOHN, SECOND LORD, M.A., F.R.A.S., President of the Royal Society. This nobleman is the eldest son of Sir John Wrottesley, Bart., of Wrottesley, near Wolverhampton, in Staffordshire, who was raised to the peerage as Baron Wrottesley. He was born on the 5th of August 1798, and graduated first class in mathematics at Oxford in 1819, being a member of Corpus Christi College. He succeeded his father in the barony, on the 16th of March 1841.

Taking much interest in practical astronomy, he became, as the Hon. John Wrottesley, an original member of the (Royal) Astronomical Society, and contributed various observations, chiefly of the stars, to its Monthly Notices and Memoirs. In the year 1829, he commenced the erection of an observatory at Blackheath, where he began to observe, assisted by Mr. John Hartnup (afterwards assistant secretary to the Royal Astronomical Society, and now astronomer of the observatory at Liverpool), in the spring of 1831; having a transit-instrument by Thomas Jones, of 62 inches focal length, and clear aperture 3¾ inches, and a clock by Hardy. Being provided with such means of making astronomical observations, he determined to fix upon some definite object, and steadily pursue that alone. He accordingly selected 1318 stars from the Astronomical Society's Catalogue of 2881, being the stars of the sixth, and from that to the seventh magnitude inclusive, resolving to determine their right ascensions, observing, if possible, each star at least ten times. Having ascertained everything necessary to be known respecting the qualities of the instruments about to be employed, Mr. Wrottesley began the observation of his catalogue on the 9th of May 1831, and on the 1st of July 1835, the task was brought to a conclusion. The catalogue so produced embodies the results of 12,007 observations, exclusive of those of the stars required for comparison. It was read before the Royal Astronomical Society on the 11th of November 1836, and published in the Society's 'Memoirs,' vol. x. The council awarded the gold medal to the author, to whom it was presented by the president, the late Mr. F. Baily, at the annual general meeting of February 8, 1839, after he had delivered an appropriate address, in which he informed the society that when the requisite comparisons had been made with the positions of the same stars obtained at the public observatories—and every star in Mr. Wrottesley's catalogue, he also stated, had undergone that

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investigation—the result had shown that his catalogue was of first-rate importance, and entitled to implicit confidence. A supplemental catalogue of the right ascensions of fifty-five stars, also observed at Blackheath, appears in the 12th volume of the 'Memoirs.' At the annual meeting of 1841, Mr. Wrottesley was elected president, in which capacity, after his accession to the title of Lord Wrottesley, he delivered two addresses on the presentation of the gold medal to Professor Hansen, of Gotha, in 1842, for his researches in physical astronomy, and to Mr. F. Baily in the following year, for the experiments in which he virtually repeated the Cavendish experiments to determine the mean density of the earth. On April 29th, 1841, he had been elected a Fellow of the Royal Society.

In the beginning of the year 1842, Lord Wrottesley resolved on erecting an observatory near his residence, Wrottesley Hall, and on the 29th of March in that year, the first stone was laid by his youngest son, the late Cameron Wrottesley, Lieut. R.E., who had distinguished himself by his mathematical attainments, and had begun his career as an astronomical observer, which was unhappily terminated by his being killed at the siege of Bomarsund in 1854. The observatory was designed to contain the transit-instrument with which the stars of the Blackheath catalogue had been observed, and an equatorial telescope, with apartments for the observer. The years which immediately succeeded the foundation of the Wrottesley Observatory, were employed in obtaining its position (N. Lat. 52° 37′ 2·3″, Longitude West of Greenwich, in time, 8m. 53·57s.), and in observations with the equatorial, which Lord Wrottesley communicated to the Royal Society, and which have been published in the 'Philosophical Transactions' for 1851. This communication is entitled 'On the results of periodical observations of the positions and distances of nineteen of the Stars in Sir John Herschel's lists of the Stars favourably situated for the investigation of Parallax contained in Part III. of the Phil. Trans. for 1826, and in Part I. for 1827.' The inquiry to which it relates constitutes another example of the mode of doing good service to astronomy which Lord Wrottesley early prescribed to himself, and which he has steadily pursued. Sir J. F. W. Herschel had shown in the papers referred to, and again in his 'Treatise on Astronomy,' that if a star which is optically, though not physically, double (that is, one the component single stars of which appear in close proximity merely on account of their being nearly in the same line of sight, though at different distances from the eye, and not because, revolving about each other in orbits, they constitute a binary system), occupy a certain position with respect to the ecliptic, and one of the components be very much nearer the earth than the other, a considerable periodical and parallactic change will take place in their angle of position, or the angle made with the meridian, by a line drawn through both of them, and that the maximum variation from the mean position will occur at two opposite seasons of the year. Lord Wrottesley determined to devote his equatorial to a good trial of this method of discovering parallax, and six years' uninterrupted observing, from February 1843 to October 1849, by his assistant and himself, were given to the work. But the observations were attended with great difficulties, and of sixty-nine double stars selected only forty-eight were observed, and only nineteen at both periods of the year. Of these again, the observations of five only deserved much attention, as exhibiting indications of parallax measurable by this method; but two of them, 32 Eridani and 95 Herschel, Lord Wrottesley finally recommended to the notice of astronomers provided with adequate instruments for observing them. Thus the principal result of the labour and assiduity bestowed on this object, was the illustration of the practical difficulty of the method; and it demonstrated the impolicy of further perseverance, with the instrumental means of the Wrottesley Observatory, especially as instruments had been erected, both at Liverpool and Oxford, pre-eminently suited to this class of observations. But the zeal which prompted the employment of so much time and force by one astronomer in the pursuit of a mode of research proposed to observers by another, deserves the commendation of every lover of science. The paper is worthy of attention in another point of view. The importance to the correction and advancement of knowledge, of recording failures, and imperfect success in research, has been insisted upon by the highest authorities; modern astronomers have been conspicuous in acting on this principle, and have thus encouraged labourers in other departments to submit to the task so unpleasing to themselves, though so beneficial to their successors; and the candour with which Lord Wrottesley has estimated the amount of success obtained in this arduous inquiry, is equalled only by the devotion and skill displayed in making and discussing the observations.

When the star-catalogue of the British Association appeared, he was anxious to perform the same office in respect to that most valuable publication which he had already undertaken and performed in reference to the prior catalogue of the Astronomical Society. For this purpose he selected 1009 stars, with the intention of obtaining at least five observations of each, being those stars which had already been observed at Blackheath, and had been discovered to possess proper motion, with others selected on various accounts. The observations were begun on the 1st of January 1850, and concluded on the 24th of December 1853. They were all made and computed by Lord Wrottesley's assistant, Mr. Richard Philpott, an excellent transit-observer, aided in the computations by his second assistant, Mr. Frederic Maton, who had charge of the equatorial. The results were communicated to the Royal Astronomical Society, read on the 13th of January 1854, and published in vol. xxiii. of the 'Memoirs.'

On the resignation of the Earl of Rosse, Lord Wrottesley was proposed and chosen president of the Royal Society, at the anniversary meeting of 1854, and has been re-elected to that office in 1855 and 1856. Having thus been placed at the head of the most ancient and venerable of our British and scientific institutions, he availed himself of the first opportunity afforded him, according to established usage of addressing the Royal Society, at the Anniversary of 1855, of taking a review of some of the desiderata of science in this country, with respect both to the wants of the public and to the interest and encouragement of the nation and the government. In his address of 1856, he resumed the consideration of the requirements and actual condition of scientific knowledge, in connection with the occupation of Burlington House by the Royal Society, in conjunction with the Linnean and Chemical Societies of London, to which an improved appreciation of science on the part of the existing administration had conduced.

Lord Wrottesley married, on the 28th of July 1821, Sophia Elizabeth, third daughter of the late Thomas Gifford, Esq., of Chillington in Staffordshire; and has had a numerous family, of whom two sons have lost their lives in their country's military service, and another has served in the Crimea, in the late war.

WULSTAN, otherwise WULFSTAN, or sometimes WOLSTAN. Of these names, which appear to be only variations the one of the other, there are three Anglo-Saxon ecclesiastics and writers of more or less celebrity.

1. WOLSTAN, a monk of Winchester, of the tenth century, to whom all the three forms of the name are given, is the author of a Latin prose Life of Bishop Ethelwold, whose disciple he had been, and also of a work in Latin hexameter verse (with a prologue in elegiacs) on the miracles of St. Swithin. The former, which is a very poor composition, is printed in the 5th sæculum of Mabillon's 'Acta Sanctorum Ordinis S. Benedicti,' folio, Paris, 1685, pp. 608-624. Of the latter only the introduction has been printed (in the same volume, pp. 628-635); but the whole is preserved in several manuscript copies. The verse, though not of much merit, has the reputation of being the best Latin poetry known to have been produced in England in that age. William of Malmesbury, who calls Wolstan a cantor of the church of Winchester, says that he also composed an exceedingly useful work on the Harmony of Tones; but that is no longer extant. Bale says he wrote a Life of King Ethelwulf, which is probably a mistake.

2. WULFSTAN, who was not a monk, became archbishop of York in 1003, holding along with that dignity the bishopric of Worcester, as had also been done by his two immediate predecessors, and died in 1023. There is extant in manuscript a letter addressed by him in Anglo-Saxon to the people of his province; and he is supposed by Wanley, on probable grounds, to be the Lupus Episcopus to whom are attributed certain sermons or homilies of this age written in the same language. The most remarkable of these is printed, with a Latin translation and notes by William Elstob, in the 'Dissertatio Epistolaris' contained in the third volume of Hickes's 'Thesaurus,' folio, 1705, pp. 99-106; and there is also a separate edition of the same matter, published, in folio, at Oxford, in 1701. There are two pastoral letters in Anglo-Saxon written in the name of Wulfstan, by one (which one is matter of dispute) of the two Alfrics, with both of whom he appears to have been well acquainted: they are stated to have been first composed in Latin, and then, at Wulfstan's desire, to have been translated into Saxon, that they might be more generally useful.

3. WULSTAN, bishop of Worcester, is stated by his biographer, William of Malmesbury, to have been born at Icentun in Warwickshire, to a fair estate; the name of his father was Ethelstan, that of his mother Wulfgiva. From the age he is stated to have attained at his death, his birth must have happened in 1007 or 1008. He began his education in the monastic school of Evesham, but was afterwards removed to the more distinguished seminary of Peterborough. Having at the usual age been ordained a presbyter, he soon after became a monk at Worcester, and gradually rose to be at last prior of the monastery there. In 1062 he became bishop of Worcester on the nomination of Aldred, who, having been two years before removed from that see to the archbishopric of York, had attempted at first, as had for some time been customary, to retain both appointments, but was at last obliged to relinquish Worcester in consideration of only being permitted to name his successor. He chose Wulstan, it is said, conceiving that his mild temper and simple character would prevent him from offering any resistance to his patron's appropriation of the estates and aggressions upon the rights of the see. But this turned out to be a great mistake. Wulstan proved a very dragon of a bishop, and, especially after the coming over of the Norman conqueror, to whom he very politically paid court, and who took a great fancy to him, he not only set Aldred at complete defiance, but even compelled his successor, Archbishop Thomas, to make restitution to the see of Worcester of sundry lands or pecuniary dues of which it had been despoiled by his predecessors the prelates of York. He also successfully resisted the claim of the archbishop of York to a jurisdiction over the diocese of Worcester, and got that bishopric declared by the king to be in the province of Canterbury. Wulstan continued in the

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same favour with Rufus which he had enjoyed with his father; and in the beginning of the new king's reign, old as he was, he proved very serviceable in putting down an insurrection of the adherents of Duke Robert of Normandy, defending his city of Worcester against an army of the rebels led by Roger de Montgomery. Wulstan almost rebuilt the cathedral of Worcester from the foundation; and he died in that city, at the age of eighty-seven, on the 19th of January 1095. Wulstan is not known to have written anything either in Saxon or Latin, though William of Malmesbury states that he was a ready and effective speaker in the former language; but in the work entitled 'Ancient History, English and French, exemplified in a regular dissection of the Saxon Chronicle,' 12mo, London, 1830, an attempt is made to show that he was the author of the portion of that venerable record extending from 1034 A.D. to the end of the reign of William the Conqueror. There are two accounts of Wulstan by William of Malmesbury: one in his work 'De Gestis Pontificum;' the other a separate Life, in three books, which is published in the second volume of Wharton's 'Anglia Sacra.'

(Wright's *Biographia Britannica Literaria*, vol. i.)

WURMSER, DAGOBERT-SIGISMUND, COUNT OF, a distinguished Austrian general, was born on the 22nd of September 1724, in Alsace—the territory which now constitutes the French departments of the Upper and Lower Rhine. He commenced his military career in the French service, and having distinguished himself by his courage in the campaigns of 1745-46-47, was raised to the rank of captain in the cavalry. His father having resolved to settle in the Austrian states, and become an Austrian subject in 1750, Dagobert resigned his commission and accompanied him. Such emigrants from the French Rhine provinces were at that time far from uncommon: the Alsatians, though French subjects, were then unmixed Germans; indeed the century which has since elapsed has only stripped their character of its German nationality, without giving them a French one.

Dagobert-Sigismund Wurmser was well received at Vienna. Maria Theresa conferred upon him the office of gentleman of the bedchamber (Kammerherr), and, what he valued more, a troop of hussars, which he continued to command throughout the whole of the Thirty Years' War. After the battle of Prague he was made Major; after that of Lissa, Colonel; after that of Hochkirchen, Major-general; and after that of Leignitz he obtained the cross of the order of Maria Theresa. His kind disposition and generosity rendered him the idol of both the officers and men under his command. There is a story told of him illustrative of these features of his character. Hearing, after the battle of Görlitz, that a brave but poor lieutenant of cavalry had lost his horse in the action, Wurmser sent him one of the best in his stables, with a message to the effect that, having sworn this horse should belong to one of the bravest men in the army, he begged his acceptance of it. In 1773 Wurmser became proprietary colonel of the regiment of hussars which subsequently bore his name; and, when the war broke out again in 1778, he was raised to the rank of Lieutenant-general. At the head of a body of 12,000 men, he broke into the territory of Glatz, and on the 18th of January 1779, surprised the Prussians at Kubelschwerd and defeated them, taking 1200 prisoners. The peace of Tetschen arrested his victorious career, and the collar of commander of the order of Maria Theresa was the reward of his exploits during that short campaign.

In 1787 he was appointed general-commander of the province of Galicia, and although the inhabitants were extremely averse to the Austrian yoke, he contrived to make himself a personal favourite. The Emperor Joseph bestowed upon him the appointment of feldzeug-meister (master of the ordnance when the army was in the field). Wurmser was not employed in the war against the Turks in 1789.

The period of Wurmser's career which obtained for him a European reputation commenced in 1793. In February of that year he was ordered to draw together an army in the Breisgau. By the end of the month he was in a condition to advance. On the 3rd of March he entered Mannheim and Spire; and attacked the rear-guard of Custine, who retreated to Landau. Wurmser pursued him as far as Landau, which he summoned, but without effect. Falling back upon the Rhine, Wurmser joined the Prince of Condé at Spire; and having effected a junction with the Prussian army of observation under the Duke of Brunswick, he took up a position at Germersheim to assist in covering the siege of Mayence. After the capitulation of Mayence, Wurmser again pushed forward his corps to the environs of Landau; attacked the fort of Jocknum, and advanced to the base of the Vosges. On the 13th of October, in concert with the Duke of Brunswick, he attacked and forced the lines of Weissembourg. Wurmser pursued the French into his native province; occupied Hagenau; bombarded Fort Louis, which capitulated on the 14th of November; took up a position on the Sarre; and pushed on his outposts to Wantzenau in the vicinity of Strasburg. The miscarriage of an attack by his right on the bridge hampered him considerably; and the Prussians having failed to take Landau, he was left entirely to his own resources. Pichegru, who had been placed at the head of the army of the Rhine in October, and who had judiciously adopted a war of outposts, sharpshooters, and sudden surprises well adapted to the brave but raw troops under his command, when opposed to steady old disciplined troops, harassed him incessantly. Wurmser was obliged to retire within the lines which he had established on the Motter during his advance. The fort of Frischweiler, defended by the elector-palatine, was forced on the 22nd of December, and nothing prevented the French from overwhelming Wurmser. His men gave way in utter confusion at all points, and he was only able to collect the wreck of his army on the right bank of the Rhine. Having succeeded in the course of January 1794, in re-establishing something like organisation among them, he hastened to Vienna, where the emperor by numerous marks of his esteem sought to express his conviction that Wurmser's reverses were owing solely to the faults of others.

Six months later Wurmser was again appointed to command the army of the Upper Rhine. An accident revealed to him the secret of the correspondence between the Prince of Condé and Pichegru. That Austria should have made no effort to turn that negociation to account was not surprising. In the sincerity of the republican general that power could have little confidence, and in the judgment of the Prince of Condé still less. Besides the anxiety of Condé and Pichegru to keep their intercourse a secret from the Austrian government was of itself suspicious. The conspiracy was allowed by Wurmser, the Archduke Charles, and the cabinet of Vienna to take its course, and it led to nothing but its very natural termination in the ruin of the general who had intrigued with the enemies of his country to subvert the government from which he held his commission. Wurmser defeated the French on the banks of the Neckar, on the 28th and 29th of October 1794, and entered Mannheim; the citadel surrendered after a bombardment which lasted a few days.

On the 1st of January 1796, Wurmser received the grand cross of the order of Maria Theresa. Hostilities did not recommence that year till the month of May. On the 15th of June Wurmser gave way before the attack of Moreau and abandoned Frankenthal. The Austrian cabinet, which had relinquished the idea of assuming the offensive in Alsace and on the Rhine, ordered him to move thirty thousand of the best troops in the army under his command without delay upon the north of Italy. An opponent full of the impetuosity of youth and the resources of genius awaited the sexagenarian here.

On the 29th of July Wurmser advanced towards Mantua. He drove in the French outposts on the Lago di Garda; but Bonaparte, having abruptly broken up the siege of Mantua to precipitate himself on his adversary, met and beat him at Lonato on the 3rd of August, at Castiglione on the 5th, then at Roveredo, and on the 8th at the gorges of the Brenta. The Austrian general far from despairing made an attempt upon Verona; but, repulsed by General Kilmaine, he retreated along the Adige with 5000 foot and 15,000 cavalry; and, after evading two French divisions detached to watch his motions, threw himself into Mantua. This place was vigorously and skilfully defended by Wurmser; but the defeat of the troops under Alvinzy, want of provisions, and sickness among the garrison, forced him to surrender on the 2nd of February 1797. Bonaparte, with that chivalrous spirit which marked his early career, left the veteran entire personal liberty, saying that he respected his years, and did not wish to make him the victim of the intriguers who would doubtless avail themselves of his absence to undermine him at Vienna. Wurmser repaid the generosity of the French general in kind; having detected a plot to poison Bonaparte, he put him upon his guard.

On Wurmser's return to Vienna, the emperor appointed him governor of Hungary, with a salary of 14,000 florins. He did not however survive to take possession of his government, dying at Vienna in the month of June 1797. He was never married: his estates and honours were inherited by a nephew.

WYATT, JAMES, an architect, who occupies a conspicuous place in the history of the art in this country during the latter part of the 18th and the beginning of the 19th century, was born in 1746, at Burton Constable in Staffordshire, where his father was both a farmer and a dealer in timber. At an early age James Wyatt was introduced to Lord Bagot, who, being then about to set out for Italy as ambassador to the pope, took him with him, from which it is probable that his lordship was struck by some symptoms of extraordinary talent, to take charge of a boy of fourteen in order to afford him the opportunity of pursuing studies which he could then hardly have commenced. Arrived at Rome, young Wyatt spent three or four years in that city, examining and measuring the principal monuments of ancient architecture, but, it would seem, without imbibing any taste for its modern ones, since no traces of it are discoverable in his own works. On quitting Rome he proceeded to Venice, where he studied for two years more under Vincentini, an architect and painter, and then returned to England, after being absent altogether about six years, that is, till about 1766 or 1767. Whether his early patron continued to notice, or helped to push him in his profession, we are unable to say; neither do we know with whom the scheme of the Oxford-street Pantheon originated, or whether Wyatt had actually executed anything previously to being employed upon that building, which was finished and opened in 1772; but it at once stamped his celebrity, and he thenceforth became the 'fashionable' architect of the day. "The Winter Ranelagh of the metropolis," as Walpole calls it, established under the auspices of high fashion, and itself the fashion and the rage as a place of amusement, was admired of course by all who pretended to taste or good breeding. It was fitted up in a style of splendour till then unprecedented in this country, and was eminently

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attractive as the resort and rendezvous of the gay world; yet how far it merited all the encomiums passed upon it as a work of architecture, it is now hardly possible to decide. Of the original structure nothing now remains except the front towards Oxford-street, rebuilt after the fire, and subsequently altered; nor, though it was esteemed a masterpiece, has any publication of the original designs preserved to us an authentic memorial of Wyatt's Pantheon. There exist indeed views of the great room, or 'rotunda,' but they are such that very little reliance is to be placed upon them; and even were they satisfactory in themselves, they furnish very imperfect information; nor is more to be obtained from description, nothing deserving to be so called having been written at the time.

Greatly as it was admired, the Pantheon did not procure for Wyatt a second opportunity of distinguishing himself in the metropolis by any other building of note, either public or private. Commissions poured in upon him, but all from different parts of the country, and chiefly for private residences, the majority of which hardly aspired to the character of mansions. Taken collectively, that class of his works affords stronger evidence of extensive practice than of superior talent. Considered individually, their architectural merit is of a negative kind. As houses they are commodious and not without a certain air of dignity; but when looked at, they show themselves to be the works of an able builder rather than an architect, and exhibit far more of clever mannerism and of uniformly respectable mediocrity than of style or artist-like treatment, they being nearly all variations of the same design. James Wyatt was a degree or two less frivolous than Adam, yet hardly more dignified; nevertheless it must be acknowledged that we are greatly indebted to both of them, if not for the taste, for the superior accommodation and the refinement of comfort which they introduced into our domestic architecture. Wyatt's Grecian style, admired in his own day for its then almost proverbial 'simplicity' and chasteness, now strikes us as being extremely jejune and bare, and not so marked by as deficient in that artistical simplicity which results from uniform finish throughout, perfect harmony of character, and unity of expression. There is more of the pretty than of the beautiful, of the neat than of the elegant, of the plain than of the simple, in his so-called Grecian or Greco-Italian style; nor could it perhaps be better described than as a sort of genteel commonplace. Probably he would have done more in his art had he been employed on fewer works, for the multiplicity of his professional engagements prevented him from bestowing much study on the respective designs. It has been recorded of him as matter for admiration that he was in the habit of improvising his designs while travelling in his carriage to the places he was about to be employed at; no wonder therefore that so many of them present such sameness and poverty of ideas, and so very little study, being apparently little more than first hasty sketches, with hardly any revising.

Accustomed to this specious commonplace and indolent fertility, he could scarcely rise above it on occasions which either demanded or afforded opportunity for achieving something really noble. His design for Downing College, Cambridge, where however he was not eventually employed, was animadverted upon in a letter from Mr. T. Hope to the architect himself, as being altogether unworthy of the occasion. Neither did Chiswick inspire Wyatt with any kindred feeling, for though the wings which he added to the house rendered it more commodious as a residence, they sadly marred its original grace as a finished gem of Palladian architecture.

About the time of James Essex's death (1784), the only architect of the period who had shown any knowledge of Gothic architecture in regard to its details, if not its principles, Wyatt began to turn his attention to that style, which he studied in the original examples. There was indeed then hardly any other course to be pursued, for there were no publications, as at present, to initiate the student into it, and facilitate his progress by exhibiting specimens of it in all its manifold varieties. What architects of the present day find delineated and measured for them on paper, and always ready for reference, Wyatt had to draw and measure for himself; it is therefore highly to his credit that under such circumstances, and amidst so many other avocations, he gained the insight into it which he did; and that he attained to correctness in his details and individual features, though not to a clear perception of the spirit and true character of the style. Very great allowance is therefore to be made for him, and it is scarcely fair, poor as his designs are, to call him, as one who is himself distinguished by his knowledge of that style has done, "James Wyatt of execrable memory."

His first essay in that style was Mr. Barrett's at Lee near Canterbury (1783), and it was for the architect as happy a hit in its way as the Pantheon had been. Extolled by Horace Walpole, it served to bring thenceforward into vogue for modern residences a style of Gothic comparatively admired at the time, but what would now be termed 'mongrel,' tolerably correct in particular features and details—even those however too ecclesiastical, ill applied, and put together without regard to propriety of character. From that time Wyatt became "the restorer of our ancient architecture," and he certainly stood singly without rival or equal. However little merit criticism may now award to any of his productions of that class, we are certainly in no small degree indebted to him for the practical revival of Gothic, although we now perceive that he did not adopt the best course. In the way of making alterations and 'improvements' in the older edifices in that style, he was extensively employed at some of the colleges at Oxford and at the cathedrals of Salisbury and Lichfield; but his works at these places have since been considered rather 'destructions' than 'restorations,' and even at the time occasioned very strong remonstrances. In that splendid caprice, Fonthill Abbey, erected for Mr. Beckford, and now dismantled, there was more of magnificence than propriety of character: instead of being palatial, the edifice was modelled externally after a church, and even as such by no means happily in its general form and proportions. While engaged upon it he succeeded Sir W. Chambers, in 1796, as surveyor-general, which led to his being employed at Woolwich and the House of Lords, and by George III. at Windsor Castle and at Kew, where he began to erect for the king a castellated palace, never completed, and since happily entirely demolished. In 1802, on West's retiring from the office of President of the Royal Academy, Wyatt became his successor, to the no small dissatisfaction of that body. He was however not very long seated there, for the following year West was re-elected.

After this, scarcely any particulars have been recorded of his life, although materials for a full professional biography of him may possibly be in existence. He himself has left none by publishing any of his numerous designs, whereby authentic memorials would have been preserved to us of the Pantheon and some other works of his. Of Fonthill we have illustrations in two works, the one by Britton, the other and more complete one by Rutter; yet both together do not afford satisfactory architectural information. Wyatt died September 5th, 1813, in consequence of being overturned in a carriage while travelling from Bath to London. He left a widow, who survived him till January 27th 1817, and four sons, one of whom, Benjamin, was the architect of Drury Lane Theatre. We subjoin a list, which, though scanty and imperfect, may be found convenient as far as it goes, notwithstanding that several dates require to be supplied: 1770-2. Pantheon, Oxford-street, London (burnt down, January 14th 1792). 1778. Doric Gateway, Canterbury Court, Christchurch, Oxford. 1783. Lee, in Kent. 1786. Observatory, Oxford. 1788. Library, Oriel College, Oxford: Ionic. 1789. Salisbury Cathedral: alterations. 1789. Balliol College, Oxford: alterations. 1795. Fonthill Abbey, begun. 1796. Military Academy, Woolwich: castellated. 1797. Designs for alterations at Magdalen College, Oxford. 1800. Windsor Castle: alterations. 1800. House of Lords. 1801. Designs for Downing College, Cambridge. Castle Coote, Ireland: Grecian. Cashiobury. Ashridge. Gothic Palace at Kew, now demolished. Mausoleum at Cobham, Kent. Mausoleum at Brocklesby, Lincolnshire.

*WYATT, MATTHEW DIGBY, architect and writer on decorative art, was born at Rowde, near Devizes, Wilts, in 1820, the son of Matthew Wyatt, Esq., late police magistrate of Lambeth-street Police Court. He was educated at Devizes until he was sixteen years old, when he entered the office of his brother Mr. Thomas Henry Wyatt, the architect, and commenced the study of his profession. Within a year he gained a prize given for the best essay on 'Grecian Doric' given by the Architectural Society. In 1837 he became a student at the Royal Academy. In 1844 he went abroad, and studied hard for rather more than two years, bringing home with him on his return nearly a thousand drawings from the principal monuments of architecture and decoration in France, Italy, Sicily, and Germany. The most elaborate of these were a series of 'Specimens of the Geometrical Mosaics of the Middle Ages,' which were published in facsimile in 1848, accompanied with a 'Historical Notice of the Art,' founded upon papers read by the author before the Royal Institute of British Architects, the Archæological Institute, and the Society of Arts. Through his connection with the last-named body, Mr. Wyatt became interested in the practical improvement of manufactures, and was led at various times to communicate to the society the following papers in addition to one on mosaics:—'On enamels and enamelling;' 'On metal-work generally;' 'On the Paris Exposition of 1849;' and 'An Attempt to define the Principles which should determine form in the Decorative Arts.' The last-mentioned formed one of the series proposed by Prince Albert "On the Results of the Exhibition of 1851."

For two years after his return from abroad, Mr. Wyatt was closely occupied in the intervals of his professional engagements in writing for the press generally. In 1848 he re-arranged and decorated the Adelphi Theatre. In 1849 he went down to Birmingham for the 'Journal of Design' to study the Exhibition of Manufactures held at Bingley House, the immediate precursor of the Great Exhibition. He was immediately afterwards despatched to Paris by the council of the Society of Arts to examine and report upon the Exposition held there in that year; he also undertook to prepare reports of it for various journals and periodicals. Mr. Wyatt went with Mr. Cole [COLE, HENRY] to Paris, where they were joined by Mr. Francis Fuller, who, with Mr. John Scott Russell, had been in communication with Prince Albert with respect to a corresponding exhibition in England. Messrs. Cole and Fuller returned to England to start the scheme, find capitalists, &c., leaving Mr. Wyatt to complete the materials for an elaborate report on French experience in the matter.

On his return to London Mr. Wyatt was nominated as secretary, and Messrs. Fuller and Cole commissioners by Prince Albert, to

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ascertain the views of manufacturers and others with respect to a great national exhibition; and on that errand they visited and canvassed the principal seats of manufacture in the kingdom, holding public meetings in many, and gathering good assurances of support. The results of their work they carried to Balmoral, and received authority to commence the enterprise. In the arduous labours which preceded the appointment of the Royal Commission Mr. Wyatt took an active part, and when that issued he was formally confirmed in the office of secretary to the executive committee, in which capacity he continued to act until the building committee demanded his exclusive attention. His professional knowledge was found eminently useful to the commissioners, and he was employed to superintend the works, make all the necessary contracts, regulate accounts, &c. Work amounting in cost to upwards of 50,000*l.* was directed by him as architect, under the supervision of Sir William Cubitt. On the completion of the undertaking Mr. Wyatt had the honour of receiving from Prince Albert his private gold medal, with a letter commending his services from the beginning; he also received a bonus of 1000*l.* in addition to his salary from the Royal Commissioners. For the Catalogue of the Exhibition Mr. Wyatt wrote a popular account of the construction of the building, and for the Institute of Civil Engineers (of which he is an Associate) a more elaborate account, for which he was rewarded with their Telford medal. In 1850 he formed the acquaintance of Mr. Brunel, who entrusted him with the duty of co-operating with him in designing the new station of the Great Western Railway at Paddington, the waiting-room for her majesty at Windsor, and various other works.

On the opening of the Great Exhibition Mr. Wyatt undertook, at the request of Messrs. Day and Son, an important work upon its contents. This work 'The Industrial Arts of the xixth century,' in 2 vols. folio, with 160 plates in chromolithography, involved no mean amount of labour. While carrying it on however, he found time to bring to a close another work, the preparation of which had been commenced many years previously, and for which, while abroad, he had made many drawings and extensive collections: 'Metal Work and its Artistic designs,' in 1 vol. folio, with 50 coloured plates. He also designed a memorial window in stained glass, erected to the memory of William Huskisson by his widow in the summer of 1852. About the same time he became actively interested in the Crystal Palace Company. With Sir Joseph Paxton and Mr. Owen Jones he went into the several questions connected with the designs, arrangement, &c., of the present structure, as well as the objects by which it should be made interesting and instructive. In August 1852 he started on a tour with Mr. Owen Jones to collect works of art from the principal museums, &c., of Europe, and backed by a credit of 20,000*l.* and Foreign Office credentials, met with unexpected success. On his return, after four months' incessant labour, he started through England to collect casts of mediæval sculpture, &c. With Mr. Jones he then set to work on the Fine Art Courts and arrangements of the Crystal Palace, which were sufficiently completed for the opening to take place on the 3rd of June 1854. The principal works falling exclusively under Mr. Wyatt's control were the Queen's Screen, the Pompeian House, the Court of Christian Monuments, and the Byzantine, Mediæval, Renaissance, and Italian Courts. To the latter four he prepared, in co-operation with Mr. J. B. Waring, a series of handbooks. For Messrs. Day and Son he also produced a work in 4to, 'The Crystal Palace and Park.'

In the same year he received her Majesty's commands to design a memorial to the late Mr. Neeld, and to restore the chancel of North Marston Church, Bucks. In 1855 he took charge of the department of English stained glass at the Paris Universal Exhibition for the Board of Trade; and was employed by the East India Company to design and superintend the arrangements of their display. On the opening of the Exposition he was appointed (in conjunction with the Duke of Hamilton) juror for class 24 (furniture and decoration). The duties of the office having been discharged, he was desired to report upon the department by the English government. The report, which was a somewhat detailed one, was subsequently published by the Board of Trade. At the close of the Exhibition Mr. Wyatt was nominated a chevalier of the Legion of Honour for "services rendered to industry and the arts." In the latter part of the year, with his brother Mr. Thomas Henry Wyatt, he competed for the premiums offered to all the world by the War Department for the best designs for barracks, and was fortunate enough to obtain the first premium for cavalry. About the same time he wrote an historical 'Essay on Ivory carving,' which was published with photographic illustrations by the Arundel Society, for whom he also got up an exhibition, and delivered a lecture at the Crystal Palace (subsequently published) on the works of Giotto at Padua, &c. For these services he was elected an honorary member of the society.

Shortly after his return from Paris, Mr. Wyatt was applied to by the East India Company to co-operate with their regularly appointed architect in preparing designs for additional accommodation to be provided for their museum at the India House; and on the sudden demise of that gentleman in 1856 Mr. Wyatt was appointed to the office he had held. For the Company, since that date, he has executed in this country many works of considerable importance, including in addition to the above, barracks for about 400 men; a military hospital for 100; extensive drainage works, a church, a large drill shed, &c., and several elaborate surveys. For India he has co-operated with the late Mr. Rendel in the design of several great bridges, viz. the Saone, Keul, and the Hullohur, while for the East India Company he has designed an iron church with 900 sittings for Rangoon, and a general post-office and electric telegraph station of large extent for Calcutta.

In the summer of 1856 Mr. Wyatt was invited to become honorary secretary to the Royal Institute of British Architects, to which he had at different times made various communications, and of which, as well as of the Royal Society of Antiquaries, he was a Fellow. In the autumn of 1856 he wrote two essays on 'Renaissance' and on 'Italian Ornament,' for Mr. Owen Jones's magnificent work, 'The Grammar of Ornament.' He is now preparing a contribution on 'Metallic Art' for Mr. Waring's important publication on the Manchester Exhibition. Mr. Wyatt was an exhibitor of drawings in water-colours at the Universal Exhibitions both of London and Paris, gaining at the former a prize medal with commendation for "good taste in designs generally,' and at the latter a first class medal. We have given a bald statement of Mr. Wyatt's many important labours: but they speak so amply for themselves that any commendation of them would be not merely superfluous but misplaced.

WYATT, RICHARD J., an eminent sculptor, was born in Oxford-street, London, on the 3rd of May 1795. Having chosen sculpture as his profession, he was placed as a pupil with Charles Rossi, R.A.; and about the same time he entered the Royal Academy as a student. During the seven years which he served with Rossi, he twice carried off medals at the Royal Academy. He afterwards worked for a short time in the atelier of Bosio at Paris, and he completed his professional education under Canova, whose acquaintance he had formed in London, and who kindly invited him to Rome, and offered him his advice and assistance in the prosecution of his studies. In the atelier of Canova, he had Gibson for a fellow-student, and the friendship here formed between the young students, who were ultimately to rank together as the first English sculptors in Rome, remained unbroken through life. With Canova Wyatt likewise retained the warmest friendship, till the death of the great Italian master. Wyatt went to Rome in 1821, and he made that city his permanent abode, only once making a brief visit to his native country in 1841. He died suddenly at Rome on the 29th of May 1850.

Wyatt was a man of singularly gentle unassuming temper, and quiet retiring habits. His whole life was spent in the diligent prosecution of his profession—at which he laboured often from dawn till near midnight. The number of his works is very great, and they are of a very unusual order of merit. He was greatest in poetic and classic subjects, in which he displayed a fertility and grace of invention, a singular elegance of thought, and a degree of finish beyond most of his contemporaries. He was undoubtedly one of the purest and most refined of our poetic sculptors. His figures, and especially his female figures, are beautifully modelled, always posed with grace and animation, and always present pleasing forms from whatever side they are viewed. His draperies too are invariably well cast, and he expresses textures truly, yet without breach of sculpturesque propriety. As examples of his style may be mentioned his statues of 'A Nymph entering the Bath'—one of the most beautiful of his many versions of which, was that executed for Lord Charles Townshend; 'Nymph leaving the Bath;' 'Shepherdess with a Kid;' 'Shepherd Boy;' 'Glycera;' 'Musidore;' 'Bacchus;' and 'Penelope,'—an exquisite statue executed for her Majesty; and his admirable groups of the 'Nymph Eucharis and Cupid;' 'Ino and Bacchus;' 'Nymph of Diana taking a thorn from a greyhound's foot;' and 'A Huntress with a Leveret and Greyhound'—his last work. He also produced many excellent portrait busts, some relievi, and monumental sculpture. At the Great Exhibition of 1851, several of his works were exhibited, and the medal for sculpture was awarded to him, though dead. Mr. Wyatt was not a member of the Royal Academy, a bye-law of that institution rendering artists ineligible unless resident in England. Casts from several of Wyatt's works—including most of those named above—are in the Crystal Palace at Sydenham.

WYATT, SIR THOMAS, called 'the Elder,' to distinguish him from his son, the subject of the next article, was born at Allington Castle in Kent, in the year 1503. His father, Sir Henry Wyatt, the representative of a family of some consequence, originally from Yorkshire, appears to have bettered his worldly fortune by attaching himself to the rising fortunes of Richmond, afterwards Henry VII. He was imprisoned in the Tower, in the last years of Richard III., and treated with great severity. Immediately after the battle of Bosworth, he was liberated, and must have been early placed by Henry in situations of emolument, for in 1493 he was able to purchase the castle of Allington. He was one of the executors of Henry's will, and appears to have enjoyed as much favour from the son as from the father. He obtained a grant of part of the estates of Empson, the first that were forfeited to the crown in the reign of Henry VIII. He survived till 1538.

Nothing is known of the tenor of Thomas Wyatt's life previous to his being entered of St. John's College, Cambridge, in 1515, when he was twelve years old. He took his bachelor's degree in 1518, and proceeded to his Master's degree in 1520. The next incident in his life, the knowledge of which has been preserved, is his participation in a

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magnificent feat of arms performed before the king at Greenwich, at Christmas, 1525. He was then one of the gentlemen of the king's bedchamber. He was married by this time to Elizabeth, daughter of Brook, Lord Cobham. The year of his marriage is not known, but his eldest son Thomas was born either in 1521 or 1523. A long interval of seven years, entirely barren of events, succeeds. In 1532 he was one of Anne Boleyn's train when she went from Dover to Calais a short time before her marriage; and in July 1533, we find him officiating for his father as ewerer at her coronation.

This meagre array of incidents merely indicates that Wyatt was a young gentleman who had been well educated; early "settled in life" by marriage; and introduced at court under the auspices of a father who had influence enough to obtain for him appointments suited to his age. He had already obtained some reputation as a poet, for Leland, in some Latin verses addressed to him from Paris, compliments him on his compositions. In person he was strong, but elegant; with fine features, a penetrating eye, and a mouth of singular sweetness. He was dexterous in the use of arms; he sung, played well on the lute, and he spoke French, Italian, and Spanish with fluency. His readiness at repartee is a constant theme of his contemporary eulogists.

There is much perplexity in the accounts of the danger in which he was involved on account of Anne Boleyn. So contradictory are the statements, that it is impossible to decide at what time he was placed in peril, and whether as friend or foe of that lady. Fuller's "Sir Thomas Wyatt fell, as I have heard, into King Henry's disfavour about the business of Anne Boleyn, till by his industry, innocence, and discretion he extricated himself"—admits of either interpretation. Judging by Henry's character, it seems more probable that Wyatt fell into temporary disgrace from having shown his aversion to the match, than from his having been suspected of too much intimacy with the lady. Anne Boleyn, it may be observed, was executed in May 1536; on the 18th of March of that year Wyatt was dubbed a knight by the king; and in 1537 he was with the king's sanction nominated high sheriff for Kent at a period of considerable danger.

The remaining part of Wyatt's life was passed in the toils of diplomacy and anxieties of court intrigue. In April 1537, he was appointed to succeed Pate as Henry's minister at the Spanish court. He remained at Madrid till the beginning of 1538. In May he was sent back to Spain (Bonner being joined in commission with him); in June he followed the emperor Charles V. to Nice on his expedition to meet the Pope and Francis I.; in July he was with Charles at Barcelona. In April 1539, he was recalled, but was detained in Spain till June. The principal service he performed for his king during his Spanish mission was keeping him informed of the intrigues of the court. The indifferent reception that Cardinal Pole experienced at the hands of Charles V. at this time was attributed to the dexterous management of Wyatt. He had urgently solicited to be recalled for nearly a year before he could obtain his wish. His desire to return to England was excited in part by the necessity of looking after his family concerns, his father having died about this time; and in part by the necessity of being at hand to meet the charges brought against him by Bonner. The distaste he entertained for Spain was probably occasioned in a great measure by the anxious state of his mind. All his verses written at this time are in a desponding tone. When not engaged in business he employed himself in corresponding with his son, or in superintending the education of a young person of the name of Baker, recommended to his care by Wriothesly, or in composing verses. He mixed little in society; his principal associates were the ambassadors of Venice and Ferrara.

He was not allowed to remain long unemployed. Towards the close of 1539 the emperor began his journey through France into the Netherlands, and in November Wyatt was appointed ambassador-extraordinary to the imperial court, with instructions to join Charles on his road through France. Wyatt joined the emperor at Blois, on the 11th of December, accompanied him to Paris, and left that city on the same day with him (7th January), proceeding direct to Brussels, there to await his arrival. He continued in attendance on the court at Brussels and Ghent till about the middle of May, when he returned to England. Wyatt had zealously seconded Cromwell in promoting the match between Henry and Anne of Cleves. During his residence in the Netherlands he consistently advocated the policy of supporting the duke of Cleves and the Protestant princes of the empire. By this course he ran counter to the inclinations of the king, and, in common with Cromwell, lost favour with him.

Wyatt had grown averse to business, having been disgusted with the falsehood of the statesmen with whom he had to deal; but prudence had also a share in his resolution to retire from his diplomatic career. He was aware that Cromwell's enemies were gaining the ascendancy, and knew that the fall of the minister would involve his own. He was not mistaken. Although Henry received him on his return in a manner that seemed to imply satisfaction with his conduct, he was arrested, towards the close of 1540 or the beginning of 1541, on the old charges of Bonner, which had been understood to be departed from. Although neither allowed to cross-examine Bonner's witnesses nor produce any of his own, he was acquitted, about the month of June 1541. On the 10th of July following he obtained a grant of lands in Lambeth from the king; in 1542 he was created High Steward of the king's manor of Maidstone; and in the same year he received additional valuable grants. These favours would seem to imply that Henry was convinced of his loyalty and satisfied with his services.

The brief remainder of his life was spent in retirement at Allington. He has himself informed us that when the season permitted he was used to hunt and hawk; that in the depth of winter he was fond of shooting with his bow; and that when the weather confined him to the house, he devoted himself to study or the composition of verses. In October 1542, he was unexpectedly summoned to attend the king, and, eager to show his zeal, overheated himself in his hasty journey. He was seized in consequence with a fever at Sherborne, and died there on the 11th of the month.

Wyatt was one of the most elegant and accomplished courtiers of his age; and a statesman of great sagacity, dexterity, and integrity. There were four reasons, it is remarked by Lloyd, why men went to dine with him:—" first, his generous entertainment; secondly, his free and knowing discourse of Spain and Germany, an insight into whose interests was his masterpiece, they having been studied by him for his own satisfaction as well as from the exigency of the times; thirdly, his quickness in observing, his civility in entertaining, and his readiness in encouraging every man's peculiar parts and inclinations; and lastly, the favour and notice with which he was honoured by the king." Wyatt has left writings both in verse and prose. His amatory verses are, in regard to matter, much like other amatory verses. Their language, though less fluent than that of modern ballad-mongers, who have a language made rhythmical to their hand, is sufficiently polished to entitle him to be regarded as one of those whose works mark the progress of the language. His satires have more of matter in them, and more of nerve in the versification. The first is remarkable as containing the earliest English version of the Town and Country Mouse. Of Wyatt's prose writings, his letters on state business show much shrewdness; his letters to his son exhibit a pure, elevated, and well disciplined mind. Taking into account the time at which he wrote, his prose has always struck us as more to be admired than his verse.

WYATT, SIR THOMAS (the Younger), only son of the preceding, was born in 1520, or at the latest in January 1521. He was married to Jane, daughter of Sir William Hawke, of Bourne in Kent, in 1536 or 1537, when he could not have been more than fifteen or sixteen years old. It has been conjectured that his father was induced to settle him thus early in life with a view to give greater stability to a character which threatened to be unsteady. The supposition is rendered plausible by the tone of two letters addressed by the father to the son a year or two after the marriage, which have been published by Mr. Nott.

In October 1542, Wyatt succeeded to his father's estates, and before little more than a year had elapsed, executed a deed (discovered by Mr. Cayley in the Augmentation Office), which further corroborates the suspicion of the wildness of his youth—an alienation of his estate of Tarrant in Dorsetshire in favour of Francis Wyatt, his natural son by the daughter of Sir Edward Dorrel, of Liddlecote. In April 1543 he had been imprisoned for assisting the Earl of Surrey in breaking the windows of the citizens of London at night with stones shot from a crossbow. Surrey gravely said in after-life that his intention was, by frightening the citizens through the sudden and mysterious breaking of their windows, to turn them to repentance; but this ingenious defence, if alleged before the privy council, availed neither himself nor his accomplices Wyatt and Pickering.

After his release from the Tower, Wyatt raised a body of men at his own expense, and did good service with them at the siege of Landrecy. It appears from the statements of Churchyard that the military talents of Wyatt were soon acknowledged. Early in 1545 he was placed in command at Boulogne, and constantly employed against the French in that quarter. When Surrey was appointed governor of Boulogne in September 1545, Wyatt was made one of the council. "I assure your majesty," Surrey wrote to Henry VIII. respecting Wyatt, "you have framed him to such towardness of knowledge in the war, that, none other dispraised, your majesty hath not many like him in your realm for hardiness, painfulness, and circumspection, and natural disposition to the war." Wyatt continued to hold his situation at Boulogne after Surrey's recall, and even, it has been assumed, till the place was finally given up to the French in 1550.

During the latter part of the reign of Edward VI., Wyatt appears to have lived chiefly at Allington. The part he took immediately after the king's death is ambiguous. Sir John Bridges subsequently reproached him in words which seem to imply that he had appeared in arms in favour of Lady Jane Grey; but Wyatt in his defence before the privy council asserted that "he had served the queen against the Duke of Northumberland, as my lord of Arundel can witness."

In the year 1554, when the Spanish match was in agitation, Wyatt was persuaded to take the command of the Kentish men in the rising concerted with the Duke of Suffolk. The other conspirators were surprised before they could proceed to action, but Wyatt with his forces having gained some considerable advantages over the royalists, pushed on to Southwark. An attempt to surprise Ludgate on the 7th of February failed, and he with one or two of his followers were separated from the body of his troops and taken in Fleet Street. His conduct

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at the moment of his capture, as narrated by Stow, gives him the appearance of one who had completely lost his self possession. He was not tried till the 15th of March, and he is accused during the interval of having implicated Elizabeth and others by his confessions, in a way neither creditable to his courage nor his fidelity. When however the attorney-general charged him on his trial with having brought the Lady Elizabeth in question, he replied, "I beseech you, being in this wretched state, overcharge me not, nor make me seem to be that I am not. I am loth to accuse any person by name, but that I have written I have written." He was executed on the 11th of April.

Sir Thomas Wyatt appears to have been a zealous Protestant in theory, although religion does not seem to have exercised much practical influence on his conduct. In his youth he appears to have been rather wild than licentious. He was possessed of strength and address, and that kind of courage which carries a man with éclat through a battle-field, but breaks down under adversity and imprisonment. His tone when taken prisoner at Ludgate, and on his trial, was that of a man bewildered and borne down by his reverses. He does not appear to have possessed any of his father's literary talent. It is probable however that he had some taste for letters, or was at least capable of taking pride in his father's distinction. The Harrington manuscript, quoted by Mr. Nott ('Works of Henry Howard, Earl of Surrey, and of Sir Thomas Wyatt the Elder'), contains Sir Thomas Wyatt's (the Elder) poems in his own handwriting, arranged into two classes, and numbered by his son, who had also copied into the volume two letters of advice which his father sent him from Spain.

WYATVILLE, SIR JEFFRY, nephew to James Wyatt [WYATT, JAMES], and son of Joseph Wyatt, was born August 3, 1766, at Burton-upon-Trent, in Staffordshire, at the free-school of which place he received his education. At school he appears to have been of truant disposition, and was so far from displaying any predilection for studies connected with his future profession, that he was bent upon going to sea, and made two attempts to do so, the first at the age of twelve, the second about two years afterwards, but on both occasions he was pursued and brought back. At the age of seventeen he was to have gone out with Admiral Kempenfeldt, in the Royal George, but being prevented from joining the vessel in time, he escaped the fate which awaited it at Spithead. Thus thwarted, he betook himself to the metropolis in the hope of finding some opportunity of entering into the naval service, but as the American war had terminated, no such opportunity offered.

These disappointments however were all so many turns of good-fortune, which reserved him for higher fortune and distinction than he might else have obtained. He was not left a friendless adventurer in the metropolis: his uncle Samuel, an architect and builder of some note and considerable practice (who erected the Trinity House, London; Heaton House, Lancashire; Tatton Hall, &c.), took him into his office for seven years. At the end of that period, in the course of which he had become fully acquainted with the routine and business of his profession, he served a sort of second apprenticeship with his other uncle James, and it was no doubt from him that he imbibed a preference for Gothic and Old English architecture. While with his uncle James, he was brought into contact with several persons of high rank and influence, and among others his future royal patron, then prince of Wales.

No great encouragement however, at least no opportunities seem to have been held out to him at that time from that quarter; for in 1799 he accepted the proposal made him by an eminent builder (Mr. John Armstrong) who had extensive government contracts, to join in business with him. The line of business he now engaged in was eminently respectable and lucrative; still it proved for about twenty years a bar to his admission into the Royal Academy as a member of that body, nor perhaps altogether improperly. It did not however prevent his being employed very extensively as an architect by many noblemen and gentlemen in various parts of the country, either in improving and making additions to their mansions or erecting new ones. Nearly all his works are of this class, however varied in themselves, with the exception of the new front of Sidney Sussex College, Cambridge (1833). He was not therefore so much known by repute to the public generally, as he might have been, had he been employed on buildings more open to notice.

It seems to have been unexpected by himself when he was summoned to Windsor by George IV. in 1824; and perhaps it occasioned some surprise in others, when it was first announced that Mr. Jeffry Wyatt was to be the architect employed in remodelling the Castle—such an opportunity for the display of talent as had not till then been offered to any one in the profession for full a century. The works were set about immediately after the approval of the architect's plans, the first stone of 'King George IV's Gateway' (forming the principal entrance into the quadrangle on the south side, in a direct line with the long walk) being laid by the king himself on the 12th of August 1824; on which occasion Wyatt was guilty of the absurdity of adding "by royal authority," the silly appendage "ville" to his name, in order to distinguish himself from the other architects named Wyatt. On the king taking possession of the private apartments, December 9, 1828, he was knighted. The completion of the alterations at Windsor Castle occupied him almost exclusively for the remainder of his life, during which he resided chiefly at Windsor, within the precincts of the Castle, in what is called the Wykeham Tower, at the western extremity of the north terrace; and where, after suffering for the last five years of his life under an asthmatic complaint, he died, February 18, 1840, in his seventy-fourth year, and was buried in St. George's Chapel. Sir Jeffry had been a widower thirty years, having lost his wife (Miss Sophia Powell) in 1810; and of their three children, Augusta, the youngest and favourite daughter, died at Windsor, in 1825; and George Geoffry in 1833; Emma (Mrs. Hambly Knapp) alone surviving him.

It was the architect's good fortune to behold his great work brought to completion by himself, at a cost of over 700,000*l.*, and it was his intention to publish the designs, which he directed to be done by his executors, under the superintendence of Mr. H. Ashton. The work was accordingly brought out on a magnificent scale in two volumes, large folio, 1841, and forms, as regards the exterior of the Castle, one of the most complete and elaborate series of illustrations ever published of any single edifice, but is nevertheless defective, inasmuch as, with the exceptions of the plans, there is nothing to afford any information with regard to the interior, which, if not exactly what Sir Jeffry wished to make it, contains much that would have been interesting both to professional men and the public.

It is further to be regretted that of his other works no authentic illustrations have been published in any shape, not even of the princely seat of Chatsworth, to which he made very extensive additions during the last twenty years of his life. He was also employed at Longleat Castle, Wilts, Wollaton Hall, Notts, and completed Ashbridge, the seat of the earl of Bridgewater, which had been begun by James Wyatt; lodges and other buildings in Windsor Park; a temple at Kew; and alterations at Bushy for the queen dowager.

WYCHERLY, WILLIAM, son of Daniel Wycherly, Esq., of Cleave, in Shropshire, was born about 1640. In his fifteenth year he was sent to travel in France, probably because his father's loyalist opinions rendered him doubtful of the universities at that time. He does not appear to have returned to England till a short time before the Restoration. He resided, during the greater part of his stay in France, on the banks of the Charente. The Duke of Montausier was at that time governor of Angoulême, and Wycherly was favourably received at the court of his duchess, Julia d'Angeunes Rambouillet, celebrated in Voiture's letters. "This little court, learned and strict (savante et prude), must," says a French biographer, "have given lessons of propriety to the young Englishman, of which he made only an indifferent use." At the time, the tone of that court certainly did exercise considerable influence on the mind of Wycherly, for during his residence in France he solemnly abjured the Protestant faith, and was received into the bosom of the Roman Catholic Church.

On his return to England, Wycherly was entered as a student of law in the Middle Temple. It would appear however, from a passage in Wood's 'Athenæ Oxonienses,' that he was previously sent for a short time to Oxford to be reconciled to the Anglican Church. At that university he "wore not a gown," only lived in the lodgings of the provost of his college, was entered in the public library under the title of Philosophiæ Studiosus, in July 1660, being then about twenty years of age. He departed without being matriculated, or a degree conferred on him, having been by Dr. Barlow reconciled to the Protestant religion.

It is not easy to trace with certainty Wycherly's career from 1660 till 1669 or 1670, when he produced his first play. The accounts of his favour with Charles II., intrigue with the Duchess of Cleveland, his introduction to Buckingham, and his intimacy with Rochester, are all derived from conversational gossip. It is sufficiently apparent however that he possessed means which enabled him to mingle with the gay world on a footing of equality, and that, forgetful of the lessons of the "petite cour savante et prude," he conformed to the manners of the time. Major Pack states that the family estate was worth 600*l.* a year in the time of Wycherly's father.

Wycherly's first play, 'Love in a Wood, or St. James's Park,' was produced after May 1669, and before November 1671, with a success which enabled him to take rank as one of the leading wits of the day. His three other plays were all equally fortunate. 'The Gentleman Dancing-master' appeared about the close of 1671; the 'Plain Dealer' in 1674; and the 'Country Wife' in 1678. The plays however appear to have been composed some time before they were acted—in 1659, 1661, 1665, 1671. There is much wit in these productions, but more manly common-sense expressed in racy English. Their licentiousness will prevent their ever again becoming popular. The impression produced on Wycherly by the severe decorum of the Duchess of Montausier's court had been completely obliterated by the licentious society in which he had subsequently mingled. But his intellect, though familiarised with impurity, had not been enervated. He had a strong and just perception of character, and expressed it with vigour and felicity.

Several years after the appearance of 'The Plain Dealer,' Wycherly encountered the Countess of Drogheda, a young, rich, and beautiful widow, at Tunbridge. They met in a bookseller's shop. The lady came to inquire for 'The Plain Dealer,' and the master of the shop presented Wycherly to her as the real plain dealer. This must have been subsequent to June 1679, when the earl died. They were soon

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after privately married. The lady was (probably not without good reason) distractedly jealous. Dennis relates that their lodgings were in Bow-street, Covent Garden, opposite the Cock Tavern, and if at any time he entered that place of refreshment with his friends, he was obliged to leave the windows open that she might see there was no woman in the company. Of course a person of this disposition would feel considerable reluctance to trust her husband at the court. The unfrequency of Wycherly's appearance there gave umbrage, and lost him the favour of Charles.

The countess did not long survive her marriage. She settled her whole estate upon Wycherley, but the settlement was disputed after her death, and, ruined in his circumstances by legal and other expenses, he was thrown into prison. There he lay several years. It is said that he was at last relieved by James II., who, having gone to see 'The Plain Dealer' acted, was so delighted, that he was induced to give orders for the payment of the author's debts and settling a pension of 200*l.* a year on him. The story has an apocryphal air. It is certain that Wycherly in after-life returned to the Romish Church, and this, with some remains of court influence, is more likely to have attracted to him the munificence of James.

Wycherly did not profit by the king's liberality to the full extent, for, ashamed to confess the amount of his debts, he understated them. His pension dropped at the Revolution. His father's estate, to which he succeeded some years later, was strictly entailed, and the income was attached by his creditors. A more decorous, if not a more virtuous generation had risen up, and Wycherly's strain of wit was no longer the fashion. He continued to struggle with his difficulties till 1715, the year of his death. Eleven days before that event, in the eightieth year of his age, he was married to a young woman with a fortune of 1500*l.* What attractions such a match could possess for the lady it is difficult to imagine. He contrived to spend a good deal of her money; but repaid her on his death-bed by the judicious advice, "not to take an old man for her second husband."

In 1704 Wycherly published a volume of poems, to which he prefixed an engraving from his picture painted by Sir Peter Lely in the prime of life. Below this portrait he inserted the motto 'Heu quantum mutatus ab illo!' A volume of poems, and 'moral reflections,' which he had in part prepared for the press, was published posthumously in 1728, by Major Pack, who prefixed a very slovenly and meagre memoir of the author. Wycherly's poems are defective in rhythm, and have not much of what is properly called feeling in them; but they are not unfrequently characterised by his vigorous common-sense. Some of his 'moral reflections' are terse and pointed.

(Major Pack's *Memoirs of William Wycherly, Esq.*; Dennis's *Letters*; *Biographia Britannica.* Leigh Hunt's biographical notice of Wycherly in Moxon's edition, and the review of the notice in the *Athenæum*; and before drawing any conclusions from the Wycherly Letters as published by Pope, the literary student would do well to see what is said on the subject in the *Athenæum* for October 3, 1857.)

WYCLIFFE or WICLIF (two of the most common among about twenty variations of the spelling), JOHN DE, appears to have been born about the year 1324, and, according to the most probable account, was a native of the parish of the same name, situated about six miles from the town of Richmond in Yorkshire. The tradition of the place makes him to have been a relation of a family of the name of Wycliffe, or De Wycliffe, who were lords of the manor and patrons of the rectory from the Conquest down to the year 1606, when the property passed by the marriage of the heiress into a family of another name. The earliest fact that is known respecting Wycliffe is, that he was one of the students first admitted at Queen's College, Oxford, which was founded in 1340. He soon however removed to Merton College. He is said to have applied himself with diligence and success to the study of the civil, the canon, and even the common law; but the departments of learning in which he acquired the greatest distinction were scholastic philosophy and divinity. The chronicler Knighton, who on every occasion evinces and openly expresses the keenest aversion to Wycliffe's doctrines and proceedings, admits that he was esteemed the most eminent theological and philosophical doctor of his time, and that in the employment of the scholastic dialectic he had no equal.

Wycliffe's first publication, as commonly stated, is a tract entitled 'The Last Age of the Church,' which is inferred from internal evidence to have appeared in 1356. It was printed for the first time with a preface and notes by the Rev. James Henthorn Todd, D.D., Dublin, 16mo., 1840, from the only known manuscript in the University library, Dublin, in which shape it fills thirteen or fourteen short pages, making altogether not much above two hundred lines. For anything that this performance can add to the reputation of Wycliffe, it might have been left in oblivion; it is an attempt to prove that the world would come to an end with the then current century, grounded principally on the prophecies attributed to the Calabrian monk Joachim (who lived in the 12th century, and whose own calculation was that the end of the present system would happen in 1260), and on a cabalistic computation from the letters of the Roman alphabet, which appears to be the writer's own. These dreams of Wycliffe seem to have arisen out of the impression left by the great pestilence which desolated Europe in 1348. Dr. Todd however has ventured in his preface (pp. xii.-xv., and notes, p. lxxxi.) to suggest a doubt whether the tract can with perfect certainty be assigned to Wycliffe, and also whether the passage from which the date of its publication or composition has been inferred is conclusive as to that matter.

It is affirmed by all Wycliffe's biographers that he began to distinguish himself by his writings against the Mendicant Orders about the year 1360. The fact may be so, but the earliest testimony to it, we believe, is that of Anthony Wood, who may have derived his knowledge from the records of the University of Oxford. There is nothing upon this subject among the extant writings attributed to Wycliffe which can be assigned to nearly so early a date. The statement however is in itself very probable: the contest between the Mendicants and the University was at its height about 1360; and about the same time Wycliffe appears to have been in high favour at the university; for in 1360 or 1361 he was made warden or master of Balliol Hall (as Balliol College was then called), and in the beginning of 1361 he was presented by that society to the rectory of Fylingham or Fillingham, a living of considerable value, in the diocese of Lincoln.

In 1365 Wycliffe appears to have resigned the mastership of Balliol for that of Canterbury Hall, then recently founded by Archbishop Islep. He was put into this place by the archbishop in December of that year, in the room of a monk named Henry de Wodehall, who had been originally appointed, but whose turbulent conduct had compelled the founder to remove him. In 1366 however Islep was succeeded in the primacy by Simon Langham, who had been himself a monk; and then a process was commenced with the object of ejecting the secular warden from Canterbury Hall, on the pretence that his nomination had taken place when Islep was incapacitated by weakness both of body and mind for the transaction of business. It appears that Wycliffe's appointment was pronounced void by the archbishop; that a person named John de Radyngate was in the first instance substituted in his place; but that, within a month after, Wodehall was restored. Wycliffe appealed against the sentence to the pope, but it was confirmed by his holiness in 1370; and in 1372 it was further ratified by the king, Edward III.

It is singular that Mr. Webb Le Bas (in his 'Life of Wiclif,' Lon., 8vo, 1832) should in an elaborate argument entirely constructed upon a comparison of dates (pp. 121-123) have assumed that Wycliffe's appeal to Rome in this cause was made in 1365. It is correctly stated, only a few pages before (p. 117), that Archbishop Islep died in 1366, and that the proceedings in the case were commenced under his successor Archbishop Langham. Wycliffe's appeal was certainly not made till 1367, in the month of May of which year Wodehall was restored. Instead therefore of his suit having been then two years pending, as Mr. Le Bas argues, it had probably not commenced when Wycliffe was, in 1367, publicly challenged by a monk to defend the decision of parliament that the king should not do homage to the pope; a challenge which, as is stated by Mr. Le Bas, he promptly answered. His reply to the monk is printed, from a manuscript in the Lambeth library, by Lewis, 'Life of Dr. John Wiclif,' Papers and Records, No. 30. It is in Latin, being entitled 'Determinatio quædam Magistri Johannis Wyclyff de Dominio contra unum Monachum;' and in it the author calls himself the king's own chaplain ('peculiaris regis clericus'). He protests that, as an humble and obedient son of the Roman church, he desires to assert nothing injurious to the said church, or that could reasonably offend pious ears.

In 1368, while his suit at Rome was certainly depending, he exchanged his living of Fillingham for that of Ludgershall, in the same diocese, but in the archdeaconry of Bucks, which was of less value, but was recommended to him by being nearer Oxford. In 1372, having taken his degree of D.D., he publicly professed divinity and read lectures in it in Oxford University. This "he did," Lewis continues, "with very great applause, having such an authority in the schools that whatever he said was received as an oracle. In these lectures he frequently took notice of the Corporation of the begging friars, which at first he did in a soft and gentle manner, until, finding that his detecting their abuses was what was acceptable to his hearers, he proceeded to deal more plainly and openly with them." Some of his treatises that survive were probably written about this time, but there is no positive evidence to that effect.

The next fact in his history that is ascertained is his appointment, in July 1374, as one of the members of a legation sent by Edward III. to Pope Gregory XI., then residing at Avignon, to treat with his holiness about the practice of papal provision and other abuses against which the English parliament had recently passed several laws and resolutions, more especially the Statutes of Provisors and Præmunire in 1350. The circumstance that Wycliffe's name stands second in the royal commission (the first name being that of John, bishop of Bangor) may be taken as attesting the high public reputation to which he had by this time risen. The seat of the conferences was fixed at Bruges; the negociation resulted in a very partial mitigation of the evils complained of; but Wycliffe is supposed to have had his aversion to the then prevalent ecclesiastical system considerably sharpened by his experience of the papal court. In the meantime however he did not deem it necessary to decline what of its advantages might fall to his share. Either while he was still abroad, or immediately after his return home, he was presented by the king to the prebend of Aust in

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the Collegiate church of Westbury, in the diocese of Worcester: the letters-patent of ratification are dated November the 6th, 1375. And about the same time he appears to have been also presented to the rectory of Lutterworth in Leicestershire, the right of nominating to which had fallen for this turn to the crown, in consequence of the minority of Lord Henry de Ferrars of Groby, the patron. Lewis thinks it probable that Wycliffe now left Oxford, or at least was always at Lutterworth during the vacations. "Here," he says, "as it appears by his sermons yet remaining in manuscript, he performed the office of a very diligent and edifying preacher, since he preached not only on Sundays, but on the several festivals of the church, and of a most exemplary and unwearied pastor." There are about 300 of his parish sermons still extant.

He now however began to speak his sentiments very openly on the subject of the pope and the church. Lewis quotes him as in one of his writings or lectures soon after his return to England styling the pope "Antichrist, the proud worldly priest of Rome, and the most cursed of clippers and purse-kervers" (cut-purses). The consequence was, that in a convocation of the clergy, held on the 3rd of February, 1377, a citation was directed to be issued for his appearance at St. Paul's on the 19th of the same month, to answer the charge of holding and publishing certain heretical or erroneous doctrines. Lewis appears clearly to be mistaken in supposing this to have happened in 1378. Wycliffe presented himself on the appointed day, accompanied by John of Gaunt, Duke of Lancaster, and the Lord Henry Percy, earl marshal; a violent altercation immediately arose between these noblemen and Courtney, bishop of London; the crowd, which was very great, broke out into a tumult; and the result was, that the court rose without having done anything. The mob seems on this occasion to have sided with their bishop against Gaunt and Wycliffe.

A story told by Dr. Vaughan about a reference made to Wycliffe by the first parliament of Richard II., which met in October 1377, on the subject of the right of the kingdom to retain its treasure, when required for its own defence, although demanded by the pope, and about a vindication of that right which he therefore drew up, appears to be indifferently supported. It rests, we believe, on no better authority than that of Fox's 'Acts and Monuments.' Wycliffe may have drawn up some such paper; but probably not in answer to an application from the parliament. Be this however as it may, the prosecution against him for his errors of doctrine was speedily renewed in a more formidable shape. On the 22nd of May, 1377 (not the 11th of June, as Mr. Le Bas translates 'XI. Calendas Junii'), a bull was addressed by Pope Gregory to the Archbishop of Canterbury and the Bishop of London, directing them to summon Wycliffe before them, and others dated the same day to the king, requesting his favour and assistance in the matter, and to the University of Oxford, desiring them to withdraw their protection from the accused theologian. Before the bulls reached England, which they do not appear to have done till November, King Edward was dead; but Archbishop Sudbury issued his mandate about the end of December for Wycliffe to present himself in the church of St. Paul's, London, on the 30th court-day from that date. The accounts that have come down to us are very imperfect and obscure; it appears that Wycliffe did come, or was brought, early in the following year, 1378, before a synod assembled, not in St. Paul's, but in the archbishop's chapel at Lambeth. This new attempt to put down the reformer however was not more successful than the former; the Londoners now, if we are to believe the chronicler Walsingham, upon whom we are principally dependent for our information as to what took place, shewed themselves disposed to take part with Wycliffe, and, breaking into the chapel, threw the synod into consternation; and the safety of the prisoner was secured by the arrival of Sir Lewis Clifford with a message from the king's mother positively prohibiting them from proceeding with the cause. He was let off with a simple admonition to abstain from repeating the objectionable propositions, that the laity might not be made to stumble by his perversions; an injunction which, says Walsingham, he treated with contempt, persisting in scattering about conclusions still more pernicious.

The circumstance however that finally and effectually saved Wycliffe was the breaking out of the great schism of the West by the election of the two popes on the death of Gregory XI. in this same year 1378. This division and dissension of the Roman world so enfeebled the papal power in England and everywhere else, as to leave it for the present very little of either strength or disposition to proceed to extremities against its enemies where it was possible to take another course. Wycliffe accordingly appears to have been allowed to go on for some years preaching and writing as he chose without further disturbance. In the beginning of 1379 he was seized while at Oxford with a dangerous illness, from which however he recovered. Soon after he got well he is supposed to have published his tract entitled 'De Papa Romano,' or 'Schisma Papæ,' still preserved in manuscript, in which he called upon all kings throughout Christendom to seize upon the opportunity sent them by Providence of bringing down the whole fabric of the Romish dominion, seeing that Christ had cloven the head of Antichrist and made the two parts fight against each other. This was followed by other writings, both in Latin and English, of which by far the most important was his translation of the whole Bible from the Latin Vulgate, being it is commonly believed, the first complete English version of the Scriptures which had appeared. There is reason to believe that this great work was finished, and several transcripts of the whole made and dispersed, some years before the death of Wycliffe; but it is probable that it was not all executed by himself, although it may have all undergone his revisal.

Some odium seems to have been brought upon Wycliffe and his novel opinions by the great outbreak of the Commons, Watt Tyler's insurrection, in 1381, which it was natural enough for the friends of the established religion to refer, in part at least, to the destruction of old convictions and of all reverence for authority, which he and his followers had laboured to produce. For Wycliffe, it is to be noted, while he himself remained stationary at Lutterworth or Oxford, preaching or lecturing there, had numbers of disciples whom, under the name of 'poor priests,' he kept itinerating over the country, in imitation, apparently, of the same effective system for acting upon the great body of the population of which the mendicant order of monks had already set the example. There can be no doubt that his opinions were thus very generally disseminated and adopted. He now besides took what was considered the boldest step upon which he had yet ventured, by attacking the doctrine of transubstantiation. This he did, according to Anthony Wood, in a course of divinity lectures which he read in the summer of 1381 at Oxford. An assembly of twelve doctors, summoned by the chancellor, unanimously condemned his conclusions, and denounced imprisonment and excommunication as the punishments of whoever should maintain them. Some months after, in May 1382, a synod of divines and doctors of law, assembled at the priory of the Grey Friars in London, on the summons of his old enemy Courtney, recently translated from the see of London to Canterbury, having declared ten opinions which were stated to have been lately publicly preached among the nobles and commons of the realms heretical, and other fourteen erroneous, instructions were immediately despatched to the Bishops of London and Lincoln, enjoining them to take the most rigorous measures for the suppression of the said doctrines; and upon that letters mandatory were forthwith issued by the Bishop of Lincoln, charging all ecclesiastical functionaries throughout the archdeaconry of Leicester, within which the rectory of Lutterworth is situated, with the execution of this order. Soon after also a petition to the crown by the lords spiritual in parliament was answered by a royal ordinance, empowering the sheriffs of counties to arrest all preachers of heresy, and detain them in prison till they should make satisfaction to the Church. But it is remarkable that, although many of Wycliffe's followers were apprehended and proceeded against under the powers thus granted to or assumed by the ecclesiastical and temporal authorities, he himself remained for a considerable time unmolested. He was only named, among several other persons notoriously suspected of heresy, in an order issued by the synod at the Grey Friars to the chancellor of Oxford. It is supposed that the protection of the Duke of Lancaster, which, although not openly avowed, was probably as notoriously suspected as his heresy, deterred his enemies from touching him. But having in November 1382, instead of appealing to the king from the sentence which had imposed silence upon him, as he declared at the time he would do, addressed a long statement of his case, under the title of a 'Complaint,' to the king and parliament, in which he both reiterated in very vehement terms his general abuse of the church and the clergy, and avowed his continued disbelief of the doctrine of the real presence, which he affirmed had "been brought up by cursed hypocrites, and heretics, and worldly priests, unkenning in God's law"—he was immediately summoned before the convocation of the clergy assembled at Oxford to answer for these opinions. It is said that his old friend Lancaster, who had stood by him so long as he assailed merely the constitution of the hierarchy and the temporalities of the church, declined to go along with him now, when he had begun openly to attack the commonly received faith on the most sacred points of doctrine; and after advising him to retract, or at least to keep his sentiments to himself, openly withdrew his protection. The contemporary accounts however of this matter are very indistinct and unsatisfactory. All that is certain is, that Wycliffe appeared before the convocation, and gave in two written confessions or defences, the one in English, the other in Latin, in which he explained his opinions on the question of transubstantiation, not apparently without a considerable anxiety to give them as little of the air of a deviation from the common faith as possible. The account given by his enemy Knighton is, that "he laid aside his audacious bearing, put on the breastplate of dotage, attempted to disclaim his extravagant and fantastic errors, and protested that the follies he was called upon to answer for were basely and falsely ascribed to him by the malicious ingenuity of his enemies." The two confessions are entirely different. His apologist and admirer, Mr. Le Bas, describes the one in English as "a concise and tolerably perspicuous document;" the Latin one, which is very much longer, is also, he admits, "very much more defective in simplicity:" it is fenced about with all the forms of scholastic dialectics, and is as Mr. Le Bas thinks unintelligible. In both Wycliffe acknowledges that the sacramental bread is really and truly the body of Christ; but he does not, he says, affirm it to be the body of Christ essentially, substantially, corporeally, or identically. The result appears to have been that no sentence was pronounced by the convocation, but that soon after

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letters were obtained from the king by which Wycliffe was debarred from teaching any longer in the university.

Wycliffe is supposed to have spent the remainder of his life in his parish of Lutterworth, where however his pen was more active than ever. His version of the Scriptures, the work which did perhaps more than anything else to undermine the influence of the Church of Rome in this country was probably, in part at least, published before this time. But the literary performances which he is commonly supposed to have produced after this date make an amount of composition which is entirely incredible in the circumstances. It is related that some time after he was driven from the university he was summoned to Rome to answer the charge of heresy by Pope Urban VI.: this appears to rest on nothing more than a letter of Wycliffe's, without date, addressed to his holiness, published by Lewis from a manuscript in the Bodleian, in which he says, "If I might travel in my own person, I would, with God's will, go to the pope. But Christ has needed me to the contrary, and taught me more obeish to God than to man." It is supposed that he had had an attack of paralysis before this time. He recovered partially, but found it necessary to hire another priest, John Purneye, to assist him in his parish duties, and also to act as his amanuensis. At last, while he was in his church hearing mass on Holy Innocents' day, the 29th of December 1384, just as the host was about to be elevated, he was thrown down by another violent fit of palsy, and he never spoke more, but died on the last day of the year. Forty years afterwards his doctrine was condemned by the Council of Constance, which also directed that his body should be exhumed and burnt. This was done, and the ashes were cast into the Swift, the little stream which flows along the foot of the hill on which the town of Lutterworth is built.

As for the particular opinions which Wycliffe held, it is not easy to say what they really were on various points, for two reasons: first, they were probably different at different times of his life; secondly, we are by no means certain whether many of the writings attributed to him are really his. But generally his views appear to have resembled those of Calvin more nearly than those of any other great leader of the Reformation of the 16th century. To some of the more peculiar doctrines of the Roman church he seems to have adhered to the end of his life: it may be doubted, for instance, if he disapproved of either pilgrimages or the worship of images; purgatory he evidently believed in to the last; and, what is not very easily reconciled with his repeated denunciations of the papal power as Antichrist, he addresses Pope Urban in the letter mentioned above as the greatest of Christ's vicars upon earth, and in another of his treatises, supposed to have been written shortly before, that entitled 'On the truth of Scripture,' he describes it as being nothing less than paganism for a man to refuse obedience to the apostolic see. In his doctrinal theology he was a strong predestinarian and necessitarian. On the subject of church government he was an independent and voluntary of the most extreme description; opposed to episcopacy, opposed to establishments, opposed to endowments, holding that the clergy should be supported only by alms, and that every man should be as far as possible a church to himself. On the subject of his writings the reader should see what is said by Dr. Vaughan in his 'Life of Wycliffe,' by Dr. Todd in the preface to 'The Last Age of the Church,' and also in the preface to his edition of 'An Apology for Lollard Doctrines, attributed to Wicliffe,' printed from a manuscript in the library of Trinity College, Dublin, for the Camden Society, 4to, London, 1842. Most of Wycliffe's writings, or supposed writings, still remain in manuscript. Of his translation of the Scriptures, the New Testament was printed first, by his biographer, the Rev. John Lewis, minister of Margate, in folio, in 1731; again in 4to, in 1810, under the care of the Rev. Henry Hervey Baber, of the British Museum; and, for the third time, in Bagster's 'English Hexapla,' 4to, London, 1841. 'The Holy Bible, containing the Old and New Testaments with the Apocryphal Books, in the earliest English versions made from the Latin Vulgate, by John Wycliffe and his followers,' was published by the University of Oxford in 1850 in 4 vols. 4to, under the editorship of the Rev. Josiah Forshall and Sir Frederick Madden, and contains the 'elder and later versions,' with the various readings, a very valuable introduction, and an excellent glossary.

(There is an account of Wycliffe in Fox's 'Martyrs,' which is worth little or nothing. There are also long articles about him in the first edition of the 'Biographia Britannica,' 1766, vol. vi., part 2, pp. 4257-4266; in 'British Biography,' 12 vols. 8vo, 1773, vol i., pp. 11-52; and in Chalmers's 'Dictionary,' 1817, vol. xxxii., pp. 27-38. The separate Lives, by the Rev. John Lewis (first published in 1719; for the last time, at the Clarendon Press, in 1820), by Dr. Robert Vaughan (1828, 2nd edition, 1831, and in a revised form, 1853), and by the Rev. Webb Le Bas, 1832, have been mentioned above.)

WYKEHAM, WILLIAM, or WILLIAM DE or OF, was born at Wykeham or Wickham in Hampshire, in the year 1324, and, as his biographer Bishop Lowth has shown, some time between the 7th of July and the 27th of September. There is reason to believe that he did not take his name from his native village, the same name being borne by several of his relations living in his own day, who do not appear to have been born there. All that is certainly known about his father and mother is that their Christian names were John and Sibyl: if his father bore the name of Wykeham, he appears to have also passed by that of Long or Longe, and to have had an elder brother who was called Henry Aas. His parents are said to have been both, although poor, of creditable descent, as well as of reputable character.

He was put to school at Winchester, not by his father, who had not the means, but by some wealthy patron, who is traditionally said to have been Nicholas Uvedale, lord of the manor of Wykeham and governor of Winchester Castle. The tradition further asserts that, after leaving school, he became secretary to Uvedale; and that he was secretary to the constable of Winchester Castle is stated in a written account compiled in his own time. Afterwards he is said to have been recommended by Uvedale to Edyngton, bishop of Winchester, and then by those two friends to have been made known to King Edward III. There seems to be no reason for supposing that he ever studied at Oxford, as has been affirmed by some of the later writers of his life. It is evident indeed that he had not had a university education, and that he never pretended to any skill in the favourite scholastic learning of his age. His strength lay in his natural genius, in his knowledge of mankind and talent for business; and probably the only art and science he had much cultivated was architecture.

He is said in an ancient contemporary account to have been brought to court when he was no more than three or four and twenty, which would be about the year 1348; but the earliest office which there is the evidence of records for his having held is that of clerk of all the king's works in his manors of Henle and Yethampsted, his patent for which is dated the 10th of May 1356. On the 30th of October in the same year he was made surveyor of the king's works at the castle and in the park of Windsor. It is affirmed by a contemporary writer to have been at his instigation that King Edward pulled down and rebuilt great part of Windsor Castle. Wykeham had the sole superintendence of the work. Queenborough Castle, in the Isle of Sheppy, was also built under his direction.

The king now began to reward him bountifully. He had probably taken deacon's orders at an early age; Lowth finds him designated 'clericus,' or clerk, in 1352. It was not however till the 5th of December 1361 that he was admitted to the order of acolyte: he was ordained sub-deacon on the 12th of March 1362, and priest on the 12th of June following. Meanwhile his first ecclesiastical preferment, the rectory of Pulham in Norfolk, had been conferred upon him by the king's presentation on the 30th of November 1357. On the 1st of March 1359 he was presented by the king to the prebend of Flixton, in the church of Lichfield. On the 16th of April following he had a grant of 200*l.* a year from the crown, over and above all his former appointments, till he should get quiet possession of the church of Pulham, his induction into which living had been opposed by the court of Rome. On the 10th of July in the same year he was appointed chief warden and surveyor of the king's castles of Windsor, Leeds, Dover, and Hadlam, and of the manors of Old and New Windsor, Wichemer, and sundry other castles and manors, with the parks belonging to them. On the 5th of May 1360 he received the king's grant of the deanery of the royal free chapel or collegiate church of St. Martin-le-Grand, London. In October 1360 he attended upon the king at Calais, probably in quality of public notary, when the treaty of Bretigny was solemnly confirmed by the oaths of Edward and King John of France. Numerous additional preferments in the church, for which we must refer the reader to the elaborate detail given by Lowth, were heaped upon him in the course of the next three years. By June 1363 moreover he had been appointed to the office of warden and justiciary of the king's forests on this side Trent. On the 14th of March 1364 he had by royal grant an assignment of twenty shillings a day out of the exchequer. On the 11th of May 1364, he was made keeper of the privy seal, and soon after he is styled secretary to the king, or what we should now call principal secretary of state. In May 1365 he was commissioned by the king, with the chancellor, the treasurer, and the Earl of Arundel, to treat of the ransom of the King of Scotland (David II., taken at the battle of Neville's Cross in 1346), and the prolonging of the truce with the Scots; and not long after this he is designated, in a paper printed in the 'Fœdera,' chief of the privy council and governor of the great council, which phrases however Lowth supposes do not express titles of office, but only the great influence and authority which he had in those assemblies. "There are several other preferments, both ecclesiastical and civil," adds Lowth, "which he is said to have held; but I do not mention them because the authorities produced for them are such as I cannot entirely depend upon. And, as to his ecclesiastical benefices already mentioned, the practice of exchanging them was then so common that 'tis hard to determine precisely which of them he held altogether at any one time." There is extant however an account given in by himself on occasion of the bull of Pope Urban V. against pluralities, of the entire number and value of his church benefices, as the matter stood in the year 1366; and from this statement, in which Wykeham calls himself "Sir William of Wykeham, clerk, archdeacon of Lincoln, and secretary of our lord the illustrious king of England, and keeper of his privy seal," it appears that the total produce of those which he had held when the account was demanded was 873*l.* 6*s.* 8*d.*, and of those of which he remained in possession when it was given in, 842*l.*

All these inferior dignities however it is to be presumed that he resigned when, upon the death of William de Edyngdon, on the 8th

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of October 1366, he was immediately, upon the king's earnest recommendation, elected by the prior and convent of Winchester to succeed him as bishop of that see. He was not consecrated till the 10th of October in the year following; but this delay, till an adjustment was effected of the conflicting pretensions of the royal authority and the court of Rome, was evidently occasioned, as Lowth has shown, only by a contention between the king and the pope as to which of them should have the largest share in Wykeham's promotion. Meanwhile he had been appointed by the king lord high chancellor of England; he was confirmed in that office on the 17th of September 1367.

He continued chancellor till the 14th of March 1371, when he delivered back to the king both the great and the privy seals, on the change of ministry made in compliance with a petition presented shortly before by the Lords and Commons, complaining of the mischiefs which had resulted from the government of the kingdom having for a long time been in the hands of men of the church, and praying that secular men only might be appointed to the principal offices both in the king's courts and household. There is no appearance however of this complaint being specially directed against any part of the conduct of the Bishop of Winchester, who assisted at the ceremony of constituting his successor in the chancellorship, and seems to have for years after this continued to retain both the favour of the king and the good will of the parliament, and even to have remained in habits of intimate and confidential connection with the Duke of Lancaster, to whose influence the removal of the clergy from the offices of state is said to have been owing.

At this time the bishops of Winchester had no fewer than twelve different castles or palaces, all furnished and maintained as places of residence. Wykeham's first undertaking after he found himself in possession of the see was to set about a thorough repair of these episcopal houses. This cost him above 20,000 marks. He also applied himself with great zeal and diligence to the reformation of abuses in the monasteries and religious houses of all sorts throughout his diocese: the ancient hospital of St. Cross, at Sparkeford, near Winchester, founded in 1132 by the famous Bishop Henry de Blois, brother to King Stephen, in particular engaged much of his attention, and the objects of the charity were indebted to his persevering exertions for the restoration of many rights and benefits which they had originally enjoyed, but of which they had been for a long time defrauded. But the object which from the first chiefly occupied him was his own great foundation of two colleges in which students might be educated "for the honour of God and increase of his worship, for the support and exaltation of the Christian faith, and for the improvement of the liberal arts and sciences." His preparatory college or school at Winchester was opened in 1373; and he had before this purchased most of the ground in the city of Oxford upon which his college there, still called New College, to which that at Winchester was designed as a nursery, was afterwards built.

These pious and patriotic exertions however were interrupted for a time by a political storm which rose against the bishop in 1376, the last year of the reign of Edward III. He had been appointed one of the council established to superintend the conduct of affairs on the petition of the parliament which met in April of that year; and in consequence became a principal object of the resentment of the Duke of Lancaster and his party, who, after the death of the Black Prince in June, and the rise of the parliament in July, took possession of the superannuated and dying king and proceeded to overthrow all the reforms that had been lately made in the government, and to effect, as far as they could, the ruin of all concerned in them. By the duke's contrivance eight articles were exhibited against the bishop at the beginning of the next Michaelmas term, charging him with various acts of pecuniary defalcation, oppression, and other sorts of misgovernment while he had been in office many years before as keeper of the privy seal and lord chancellor. He was heard in his defence, before a commission of bishops, peers, and privy councillors, about the middle of November, when judgment was given against him upon one of the articles, involving at the utmost a mere irregularity; and upon this, under the influence that then prevailed at court, an order was immediately issued for the sequestration of the revenues of his bishopric, and he was at the same time forbidden, in the king's name, to come within 20 miles of the court. The next parliament, which met on the 27th of January 1377, was wholly devoted to Lancaster; and when, soon after, on the petition of the Commons, an act of general pardon was issued by the king, in consideration of its being the year of his jubilee, the Bishop of Winchester alone was specially excepted out of its provisions. All this, in the circumstances of the time, may be taken as the best attestation to Wykeham's patriotism and integrity. His brethren of the clergy however assembled in convocation now took up his cause with great zeal; and, whether in consequence of their bold representations on the subject to the king, or for some other reason, it was soon deemed expedient to drop the proceedings againt him, and on the 18th of June his temporalities were restored to him, on condition of his fitting out three ships of war for the defence of the kingdom and maintaining them at sea for a quarter of a year. And even from this mulct he was released on the accession of Richard II., a few days after. But the loss nevertheless to which he had been subjected by his prosecution is said to have amounted to 10,000 marks.

He continued to stand high in the favour and confidence of parliament during the minority of the new king. In 1380 he was one of a commission appointed on the petition of the Commons to examine into the state of the revenue and the kingdom, with full powers to call before them all persons who had been in office either during the current or the late reign. Again after the suppression of the insurrection of Wat Tyler and his followers, in the next year, the Bishop of Winchester was one of the seventeen persons proposed by the Commons to be appointed to confer with them on the condition of the kingdom: and on various occasions afterwards a similar tribute was paid to his popularity and weight of character. As soon as he was released from his troubles he hastened to apply himself anew to the carrying forward and completion of his new colleges. The business of teaching appears to have commenced both at Winchester and at Oxford in 1373; Pope Urban VI.'s bull of licence for founding Winchester College was granted 1st June 1378; the building of the College at Oxford, which he called 'St. Mary College of Winchester in Oxford,' was begun in 1380, and was finished in 1386; that of the college at Winchester was begun in 1387 and was finished in 1393. The papal bull confirming the statutes of the college at Oxford is dated 19th July 1398. And as soon as his two colleges were erected, he entered upon another work, which still remains a monument of his taste and munificence: he resolved to rebuild his cathedral in the greater part of its extent. This undertaking he commenced in 1395, and he just lived to see it brought to a close in about ten years after.

The Bishop of Winchester was one of the fourteen persons appointed in 1386, on the petition of the parliament instigated by the king's uncle, the Duke of Gloucester, to be a council to the king for one year, and in fact for that term to exercise all the powers of government. As soon as the parliament was dismissed, Richard made an attempt to break from the yoke thus imposed upon him; the commission and statute appointing the council were declared by the judges, on the royal command, to be illegal and null, and to have involved all who had been concerned in procuring them in the guilt of treason. Upon this the Duke of Gloucester and his friends raised an army of 40,000 men. Having encamped before London, they sent a deputation, of which the Bishop of Winchester was a member, to the king; the deputies were graciously received, and returned with proposals for an accommodation; but in the mean time a body of forces which had been raised for the king in Wales and Cheshire, under the command of his minion, the Duke of Ireland, was encountered by the Earl of Derby and a part of the army of the confederated lords at Radcott Bridge in Oxfordshire, and entirely defeated. This blow compelled Richard to yield for the present. But in May 1389, another revolution in the government was effected by the king suddenly declaring himself to be of age, and removing the Duke of Gloucester and his friends from the council-board. He did not however dispense with the services of the Bishop of Winchester, but, on the contrary, forced him again to accept the great seal. Wykeham remained chancellor till the 27th of September 1391, when he retired from office, Gloucester having by this time been restored to his place in the council, and all parties having been for the present again reconciled, in a great measure, it is probable, through the bishop's mediation. From this date Wykeham appears to have taken little or no share in public affairs. In 1397, when the Duke of Gloucester was put to death, and several of those who had joined him in taking arms in 1386 were attainted for that treason, the Bishop of Winchester and others were, at the intercession of the Commons, declared by the king from the throne in parliament not to have been implicated in what their fellow-commissioners had done. Wykeham was present in the parliament held on the 30th of September 1399, when Richard was deposed, and also in the first parliament of Henry IV., summoned a few days after; but this was the last which he attended. He continued however in the active discharge of his episcopal duties for two or three years longer, and was able to transact business till within four days of his death, which took place at South Waltham, about eight o'clock on the morning of Saturday the 27th of September 1404.

(*Life*, by Robert Lowth, D.D., 2nd edition, 8vo, London, 1754.)

WYNANTS, JOHAN, one of the best of the Dutch landscape-painters, was born at Haarlem about the year 1600. Little is known about him; he is not mentioned by Houbraken; and Van Gool, who notices this omission of Houbraken, lived at too late a period to be enabled to learn any facts of his life. Wynants is supposed to have been the master of Wouverman, to whom some of his pictures have been attributed. He was fond of amusement, and idled much of his time in parties of pleasure, and his pictures are accordingly few in number. He generally painted small pictures, coloured with great transparency: the figures and cattle in them are not painted by himself; a fact, says D'Argenville, which Wynants endeavoured to keep a secret. These parts of his pictures were painted by several masters—by Van Thulden, Ostade, Wouverman, Lingelbach, and A. Vandevelde, which gives an additional value to his works. In Pilkington's 'Dictionary' and some other books, 1670 is given as the date of Wynants' death, but there is a picture in the gallery of Schleissheim by him, dated 1673: his name is also written in the painters'-company's book of Haarlem for the year 1677. (D'Argenville, *Vies des Peintres*; Dillis, *Gemalde zu Schleissheim*.)

WYNDHAM, SIR WILLIAM, the third baronet of that name,

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distinguished in the parliaments of Queen Anne and the first two Georges, was born in 1687. He was of an ancient family in Somersetshire, and succeeded at an early age to the title and estate. He was educated at Eton and at Christchurch, Oxford, and afterwards travelled for some time abroad. On his return he was chosen to represent his native county in parliament, and married a daughter of the Duke of Somerset. He thus entered upon public life with great advantages, which his abilities well supported. He associated himself with the Tory party, and, fascinated by the talents of Lord Bolingbroke, he joined in the pleasures as well as the politics of that nobleman.

When the Tory ministry was formed under Oxford and Bolingbroke in 1710, Wyndham was made master of the buckhounds, and on the 18th June 1711, was appointed secretary-at-war. In August 1713 he was promoted to the office of chancellor of the exchequer, and in November was sworn a privy councillor. In the dissensions between Oxford and Bolingbroke he sided with the latter, and was entirely in his confidence. When the lord high treasurer was disgraced, Lord Bolingbroke wished to have the treasury put in commission, and proposed Wyndham as one of the five commissioners; but this arrangement was defeated by the sudden appointment of the Duke of Shrewsbury to the vacant office. This appointment, followed by the death of the queen, put an end to the hopes of the Tory party. The suspicion of a treasonable correspondence with the Pretender had attached to many of the Tory ministers, and to none more than to Lord Bolingbroke. Wyndham himself was not free from suspicion: his intimacy with Lord Bolingbroke and his close friendship with other reputed Jacobites having pointed him out as one requiring to be watched. He was returned to the new parliament summoned by George I., and protested in such strong language against the proclamation by which the late parliament had been dissolved, that he was only saved from imprisonment in the Tower by Sir Robert Walpole, who persuaded the House of Commons to spare him with a reprimand from the Speaker. When the rebellion in favour of the Pretender broke out in 1715, intelligence was brought to the privy council that Sir W. Wyndham was concerned in a projected rising in Somersetshire: his father-in-law the Duke of Somerset offered to be responsible for him, and desired that he might not be taken into custody; but the council refused to leave him at large, and sent Colonel Hasko to arrest him. Sir William, on being taken at his own house, contrived to escape under pretence of making preparations for his journey to London; and a proclamation was immediately issued offering 1000*l.* for his apprehension. For some time he eluded the vigilance of his pursuers, disguised as a clergyman, but finding that he had little chance of escape, he surrendered himself, and was committed to the Tower. He denied all knowledge of any plot whatever in favour of the Pretender; and, whether on account of his innocence, the failure of evidence, or the influence of his connections, he was never brought to trial.

He was henceforth distinguished as one of the most active and able members of the opposition. He opposed Sir Robert Walpole on almost every occasion. The most vehement and perhaps the best speech against Walpole's Excise scheme was delivered by him in 1733. Of all his reported speeches, that in favour of the repeal of the Septennial Act in 1734 may be pronounced the most able and argumentative. In 1739, having been in the minority who voted against the address of the Spanish convention, he determined, with many others, to secede from parliament. In expressing this resolution he applied insulting terms to the majority of the House, and was indebted, for the second time, to Sir Robert Walpole's judicious forbearance for his escape from commitment to the Tower. Nothing could have been more absurdly impolitic than the retirement of the opposition from all further contest in the House of Commons: it had been suggested by Lord Bolingbroke, whose counsels were often more mischievous than wise; and the mistake was so evident, that the seceders all returned on the first day of the next session.

The influence of Wyndham in the House of Commons was proved by the immediate consequences of his death in 1740. He had united the Tories and a considerable party of Whigs in their opposition to Sir Robert Walpole. At his death this union was dissolved—the opposition was disarmed of half its power—and for some time the minister had little to dread either from the eloquence or the numbers of his opponents. He died at Wells in Somersetshire, July 17, 1740, and was succeeded by his son, Sir Charles Wyndham, who afterwards inherited the title of Earl of Egremont from his uncle the Duke of Somerset. By his second wife, relict of William, Marquis of Blandford, he left no issue.

Sir William was one of the most popular men of his day, and in parliament was remarkable for the force and spirit of his eloquence. The character of his oratory has been thus described by a great critic, Mr. Speaker Onslow: "There was much grace and dignity in his person, and the same in his speaking. He had no acquirements of learning; but his eloquence, improved by use, was strong, full, and without affectation, arising chiefly from his clearness, propriety, and argumentation; in the method of which last, by a sort of induction almost peculiar to himself, he had a force beyond any man I ever heard in public debates. He had not the variety of wit and pleasantry in his speeches so entertaining in Daniel Pulteney; but there was a spirit and power in his speaking that always animated himself and his hearers, and, with the decoration of his manner, which was indeed very ornamental, produced not only the most attentive, respectful, but even a reverend regard to whatever he spoke."

WYNTOUN, ANDREW, a rhyming annalist, lived during the early part of the 15th century, and was prior of the monastery of St. Serf's Inch or Island, on Loch Lomond in Scotland. Nothing has been discovered as to his parentage or the periods of his birth and death, and he is only known as the author of 'The Orygynale Cronykil of Scotland,' a work of considerable authority in Scottish history during the interval between the commencement of the 11th and that of the 15th century. It is valuable also as a specimen of the Scottish language at a time when it closely resembled the English in all but the Gallicisms which pervade Chaucer and Gower, and before it had taken that distinct provincial form which it exhibits in the Scottish poets of the latter part of the 15th and of the 16th century. Wyntoun seems to have strongly felt the difficulty under which all rude chroniclers lie, of drawing a line of demarcation between the domestic and the foreign. The work is divided into nine books:—

> "In honoure of the ordrys nyne
> Of haly angelys, the quhilk dywyne
> Scripture lowys, on lyk wys
> I wylle departe now this tretis
> In Nyne Bukis, and noucht mâ;
>   And the fyrst Buke of thâ
> Sall trete frâ the begynnyng
> Of the warlde."

Accordingly the author is as good as his word, and, beginning at the Creation, he passes through the greater part of Scripture history to the mythological period of Greece and Rome, mingling the sacred and profane strangely together, and describing both the deluge of Scripture and Deucalion's flood. The early and completely fabulous part of the Scottish annals is mixed up with these widely-dispersed chronicles. Four books out of the nine are finished before the birth of Christ is narrated. In the printed edition of the chronicle the editor has very properly given only the rhythmical titles of the chapters which do not refer to Scotland, and thus of these four books only a few fragments are printed. Wyntoun is a tedious narrator, but he is spirited in his descriptions; and the stirring events he has to record, with the curious traditions of national superstition mingled with them, give the book considerable animation. Sir Walter Scott has been obliged to Wyntoun for many striking incidents in his narrative poems.

There are several manuscripts of Wyntoun's Chronicle; one in the Cottonian collection, another in the Harleian, and a third in the Advocates' Library. The best is however that in the Royal Library in the British Museum, from which Mr. David Macpherson edited the printed edition, collating it with the others. This magnificent specimen of British typography was printed in 1795, in 2 vols. 8vo. All the copies of it seem to have been printed on drawing-paper; at least the writer of this notice has never met with any copy on ordinary paper. It contains an introduction, notes, and a glossary.

WYON, WILLIAM, an engraver and designer of medals and coins, was born at Birmingham in 1795. The pursuits and associations of his family (of German descent) were peculiarly calculated to give direction to his mind and to foster whatever natural abilities he possessed. His grandfather, George Wyon, engraved the silver cup embossed with a design of the assassination of Julius Cæsar, which was presented by the city of London to Wilkes. His father, Peter Wyon, to whom, in 1809, William was apprenticed, was a die sinker of reputation at Birmingham, and with him was associated William's uncle, Thomas, as partner, to whom young Wyon was much indebted. The earliest of his productions of which we find any marked notice were copies of the heads of Hercules and of Ceres; the latter won the gold medal of the Society of Arts, and was purchased by it for distribution as an agricultural prize. A second gold medal from the same body marked the appearance of Wyon's group—Victory drawn by Tritons. A few years later he completed a figure of Antinous, which so delighted his father, that he had it set in gold, and wore it constantly until his death.

Wyon came to London in 1816, and won his way through a competition to the post of second engraver at the Mint. Sir Thomas Lawrence was the umpire, and the trial piece the head of George III. His prospects were now most favourable, and his situation altogether agreeable to him—for the chief engraver, Thomas Wyon, was his friend and cousin. But unexpectedly the latter died, and Mr. Pistrucci was nominated in his place. The new engraver and his chief assistant could not agree. Pistrucci, a skilful artist, is said to have been indolent, and while reserving to himself the greater share of the honour and emolument, to have left the greater amount of labour to Wyon. Under a new Master of the Mint these differences were compromised by an arrangement, which left Pistrucci nominally chief engraver until his death, but gave half his salary to Wyon. We need not dwell on the literary wars that arose out of these occurrences, further than to observe that the younger man found an enthusiastic champion who issued a memoir of his life, and a list of his works, then exceeding two hundred in number. The Royal Academy marked its opinion of this controversy, and of Wyon's own merits, by electing him in 1832, an Associate, and in 1838 an Academician, the first of his department who had ever obtained these honours.

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Wyon's works may be divided into coins—pattern pieces of coins not used—medals, and seals. His coins include those of the later years of the reign of George IV., all those of William IV., and all those of her present Majesty which appeared in Wyon's lifetime. He followed Chantrey's models in the coins of both the kings, but was his own designer in the coins of Victoria. The pattern pieces include one of ten pounds for William IV., and one of five pounds (among several others) for the present Queen, which bore a figure of Una on the reverse. These pattern pieces did not become coins through the influence of the body, who, at that time, under the title of moneyers, were the privileged coiners of the country, and who knowing that increased expense would be necessary, took care of their profits, and did not trouble themselves about Wyon's disappointment or the interests of art. His medals include a great range of subjects, and were produced for many different and admirable objects. There are war medals for the Peninsular victories, for Trafalgar, for Jellalabad and Cabul; scientific medals for the Royal Society, Royal and London Institutions, Geological, Geographical, and similar societies, native and foreign; artistic medals, as for the Royal Academy and Art Union; educational, as for Harrow, a gift by Sir Robert Peel; and testimonial, as in the case of the Brodie medal, which bore a head of the man in whose honour it was struck. Most of these medals have for their obverses heads taken from the antique, a few modern, and in some cases, then living personages; and the author had generally aimed, as a matter of course, at a characteristic fitness betwixt the portrait and the accompanying circumstances. Thus, Cicero adorned the Peel-Harrow medal, while heads of Lord Bacon, Sir Isaac Newton, Dr. Wollaston, and Sir Francis Chantrey, were respectively and appropriately connected with the medals of the Royal Institute, the University of Glasgow, the Geological Society, and the Art Union. Many—and among them some of the best—of the reverses were from his own designs; while for others Wyon was indebted to Flaxman, for whom he had an enthusiastic veneration, Howard, and Stothard, who contributed the reverse to a medal of Sir Walter Scott. Wyon's increasing eminence was shown in the various commissions he received from foreign countries; we may especially mention his engagement for a series of Portuguese coins.

The characteristics of Wyon are the combination of two (often opposing) qualities, strength and delicacy, with the indispensable merit of likeness in his portraitures; taken for all in all, we have had no such medal engraver since the days of Simon, the artist who shed so much lustre on this department in the days of the Commonwealth. Wyon died at Brighton, October 29, 1851, in his fifty-seventh year, leaving a son, Leonard, who having aided him in his lifetime, inherited much of his skill at his death. To the latter we owe the well-known medal of Wordsworth; and his name is honourably remembered in connection with the awards of the Great Exhibition; and is thus gratifyingly associated in art as in blood with the subject of our present notice, whose latest works were in commemoration of that same assemblage of the world's industrial and artistic fruits.

WYTHER, GEORGE. [WITHER.]

WYTTENBACH, DANIEL, was born in 1746, at Bern, where his father, Daniel Wyttenbach, was then pastor. His father distinguished himself by several theological works, and died, in 1779, being then professor of theology in the University of Marburg. Young Wyttenbach studied philology at Marburg, Göttingen, and Leyden, and in the last place he was one of the pupils of Ruhnken, to whom he became particularly attached. In 1771 he was appointed professor of Greek and philosophy in the Athenæum of Amsterdam, which is now called after him the Wyttenbach Athenæum. From Amsterdam he was transferred in 1779, to the chair of eloquence in the University of Leyden, of which he and Ruhnken were the most illustrious scholars. He remained in this office for a great number of years, until the infirmities of old age and blindness compelled him to withdraw from his functions. In 1816, at the age of seventy, he went to Heidelberg, where, for a short time, he abstained from literary exertions. Two years later he married Johanna Gallien, a woman of great acquirements and talent, who distinguished herself as a writer, and was created, in 1827, doctor of philosophy by the university of Marburg. From 1818 Wittenbach had withdrawn from all public functions, and weighed down by old age and the loss of his sight, he died at Oegs, on the 17th of January 1820. Wyttenbach was one of the greatest scholars of whom the University of Leyden can boast; he possessed extensive and refined learning and great critical skill. He always wrote in Latin. His Latin composition, especially his 'Vita Ruhnkenii,' is among the best modern specimens of that language, both for purity and elegance. We are indebted to Wyttenbach for some excellent editions of ancient authors. The most important among them are:—1, The 'Opera Moralia' of Plutarch, 6 vols. 4to, and 12 vols. 8vo, Oxford, 1795–1800. This is the best and most valuable portion of Plutarch's works. 2, 'Selecta principum historicorum, Herodoti, Thucydidis, Xenophontis, Polybii, Plutarchi vitæ Demosthenis et Ciceronis,' with very useful notes, 8vo, Amsterdam, 1794. New editions appeared in 1808, and at Leyden, 8vo, in 1829. From 1779 to 1808 Wyttenbach edited the 'Bibliotheca Critica,' 12 vols. 8vo, Leyden. His smaller essays were collected after his death under the title 'Opuscula varii Argumenti, Oratoria, Historica, Critica,' 2 vols. 8vo, Leyden, 1821. His Life of Ruhnken is printed in Fr. Lindemann's 'Vitae Duumvirorum doctrina et meritis excellentium,' together with Ruhnken's Life of Hemsterhuis, 8vo, Leipzig, 1822. Wyttenbach's correspondence with the most eminent scholars of the time has been edited by W. F. Mahne (3 parts, 8vo, Ghent, 1829–30), who has also written a very good Life of Wyttenbach ('Vita Wyttenbachii'), which forms part 1 of vol. ii. of Fr. Tr. Friedemann's 'Vitae Hominum quocunque Literarum genere eruditissimorum ab eloquentissimis Viris scriptae,' 8vo, Brunswick, 1825, &c.

X

XANTHUS (Ξάνθος), one of the early Greek historians, was, according to Suidas, a son of Candaules, and born at Sardes. Strabo (xiii. p. 628) admits, with other writers, that Xanthus was a Lydian, but he says it is not known whether he was really a native of Sardes. As to the time in which he lived, we know, from a fragment of Ephorus, that he was older than Herodotus, who is even said to have been induced by Xanthus to undertake his great historical work. But it appears that Xanthus cannot have been much older than Herodotus, since Dionysius of Halicarnassus mentions him among those writers who lived shortly before the Peloponnesian war, and from one of Xanthus's own fragments it is clear that he wrote his work in the reign of Artaxerxes I., who reigned from before B.C. 465 to 425. The statement of Suidas, that he was born about the time of the taking of Sardes (by the Ionians, in B.C. 499), also agrees with these facts. Xanthus wrote a work on Lydia (Λυδιακά), in four books, in the Ionic dialect, of which however only a few fragments are extant, which are preserved in Strabo and other writers. The genuineness of these fragments has been the subject of much discussion, because Athenæus (xii. p. 515) states, on the authority of Artemon of Cassandrea, that Dionysius surnamed Scythobrachion forged a work on Lydia under the name of Xanthus. But in the first place, the existence of Xanthus the historian cannot be doubted, and secondly, most of the fragments which are preserved under his name bear the strong internal evidence of being genuine; and lastly, there are scarcely any that can be declared spurious with certainty. Dionysius of Halicarnassus, who appears to have had the work of Xanthus before him, speaks of it with high praise, and calls the author a man most intimately acquainted with the ancient mythological history, and not inferior to any of those who had written on Lydia. So far as we can judge from the extant fragments, which contain valuable information on various points, especially the history and geography of Asia Minor, the work of Xanthus seems to have been one of great merit. One Menippus, of uncertain date, made an abridgment of the work of Xanthus. (Diog. Laert., vi. 101.) The fragments of Xanthus's 'Lydiaca' are collected in Creuzer's 'Historicorum Graecorum antiquissimorum Fragmenta,' p. 191, &c., and in C. and Th. Müller's 'Fragmenta Historicorum Graecorum,' p. 36, &c. Some ancient authors attribute to Xanthus a work on the Magi and the religion of Zoroaster, but the two fragments which are quoted from it leave no doubt that this work was the production of some late grammarian.

(*Museum Criticum*, vol. i., pp. 80, 216; Creuzer, in the work cited above, p. 135, &c.; C. and Th. Müller, p. 20, &c.; Welcker, in Seebode's *Archiv für Philol.* for 1830, p. 70, &c.)

XAVIER, FRANCIS, SAINT, was born at the castle of Xavier, in Navarre, the 7th of April 1506. His father, Don John de Jasso, was councillor of state to the King of Navarre, and his mother, Maria Azpilcueta, was heiress of the two illustrious houses of Azpilcueta and Xavier. Francis was the youngest of a large family of children, the eldest of whom bore the surname of Azpilcueta, and the others that of Xavier. Under the paternal roof he received all the advantages of a careful education. His devotion to study, and the talents which he manifested, induced his parents to send him at the age of eighteen to the Collège de Sainte Barbe, at Paris. It was there that he first became acquainted with Ignatius Loyola, and thenceforward to the time when he set out on his missionary labours, the history of Xavier is intimately blended with that of Loyola and his disciples. [LOYOLA, IGNATIUS.]

In 1538 he joined Ignatius Loyola at Rome, where he actively assisted him in the furtherance of his great design of associating a body of devoted men for the special service of the Church of Rome. While in that city, he exercised the functions of the ministry in the church of St. Lawrence in Damaso, and attracted to it large multitudes by his zeal and talents. Among them was a Portuguese of the name of Govea, who had been sent to Rome on a mission of importance by King John III. In his communications with the king he had expressed himself in terms of high commendation of the new society which had lately sprung up under Loyola; and had suggested the propriety of selecting missionaries from among them to plant the standard

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of the faith in the Portuguese colonies of Asia. Influenced by these representations, the king despatched an order to his ambassador at Rome to obtain six members of that society, who might be willing to devote themselves to missionary labours. Two only however could be spared, and Simon Rodriguez, a Portuguese, and Nicholas Bobadilla, a Spaniard, were selected by Loyola. As he was about to set out on his journey to Lisbon, Bobadilla fell sick, and Francis Xavier joyfully received the command of his chief to become his substitute. Having previously obtained the benediction of the Pope, Paul III., on himself and his holy enterprise, he left Rome in company with the Portuguese ambassador, on the 15th of March 1540. Their journey by land to Lisbon was long and tedious. As they passed through the town of Pampeluna, which was only eight leagues from the castle of Xavier, he was pressed by the ambassador to take leave of his mother, who was still living, and his other friends and relations, whom it was probable he might never again see. In the excess however of his zeal for the prosecution of the purpose to which he had devoted himself, he declined availing himself of the opportunity, fearing, as he said, that the transient pleasure of a last farewell might leave too lasting an impression of melancholy on his sacred enterprise.

Xavier and his companions arrived at Lisbon towards the end of June. After a stay of eight months in Lisbon, on the 7th of April 1541, Xavier embarked on board a vessel, which carried Don Martin Alphonso de Souza, governor of the Indies, but unaccompanied by Rodriguez, who had been persuaded by the king to remain in Portugal. After a voyage of five months, they arrived at the coast of Mozambique in Africa, where they wintered, and at Goa, the Portuguese seat of government in the East Indies, on the 6th of May 1542.

On landing, the first visit of Xavier was to the hospital; his next to his spiritual superior, the Bishop of Goa, to whom he presented the briefs of Paul III., and implored his sanction and blessing on his missionary enterprise. He had scarcely commenced it, when he made the painful discovery that the doctrines in which he was anxious to instruct the infidels, were openly contradicted by the life and example of the greater part of the Christian residents in Goa. To their spiritual reformation therefore he directed his first endeavours; going from street to street, with a bell in his hand, he summoned every inhabitant to send him his children and slaves, in order that they might receive Christian instruction. Having secured his influence over the young, he exerted himself in his ministrations to expose the prevailing vices, and to present the remedies which religion affords. From the Christians, his zeal extended itself to the infidels, whose temples he caused to be destroyed, and churches to be erected on their site. His labours were speedily rewarded in Goa by a marked reformation among the inhabitants. After a residence of six months in that town, he left it to visit the coast of the pearl fishery, which extends from Cape Comorin to the isle of Manar. He there found that, although a large proportion of fishers had been baptised in the Christian faith, they had, for want of instruction, retained the vices and superstitions of heathenism. In order to give them that instruction, he laboured for some time most assiduously in acquiring the Malabar language. His first preaching among them was attended with extraordinary success. After a stay of fifteen months on this station, he returned to Goa for the purpose of procuring assistants to his work; with them he returned, in 1544, to the fishers of the pearl coast, and left several of them in different parts, to prosecute the labours which he had begun. He then proceeded to the kingdom of Travancore, where, in one month, as he states in his letters, he baptised ten thousand Indians.

Xavier then visited Malacca, a place at that time of considerable trade, and to which merchants from every part of Asia were in the habit of resorting. He arrived there on the 25th of September 1545, and, according to his custom, took up his residence at the hospital, where he devoted himself to the service of the sick, without neglecting the principal object of his mission, which was to instruct the people. A large number of converts from among Mohammedans, Jews, and others, was the result of his labours. While at Malacca he was joined by three other Jesuit missionaries, whom Ignatius Loyola had sent to co-operate with him. In company with them, on the 1st of January 1546, he set sail for the islands of Banda, and it is said, became the happy instrument of the conversion of the entire crew of the vessel which carried him. From thence he proceeded to the island of Amboyna, where he baptised a large number of the inhabitants; he then preached the Gospel in other islands, and, having made a considerable stay in the Moluccas, he brought over great numbers to Christianity. Xavier then returned towards Goa, visiting on his voyage the islands where he had planted the faith: he arrived at Malacca in 1547. After leaving Malacca he made some stay at Manaaar, near Cape Comorin, and afterwards passed over to the island of Ceylon, where he converted the King of Candy and several of his subjects; on the 20th of May 1548, he returned to Goa. At Malacca, he had met with a Japanese exile, named Auger, of noble birth and high station in his country, whom he had instructed in the faith, and induced to accompany him to Goa. The description given by this Japanese of the state of his native islands determined Xavier on making them the next object of his missionary labours. Having baptised Auger, with two of his domestics, and given him the more Christian name of Paul of the Holy Faith, he set out with him from Goa on this difficult enterprise. After making a short stay at Malacca, he embarked on board a Chinese vessel, and arrived on the 15th of August 1549, at Cangoxima, in the kingdom of Saxuma, in Japan.

The chief difficulty he had to overcome in this new mission was his ignorance of the Japanese language. Xavier, during his voyage, had, by means of his convert, acquired some little knowledge of it, which was increased by his stay of forty days at Cangoxima, and which was sufficient to enable him to translate into it the Apostles' creed with a short exposition. The little progress however which he made in it proved a serious hindrance to his success, as appears from the letters he sent home. Through his companion, he was introduced to the king of Saxuma, who gave him a favourable reception, but declined hearing him on the subject of religion. In the hope of finding a more suitable field for his missionary exertions, he left Saxuma, and proceeded to Firando, the capital of another small kingdom. He was there allowed freely to exercise his ministry, and numerous conversions were the fruits of it: in that city he baptised more infidels, in twenty days, than he had done at Cangoxima in a whole year. Encouraged by this success, he left these converts under the care of one of the Jesuits who had accompanied him, and set out for Meaco, the capital of the whole empire and the residence of its ecclesiastical chief. On his way thither he visited Amanguchi, the principal town of the kingdom of Nangato, where he was allowed to preach in public and before the king and his court, but with little success. After a month's stay in that city, he continued to journey towards Meaco. Though it was the depth of winter, and the rugged roads, difficult at all times, were now rendered almost impassable by drifts of snow and mountain torrents, yet, thinly clad and barefoot, he journeyed onwards, resigned and cheerful. He arrived at Meaco in February 1551, having been about two months on his journey. There his mean appearance and wayworn garments proved a subject of offence to the inhabitants; accustomed to the gorgeous rites and pompous ceremonial of their own religon, the priests, whose influence was paramount in that city, could not see in this humble person the ambassador of the Most High. Though rejected with contumely, Xavier did not abandon his purpose, but returned to Amanguchi, where he provided himself with a rich suit and a retinue of attendants, and thus attired presented himself before the court. This harmless device produced the desired effect; he obtained the protection of the king, and preached with so much success, that he baptised three thousand persons in that city. These converts he left to the care of some Jesuits who had been the companions of his journey; and, accompanied by two Japanese Christians, who, rather than renounce the consolations of the religion he had taught them, had cheerfully suffered the confiscation of their property, he departed from Amanguchi, in September 1551, and, on the 20th of November following, embarked to return to India, having remained in Japan two years and four months. This mission was, for upwards of a hundred years after the death of Xavier, successfully continued by the Jesuits. On his voyage he made some stay at Malacca, chiefly for the purpose of concerting measures with the governor of that place for the prosecution of a mission to China. A serious obstacle to it was the law which forbids strangers, on the severest penalties, to enter that country. To remove it, it was agreed between Xavier and the governor of Malacca that an embassy should be sent in the name of the king of Portugal to establish a commercial treaty, and that Xavier should join it. On his return however to Malacca, he found the new governor, who had arrived there during his absence, opposed to the projected embassy, and, after many unavailing entreaties to procure his compliance, he was obliged to embark alone for his intended mission on board a Portuguese vessel bound for the island of Sancian, near Macao, in China, a place where the Chinese were permitted to traffic with the Portuguese merchants. On arriving there, the merchants of Sancian endeavoured to dissuade him from his design of prosecuting his journey farther, and strongly represented to him the danger. Xavier however was not to be deterred; he provided himself with an interpreter, and entered into an agreement with a Chinese merchant to land him by night on some part of the coast. This plan was also frustrated by the Portuguese residents of Sancian, who feared that this attempt to infringe the laws might be visited upon them by the vengeance of the Chinese authorities. While thus disappointed in his fondest hopes, he fell seriously sick. His sufferings, which were most acute, were aggravated by the inattention and want of skill of those around him; in the midst of them however he displayed a cheerful countenance and a pious resignation. He died on the 2nd of December 1552. His remains were brought over to Malacca on the 22nd of March 1553, where they were received with the greatest honour; they were afterwards transferred to Goa, and deposited in the principal chapel of the church of Paul, on the 15th of March 1554. The memory of Francis Xavier was consecrated by a ceremony known in the Church of Rome by the name of Beatification, by the Pope Paul V., in 1619, and he was canonised as a Saint by Gregory XV. in 1622. In 1747, John V. king of Portugal, obtained a brief of Benedict XIV., which conferred on him the title of patron and protector of the East Indies. His festival is observed by the Church of Rome on the 3rd of December.

The following works are all that Francis Xavier has left:—1, A Collection of Epistles, in five book, Paris, 1631, in 8vo; 2, A Catechism; and, 3, 'Opuscula.'

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(Alban Butler, *Lives of the Fathers, Martyrs, and the other principal Saints*, vol. xii. p. 29-40, Derby, 1846: in this biography there is an error in the date both of his beatification and canonisation; *Biographie Universelle*, tome li.; the article 'Xavier' in this work is by Léguy; Fabre, *Continuation de l'Histoire Ecclésiastique de Fleury*, livres cxxxv., cxxxix.-cxli., cxliv.-cxlviii.; *Lettres édifiantes et curieuses, écrites par des Missionnaires de la Compagnie de Jesus*, 40 vols., Paris, 1832, vol. xxvii., a work of great curiosity and interest, and not sufficiently known in England. The Life of St. Francis Xavier has also been written in Latin, by Turselinus, Rome, 1594; in Italian, by Orlandino, Bartoli, and Maffei; and in French, by Bonhours, a work which was translated into English by Dryden in 1688.)

XENOCRATES (Ξενοκράτης), a native of Chalcedon, was born B.C. 396. He was originally a pupil of Æschines, the Socratic philosopher, and then of Plato. The few facts of his life are chiefly known from the loose account of Diogenes Laertius. According to Diogenes he accompanied Plato to Sicily. Xenocrates was naturally of a slow understanding, which led Plato to say that Xenocrates required the spur, but Aristotle the bit. His temperance was proof against all temptation, and there are stories of his successfully resisting all the solicitations of Lais and Phryne. A story is also told of the Athenians allowing him to give his testimony without oath, though it was the universal practice to require a witness to take an oath. It does not seem very consistent with this story that he should have been once sold for a slave by the Athenians, because he could not pay the tax which was imposed on the metoicoi, or resident aliens. Demetrius Phalereus, it is said, paid the money and released him: this laudable act is also attributed to the orator Lycurgus. Other accounts of his having been sent by the Athenians as ambassador to King Philip, and to Antipater after the Lamian war, are hardly more credible. He succeeded Speusippus B.C. 339 in the Academy, of which he was at the head for twenty-five years. He died B.C. 314. A long list of his writings is given by Laertius.

We know little of the doctrines of Xenocrates, but it may be inferred that he exhibited his opinions in a systematic form, and not in dialogues like his master Plato. To him is attributed the division of philosophy into Logic, Ethic, and Physic (Physics). He principally occupied himself with attempting to reduce the ideal doctrines of Plato to mathematical elements. He assumed three forms of Being (οὐσία)—the sensuous, that which is perceived by the intellect, and that which is compounded and consists in opinion. In his doctrines we see the tendency of the Academy towards the Pythagorean doctrines of number. Unity and duality he considers as the gods which rule the world, and the soul as a self-moving number. Other like conceits are attributed to him. Xenocrates considered that the notion of the Deity pervades all things, and is even in the animals which we call irrational. He also admitted an order of dæmons, or something intermediate between the divine and the mortal, which he made to consist in the conditions of the soul. In his ethical teaching he made happiness consist not in the possession of a virtuous mind only, but also of all the powers that minister to it and enable it to effect its purposes.

The dialogue 'Axiochus' (On Death), which is usually assigned to Æschines, has been sometimes attributed to Xenocrates.

It seems almost impossible to form out of the scattered notices of Xenocrates anything like a connected view of his system; and what we can learn of it is not calculated to make us regret the loss of his works. An anecdote in Laertius is pertinent, as showing that he did not expect a person to come to the study of philosophy without the necessary preparation. A man who was unacquainted with music, geometry, and astronomy, wished to become his pupil, but Xenocrates told him to be gone, for he had not yet got hold of the handles of philosophy.

(Diogenes Laertius, iv., *Xenocrates*, and the *Notes* of Menage; Ritter, *Geschichte der Philosophie*, vol. ii.)

XENOCRATES of Aphrodisias, a Greek physician, who is commonly supposed to have lived in the reign of the emperor Tiberius (A.D. 14-37), though some critics are inclined to place him about B.C. 40, but the only authority on this point is a passage in Galen (tom. iii., p. 130) which strongly supports the common opinion. Respecting the life and literary activity of Xenocrates we know nothing except that he wrote a work, Περὶ τῆς ἀπὸ τῶν ζώων ὠφελείας or τροφῆς (On the Advantages or the Nutriment derived from Animals); Galen, tom. ii., p. 132; Clemens Alexand., 'Stromat.,' i., p. 717. This work, which is often referred to, and must have consisted of several books, as the first is quoted by Galen, is now lost, but a considerable fragment of it, which treats of the nutriment which we derive from aquatic animals (Περὶ τῆς ἀπὸ τῶν ἐνύδρων τροφῆς), is still extant, and contains many sound observations on this branch of natural history. A Latin version of this fragment is contained in Oribasius ('Collectanea Medica,' ii. 58); the Greek original, though not quite complete, was first published by Conr. Gesner, with a Latin translation by J. B. Rasarius, and Scholia, 8vo, Zürich, 1559. More complete manuscripts exist at Hamburg, in the Vatican library, and at Paris, and from them the subsequent editors have completed the text of the treatise. The next edition after that of Gesner is that of J. A. Fabricius, in his 'Bibliotheca Graeca' (ix., p. 433, &c. of the old edition), which was followed by that of J. G. F. Franz (8vo, Frankfort and Leipzig, 1774, with various readings, notes, and a glossary; a second and improved edition appeared at Leipzig, 8vo, 1779), and that of Naples (8vo, 1794, with new various readings and notes by the editor Caietanus de Ancora). The best critical edition of the Greek text is that of A. Coray (8vo, Paris, 1814), which also contains Galen's work on the same subject. It is Coray's opinion that the author of the work 'On the Nutriment derived from Animals' is not the physician Xenocrates, but the philosopher Xenocrates.

XENO'PHANES (Ξενοφάνης), a native of Colophon in Ionia. His period is uncertain. Diogenes says that he flourished in the 60th Olympiad (538 B.C.), which will bring him somewhat about the period of Anaximander. Cicero says that he was a little before Anaxagoras. Apollodorus fixes his birth in the 40th Olympiad, or about 620 B.C. Though it is not said that he ever resided at Elea (Velia) in Italy, yet this must be assumed to be so, as he is always considered the father of the Eleatic school. Elea was founded by the Phocaeans of Ionia, after they had left their country, which was invaded by the Persians under Cyrus (546 B.C.) The date of the foundation of Elea is fixed about 536 B.C.; but there is no direct evidence to the fact that Xenophanes was one of the colonists of Elea. The statement of Diogenes Laertius is, that, being driven from his country, he lived at Zancle and Catana in Sicily, which is rather vague. According to Timæus, Xenophanes was still living in the time of the first Hiero and Epicharmus, or about 477 B.C., which is entirely inconsistent with the statement of Apollodorus. His verses quoted by Diogenes Laertius make him ninety-two years of age at the time when they were written, and, according to the chronology of Apollodorus, this would be his age in the year 527 B.C. But according to Apollodorus he lived even till the time of Darius and Cyrus; and the first year of the first Darius is 521 B.C. In all this uncertainty perhaps it is safest to adopt the opinion that he lived between the time of Pythagoras and Heraclitus, for he mentions Pythagoras and is mentioned by Heraclitus.

Xenophanes was a poet and a philosopher. He was one of the elegiac poets of Greece, and his elegies are of the symposiac character. A pleasing fragment of one of his symposiac poems is preserved in Athenæus (xi., p. 462, ed. Casaub.), who has also preserved some of his elegiac verses (x. p. 413), in which Xenophanes exalts wisdom above strength, and six verses on the luxury of the Lydians (xii. 527). He also wrote an epic of two thousand verses on the foundation of Elea; and a poem on the foundation of his native city, Colophon. The philosophical doctrines of Xenophanes were expressed in a poetic form, and from the few fragments of his poetry which remain, and the brief notices of him by other writers, we collect what we know of his doctrines. He attacked Hesiod and Homer, both in hexameter verses, elegiacs, and iambic verses (as Diogenes states), for their representations of the deities, to whom those poets attribute all the weakness and vices of mortals. He taught that God was One, unlike men either in form or mind. He said that men thought that the gods were produced, and had bodies and feelings like their own; and to show the absurdity of likening the divine to the human, he added, that if animals could make representations of the deities, they would make the representations like themselves. Assuming that the deity is the most powerful of beings, he proves that he must of necessity be One, all alike, all endued with equal powers of seeing, comprehending, and hearing; he is the comprehensive unity in which all things are, or, as Cicero expresses it, "all things are One, and this One is unchangeable, and it is God, unproduced and eternal." He is eternal, because he could not proceed from anything else; pure intellect and reason. His notions of the deity were obscurely expressed and not very logically maintained in his assertion that the deity is of a spherical form, neither limited nor unlimited, neither moving nor at rest. God rules and directs all, and things as they appear to us are the imperfect manifestations of the One eternal. We cannot through them attain to a perfect knowledge of what he is, and all our inquiries into the true nature of things are vain.

> "No man has seen the truth, and man shall never
> Know what is truth of God and of the Universe.
> For should one chance to say what's near to truth,
> Still he knows nought, and doubt is over all."

Thus God's true nature cannot be known. Man must contemplate individual things as they appear, which have no real existence of themselves, and while he strives to reach the knowledge of God, he is distracted between this vain effort and the appearances to which he cannot assign truth. Something like this seems to be the meaning of his doctrines, the striking feature of which is the recognition of the opposition between the pure truth and the sensuous appearances. His physical doctrines are hardly known, except by a few vague statements, and it is difficult to reconstruct this part of his system. It is not easy to see from the extant fragments what is the connection between his physical and theological system, but the right conception of his physical system is connected with the right understanding of his theology. It is worth mentioning, as an isolated fact, that, according to Cicero, he said that the moon is inhabited, and that it contained many cities and mountains. Cicero remarks that his verses were not so good as those of Empedocles.

It has been a matter of dispute whether the system of Xenophanes was Pantheistic. A modern writer (Cousin) has taken some pains to clear him from what he calls this accusation of Pantheism, or the conception of everything as the one God. The notion of an absolute

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unity is the necessary result of all reflection upon the nature of things; the mind can conceive only one first cause, one power which pervades and sustains all things. When men first began to attempt to express their conceptions of the Deity and of the universe, the language of philosophy was unformed, and hence it is possible that their words may to us sometimes express what was not intended. Now some later writers certainly attribute expressions to Xenophanes from which we might infer that his doctrine was Pantheistic; but the passages of the earlier writers, such as Aristotle, distinctly show that, in such passages at least, he speaks of God as a Being eternal and distinct from the visible universe. In order to bring him under the imputation of Pantheism, we ought, as Cousin remarks, to be able to show that he applied those terms to the visible universe which, according to Aristotle and other good authorities, he applied to God. Xenophanes did form, it appears, a distinct conception of the unity of the Deity, but he did not reduce to any systematic form the mode in which the Deity must be viewed in relation to the visible phenomena. He speaks of the Deity as a self-existing all-powerful Being; and he also speaks of all things as being God. Thus his system, so far as we can ascertain it, left room either for the Pantheistic interpretation or for the doctrine of pure Deism. Aristotle says ('Metaph.,' i. 5) that Xenophanes introduced the doctrine of the unity of the one according to reason and the one according to matter; but he said nothing clear on this subject, nor did he ascertain the nature of each, but looking at the whole heavens he said, the One is God. The system of Xenophanes is discussed at great length by Cousin ('Biog. Univ.,' art. 'Xenophanes'), and with considerable ingenuity. This article and the references at the end of the present article will indicate all the sources which the reader may wish to consult on this obscure subject.

The work attributed to Aristotle, entitled 'On Xenophanes, Zeno, and Gorgias,' should be entitled 'On Melissus, Xenophanes, and Gorgias;' it contains a condensed view and a criticism of the Eleatic philosophy. ('Biographical Dictionary' of the Society for the Diffusion of Useful Knowledge, art. 'Aristotle.')

The chief fragments of Xenophanes are collected in Ritter and Preller, 'Historia Philosophiæ Græco-Romanæ ex fontium locis contexta,' Hamburg, 1838; and they were edited by Simon Karsten, 8vo, Brussels, 1830.

(Diogenes Laertius, *Xenophanes; Ritter, Geschichte der Philosophie*, vol. i.)

XE'NOPHON (Ξενοφῶν), the son of Gryllus, an Athenian citizen, was a native of the Attic demus Ercheia. The only extant biography of Xenophon is by Diogenes Laertius, which, as usual, is carelessly written; but this biography and the scattered notices of ancient writers, combined with what may be collected from Xenophon's own works, are the only materials for his life.

There is no direct authority either for the time of Xenophon's birth or death, but these dates may be approximated to with reasonable probability. Laertius and Strabo state that Socrates saved Xenophon's life at the battle of Delium, B.C. 424, a fact which there seems no reason for rejecting, and from which it may be inferred that Xenophon was born about B.C. 444. In his 'Hellenica' (vi. 4, --) he mentions the assassination of Alexander of Pheræ, which took place B.C. 357, and Xenophon was of course alive in that year. This agrees well enough with Lucian's statement that Xenophon attained the age of above ninety. ('Macrob.' 21.) Much has been said as to Xenophon's age at the time of his joining the expedition of the younger Cyrus, B.C. 401; and the dispute turns on the point whether he was then a young man between twenty and thirty, or a man of forty and upwards. Those who make him a young man rely on the expression in the 'Anabasis' (ii. 1, 12), where he is called *neaniscus* (νεανίσκος), but in this passage, in place of 'Xenophon,' the best manuscripts read 'Theopompus:' it is also observed that the term *neaniscus* was not confined to young men, but was sometimes applied to men of forty at least. Besides this, those who contend that he was forty or upwards in the year B.C. 401, rely on another passage in the 'Anabasis' (vii. 2, 8), where he is spoken of as a man who seemed old enough to have a marriageable daughter. On the whole there is nothing in the 'Anabasis' inconsistent with a date about the year B.C. 444, which may be assigned as that of his birth. This subject and other points in the chronology of Xenophon have been discussed by C. W. Krüger ('De Xenophontis Vitâ Quæstiones Criticæ,' Halle, 1822).

According to Laertius, Xenophon became the pupil of Socrates at an early age. There is also a notice in Philostratus of his receiving lessons from Prodicus of Ceos while he was a prisoner in Bœotia, but there is no other evidence as to the fact of his having fallen into the hands of the Bœotians. In the fable of the Choice of Hercules ('Memorab.,' ii. 1), Xenophon does not give any indication of his personal acquaintance with Prodicus; but nothing can be concluded from such an omission. Photius states that he was also a pupil of Isocrates, who was however younger than Xenophon. If this is true it is probable that he was a pupil of Isocrates before the year B.C. 401. Athenæus (x. 427, ed. Casaub.) also quotes a saying of Xenophon at the table of Dionysius the Tyrant, but he does not say whether the older or younger tyrant is meant. The older tyrant reigned till B.C. 367, and it is more likely, if Xenophon ever went to Syracuse, that he went before B.C. 367 than after. It is not known if Xenophon wrote anything before the year B.C. 401, though Letronne with considerable plausibility would assign the composition of the 'Banquet,' or 'Symposium,' and of the 'Hiero,' to a period before B.C. 401.

There is another question in the life of Xenophon that remains to be discussed, which is somewhat connected with the chronology of his own life and with that of Thucydides. Laertius states, "it is said that Xenophon made known the books of Thucydides, which were then unknown, though it was in his power to appropriate them to himself." There has been a difference of opinion as to the time of the death of Thucydides, and Dodwell, by misunderstanding a passage in the history of Thucydides (iii. 116) as to the third eruption of Ætna, which is there mentioned, has concluded that he was alive in the year B.C. 395. But this is a mistake: the third eruption there spoken of is that of the year B.C. 425, the sixth year of the Peloponnesian war. The history of Thucydides closes with the eighth book, and the year B.C. 411, the twenty-first year of the Peloponnesian war; and there is no evidence to render it in the slightest degree probable that he ever finished it. That he intended to finish it is clear enough from the first chapter of the first book. The 'Hellenica' of Xenophon commence where the history of Thucydides breaks off, and are a continuation of the work of Thucydides. Thucydides was recalled from exile B.C. 403, but it is not known how long he survived his recall. The fact of his not having finished his history leads to a probable conclusion that he did not survive the termination of the war many years, but such conclusion is only a moderate probability, for there are many reasons besides want of time why a man does not finish a large undertaking.

Letronne assumes that Thucydides did not survive the year B.C. 402, but there is no evidence for fixing on this year, and Letronne has been induced to do it simply in order to give to Xenophon the honour of making known the books of Thucydides before the year B.C. 401; for we are certain, he says, that Xenophon was at Athens in the year B.C. 402. But though we may admit the truth of the story, that Xenophon was the first editor of Thucydides, and may even have added the eighth book from the materials collected by the historian, there is no reason for fixing the date of this publication before the year B.C. 401 rather than after.

In B.C. 401 Xenophon went to Sardes to Cyrus, the Persian, the brother of Artaxerxes Mnemon, king of Persia. He tells us himself ('Anab.,' i. 1) the circumstances of this journey. Proxenus, Xenophon's friend, was then with Cyrus, and he invited Xenophon to come, and promised to introduce him to Cyrus. Xenophon took the advice of Socrates, who, fearing that Xenophon might incur the displeasure of the Athenians if he attached himself to Cyrus, inasmuch as Cyrus was supposed to have given the Lacedæmonians aid in their recent wars against Athens, advised Xenophon to consult the oracle of Delphi. Xenophon went to Delphi and asked the god (Apollo) to what gods he should sacrifice and make his vows in order to secure success in the enterprise which he meditated. The god gave him his answer, but Socrates blamed him for not asking whether he should undertake the voyage or not. However, as he had obtained an answer from the god, Socrates advised him to follow the god's commands; and accordingly Xenophon set out for Sardes, where he found Cyrus and Proxenus just ready to leave the city on an expedition. This story is characteristic both of Socrates and Xenophon.

It was given out by Cyrus that his expedition was against the Pisidians, and all the Greeks in the army were deceived, except Clearchus, who was in the secret. The object of Cyrus was to dethrone his brother, and after advancing a short distance it became apparent to all the Greeks, who however, with the exception of a few, determined to follow him. After a long march through Asia Minor, Syria, and the sandy tract east of the Euphrates, the two brothers met at Cunaxa, not far from Babylon. Cyrus fell in the almost bloodless battle that ensued, his barbarian troops were discouraged and dispersed, and the Greeks were left alone in the centre of the Persian empire. Clearchus was by common consent invited to take the command, but he and many of the Greek commanders were shortly after massacred by the treachery of Tissaphernes, the Persian satrap, who was acting for the king. It was now that Xenophon came forward. He had hitherto merely followed the army of Cyrus, and had neither held a command nor even been considered as a soldier. He introduces himself to our notice at the beginning of the third book of the 'Anabasis' in that simple manner which characterises the best writers of antiquity. From this time Xenophon became one of the most active leaders, and under his guidance the Greeks effected their retreat northwards across the high lands of Armenia and arrived at Trapezus (Trebisond), a Greek colony on the south-east coast of the Black Sea. From Trapezus Xenophon conducted the Greeks to Chrysopolis, opposite to Byzantium. Both he and the army were in great distress, for they had lost everything in the retreat, and they were therefore ready enough to accept the proposals of Seuthes, king of Thrace, who wished to have their aid in recovering the kingly power. The Greeks performed the stipulated services, but the Thracian would not pay the amount agreed on, and it was not till after some negociations that Xenophon obtained a part of what was due to the army. At this time the Lacedæmonian general Thimbron was carrying on a war against Tissaphernes and Pharnabazus, and he invited the Greeks under Xenophon to join him. At the request of his soldiers Xenophon conducted the troops back into Asia, and they joined the army of

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Thimbron (B.C. 399). Immediately before giving up the troops, Xenophon with a part of them made an expedition into the plain of the Caicus, for the purpose of plundering a wealthy Persian named Asidates. The Persian was taken, with his women, children, horses, and all that he had. Xenophon received a good share of the plunder. ('Anab.,' vii. 8, 23.)

It is uncertain what Xenophon did after giving up the troops to Thimbron. He remarks ('Anab.,' vii. 7, 57), just before he speaks of leading the troops back into Asia, that he had not yet been banished; but as it is stated by various authorities that he was banished by the Athenians because he joined the expedition of Cyrus against the Persian king, who was then on friendly terms with the Athenians, it is most probable that the sentence of banishment was passed against him in the year B.C. 399, in which Socrates was executed. It seems reasonable enough that the execution of Socrates should be followed or accompanied by the banishment of his pupil, who was adding to his former offence that of putting troops in the hands of the Lacedæmonians to act against the Persian king. Letronne assumes, in the absence of evidence, that he returned to Athens in B.C. 399. But it is much more likely that he stayed with Thimbron, and with Dercyllidas, the successor of Thimbron; and there are various passages in the 'Hellenica' which favour the conjecture.

Agesilaus, king of Sparta, was sent with an army into Asia, B.C. 396, and Xenophon was with him during the whole, or part at least, of this Asiatic expedition. Agesilaus was recalled to Greece B.C. 394, and Xenophon accompanied him on his return ('Anab.,' v. 3, 6), and he was with Agesilaus in the battle against his own countrymen at Coroneia, B.C. 394. According to Plutarch, he accompanied Agesilaus to Sparta after the battle of Coroneia, and shortly after settled himself at Scillus and Eleia, near Olympia, on a spot which the Lacedæmonians gave him, and here, it is said, he was joined by his wife Philesia and her children. Philesia was apparently the second wife of Xenophon, and he had probably married her in Asia. On the advice of Agesilaus he sent his sons to Sparta to be educated. Thus Xenophon had become an exile from his country for an act of treason, or what was equivalent to treason; he had received a present of land from the Lacedæmonians, the enemies of the Athenians, and he was educating his children in Spartan usages.

From this time Xenophon took no part in public affairs. He resided at Scillus, where he spent his time in hunting, entertaining his friends, and in writing some of his later works. Diogenes Laertius states that he wrote here his histories, by which he must mean the 'Anabasis' and the 'Hellenica,' and probably the 'Cyropaedia.' During his residence here also he probably wrote the treatise on 'Hunting,' and that on 'Riding.' The history of the remainder of his life is somewhat doubtful. Diogenes says that the Eleians sent a force against Scillus, and as the Lacedæmonians did not come to the aid of Xenophon, they seized the place. Xenophon's son, with some slaves, made their escape to Lepreum; Xenophon himself first went to Elis, for what purpose it is not said, and then to Lepreum to meet his children. At last he withdrew to Corinth, and he probably died there. The time of his expulsion from Scillus is uncertain; but it is a probable conjecture of Krüger, that the Eleians took Scillus not earlier than B.C. 371, in which year the Lacedæmonians were defeated in the battle of Leuctra. Letronne fixes the date at the year B.C. 368, though there is no authority for that precise year; but he considers it most probable that the Eleians invaded Scillus at the time when the Lacedæmonians were most engaged with the Theban war, which would be during the invasion of Laconia by Epaminondas. Xenophon must have lived above twenty years at Scillus, if the date of his expulsion from that place is not before the year B.C. 371. The sentence of banishment against Xenophon was revoked by a decree proposed by Eubulus; but the date of this decree is uncertain. Before the battle of Mantineia, B.C. 362, the Athenians had joined the Spartans against the Thebans. Upon this Xenophon sent his two sons Gryllus and Diodorus to Athens, to fight on the Spartan side against the Thebans. Gryllus fell in the battle of Mantineia, in which the Theban general Epaminondas also lost his life. Letronne assumes that the decree for repealing the sentence of banishment against Xenophon must have passed before B.C. 362, because his two sons served in the Athenian army at the battle of Mantineia. But this is not conclusive. Krüger, for other reasons, thinks that the sentence was repealed not later than Ol. 103, which would be before the battle of Mantineia. No reason is assigned by any ancient writer for Xenophon not returning to Athens: for in the absence of direct evidence as to his return, we must conclude that he did not.

Several of his works were written or completed after the revocation of his sentence: the 'Hipparchicus;' the Epilogue to the 'Cyropaedia,' if we assume that his sentence was revoked before B.C. 362; and the treatise on the 'Revenues of Athens.' Stesicleides, quoted by Diogenes, places the death of Xenophon in B.C. 359; but there is much uncertainty on this matter. (Clinton, 'Fast. Hellen.,' B.C. 359, and his remarks on the death of Alexander of Pheræ.) Probably he died a few years after B.C. 359.

The extant works of Xenophon may be distributed into four classes: Historical—the 'Anabasis,' the 'Hellenica,' and the 'Cyropaedia,' which however is not strictly historical, and the 'Life of Agesilaus;' Didactic—the 'Hipparchicus,' 'On Horsemanship,' and 'On Hunting;' Political—the 'Republics of Sparta and Athens,' and the 'Revenues of Attica;' Philosophical—the 'Memorabilia of Socrates,' the 'Œconomic,' the 'Symposium, or Banquet,' the 'Hiero,' and the 'Apology of Socrates.' There are also extant certain letters attributed to Xenophon, but, like many other ancient productions of the same class, they are not genuine. The works of Xenophon as enumerated by Diogenes agree exactly with those which are extant, and we may therefore conclude that we have at least as many works as Xenophon published, though all of them may not be genuine. It is true that Diogenes says that Xenophon wrote about forty books (βιβλία), but he says that they were variously divided, from which expression, and the list that he gives, it is certain that by the word *biblia*, he intends to reckon the several divisions or books, as we call them, of the 'Anabasis,' 'Hellenica,' 'Cyropaedia,' and 'Memorabilia,' as distinct biblia, and thus we have in the whole the number of thirty-eight, which is near enough to forty.

The editions of the collected works of Xenophon and of the separate works are very numerous. The 'Hellenica' was the first work that appeared. It was printed at Venice, folio, 1503, by the editor Aldus, under the title of 'Paralipomena,' and as a supplement to his edition of Thucydides, which was printed in 1502. The first edition of the works of Xenophon was printed by P. Giunta, folio, Florence, 1516; but the Agesilaus, the Apology, the treatise on the Revenues of Athens, and a part of the treatise on the constitution of Athens are wanting. The edition of Andrea of Asola, folio, 1525, contains everything except the 'Apology.' The first complete edition of the works of Xenophon was the Giunta edition of Hall, 3 vols. 8vo, 1540, with a preface by Melanchthon, who also added the 'Apology,' which had been edited by John Renchlin (Capmo), 4to, at Hagenau, 1520. The Basel edition of 1545, folio, printed by Nic. Brylinger, is the first which contains the Greek text with the Latin version. The editions of Henry Stephens, 1561, 1581, contain an amended text: the edition of 1561 has no Latin version, but that of 1581 has. The editions of Stephens were the foundation of the three editions of Johann Loewenklau, 1572, commonly called Leunclavius, Basel, 1569, Frankfort, 1594, accompanied with the Latin version. The edition of B. Weiske, 6 vols. 8vo, Leipzig, 1798–1804, did nothing towards a new recension of the text, though it is corrected in many places. The most pretending edition of all the works of Xenophon is that of Gail, on which it is fair to take the opinion of his own countryman Letronne. This edition is entitled "'Œuvres complètes de Xénophon traduites en Français, accompagnées du texte, de la version Latine, et de notes critiques,' 6 vols. 4to, 1797–1804. There is a seventh volume, in three parts, one of which (1803) contains the various readings of three manuscripts; a second (1814) contains the notices of the manuscripts, and observations, literary and critical; and the third an Atlas of maps and plans. Gail has kept to the old text, and has made no use of his various readings for improving it. His literary and critical observations, in which he discusses certain difficult passages, are more useful for the understanding of Xenophon than for the correction of the text. The convenient division into paragraphs has unfortunately been only adopted in the last volume, which contains the 'Memorabilia,' the treatise on Hunting, and the 'Œconomic.' The Latin version is that of Leunclavius, which is corrected in some passages. The French version is only new in parts. The author acknowledges that he has taken those of the 'Cyropaedia,' the 'Memorabilia,' and the 'Anabasis,' by Dacier, Levêque, and Larcher, with some few alterations, made, as he says, for the following reason:—'I was induced to copy these three versions; but the publisher of one of these three versions having given me notice of certain claims of his own (des prétentions), to avoid all discussion, I made some alterations.' There are indexes of the contents of each volume, except the first, which has only a title of the chapters, and that very insufficient," &c. This is very moderate praise, but it is quite as much as Gail's pompous edition deserves. Zeune published an edition of the various works of Xenophon, except the 'Hellenica,' between 1778 and 1785, in 5 vols. 8vo. Schneider revised this edition: he published the 'Hellenica' in 1791; the 'Memorabilia' in 1790 and 1801; the 'Cyropaedia' in 1800; the 'Oeconomic' and the 'Agesilaus' in 1805; the 'Anabasis' in 1806; and the Political minor works in 1815.

The 'Anabasis' (Ἀνάβασις), in seven books, is the work by which Xenophon is best known. It contains the history of the expedition of the younger Cyrus against his brother Artaxerxes Mnemon, and the retreat of the Greeks who accompanied him. The first book contains the march of Cyrus to the neighbourhood of Babylon, and ends with his death at the battle of Cunaxa. The remaining six books contain the account of the retreat of the Ten Thousand, as the Greek army is often called. The work is written in an easy agreeable style, and is full of interest as being a minute detail by an eye-witness of the hazards and adventures of the army in their difficult march through an unknown and hostile country. The impression which it makes is favourable to the writer's veracity and his practical good sense; but as a history of military operations, it is as much inferior to the only work of antiquity with which it can be compared, the 'Commentaries' of Cæsar, as the writer himself falls short of the lofty genius of the great Roman commander. There are numerous editions of the 'Anabasis,' which have merit enough so far as concerns the critical handling of the text, but not one of them contains a sufficient commentary. The work of Major Rennell is still the best commentary, 'Illustrations

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chiefly geographical, of the History of the Expedition of Cyrus,' &c., 4to, London, 1807. There are several English translations, of which that of Spelman is the best known.

The authorship of the 'Anabasis' is not quite free from doubt, owing to a passage in the third book of the 'Hellenica' (iii. 1, 1), where the author refers to a work of Themistogenes of Syracuse for the history of the expedition of Cyrus and the retreat of the Greek army to the Euxine. This however is not a complete description of the contents of the 'Anabasis' of Xenophon, whose narrative also conducts the army from Trapezus on the Euxine to Byzantium. Still the retreat may fairly be considered as having terminated when the army reached a Greek colony on the Euxine, and so indeed it is viewed in the 'Anabasis' (v. 1, 1). There is then perhaps no doubt that Xenophon does refer to the 'Anabasis' which we have; and if this be admitted, the difficulty is not easy of solution. Plutarch ('De Glor. Athen.') supposes that Xenophon attributed the work to Themistogenes, in order that people might have more confidence in what was said of himself. But this is not satisfactory. Others suppose that there was a work by Themistogenes which gave the history of the retreat as far as Trapezus, and that Xenophon published his 'Hellenica' in two parts, and that he first continued the history of the Peloponnesian war to the capture of Athens, which would complete the history of Thucydides, and also carried it to the year B.C. 399. This is the conjecture of Letronne, who connects it with the assumption of Xenophon returning to Athens in B.C. 399, as to which there is no evidence. The history up to the year B.C. 399 comprehends the first two books of the 'Hellenica,' and the first paragraph of the third book, in which Themistogenes is mentioned. Letronne assumes that this first part was begun before Xenophon joined the expedition of Cyrus, and was finished either in the interval of his assumed return from Asia and his departure to join the army of Agesilaus, or in the early part of his retreat at Scillus, at which time it is further assumed that he had not yet written the 'Anabasis,' and was obliged to refer to the 'Anabasis' of Themistogenes, which, it is still further assumed, was already published and known. The rest of the 'Hellenica,' it is assumed, was written later, and perhaps not published till after the death of Xenophon, by his son Diodorus or his grandson Gryllus. If all this assumption is necessary to explain the fact of Xenophon referring to the work of Themistogenes on the 'Anabasis,' we may as well assume that there was no such work of Themistogenes, for we know nothing of it from any other quarter, and that Xenophon for some unknown reason spoke of his own work as if it were written by another person. In reading the 'Anabasis,' it is difficult to resist the conviction that it is by Xenophon, especially when we turn to such passages as that in the fifth book where he speaks of his residence at Scillus, and other passages in which he speaks of his dreams, his thoughts, and other matters which could only be known to himself.

The 'Hellenica' (Ἑλληνικά), in seven books, comprehend a period of forty-eight years, from the time when the history of Thucydides ends, B.C. 411, to the battle of Mantineia, B.C. 362. They record however, as already observed, the assassination of Alexander of Pheræ, which took place B.C. 357. The hypothesis that this history consists properly of two works or parts has been mentioned. This is Niebuhr's opinion. [THUCYDIDES.] The 'Hellenica' have little merit as a history. The author was altogether deficient in that power of reflection and of penetrating to the motives of action which characterise the great work of Thucydides. It is generally a dry narrative of events, and contains little to move or affect, with the exception of a few incidents which are given with more than the usual detail. The parts also are not treated in their due proportions, and many important events are passed over briefly. This, the only proper historical work of Xenophon, does not entitle him to the praise of being a good historical writer. It may be urged that the work was only a kind of 'Mémoires pour servir,' as some have supposed; but if it is to be taken as a continuation of Thucydides, it is a history, and as such it has been considered both in ancient and modern times. There is an English translation of the 'Hellenica' by W. Smith, the translator of Thucydides.

The 'Cyropaedia' (Κύρου παιδεία) is not an historical but a political work, in which the ethical element prevails. Its object is to show how citizens can be formed to be virtuous and brave, and to exhibit also a model of a wise and good governor. Xenophon chooses for his exemplar Cyrus, the founder of the Persian empire, and the Persians are his models of men who are brought up in a true discipline. The work has no authority whatever as a history, nor is it even authority for the usages of the Persians, some of which we know from other writers to be different from what they are represented to be by Xenophon. Xenophon borrowed his materials from the Grecian states, and especially from Lacedæmon; and the 'Cyropaedia' is one of the many proofs of his aversion to the usages and the political constitution of his native city. The genuineness of the epilogus, or conclusion of the work, has been doubted by some critics. Its object is to show that the Persians had greatly degenerated since the time of Cyrus. The 'Cyropaedia' is one of the most laboured of Xenophon's works, and contains his views on the training of youth, and of the character of a perfect prince. It is an agreeable exposition of principles under the form of a history, and, like Xenophon's other treatises, it contains more of plain practical precepts, founded on observation and supported by good sense, than any profound views. The dying speech of Cyrus is worthy of a pupil of Socrates. There is an English translation of the 'Cyropaedia' by Maurice Ashley Cowper.

The 'Agesilaus' (Ἀγησίλαος) is a panegyric on Xenophon's friend, the Lacedæmonian king, another evidence of his Laconism or Spartan predilections. Cicero ('Ad Fam.,' v. 12) says that he has in this panegyric surpassed all the statues that have been raised in honour of kings. Many modern critics have passed an unfavourable judgment on this work, and some maintain that it is the work of a sophist or orator of a later age. It has been described as a kind of cento made up of passages copied literally from the 'Hellenica' and other works of Xenophon.

The 'Hipparchicus' (Ἱππαρχικός) is a treatise on the command of the cavalry, in which Xenophon gives instructions for the choice of cavalry men, and remarks on the duty of a commander of cavalry. There is internal evidence that this treatise was written at Athens, but there are different opinions as to the time when it was composed.

The treatise on 'Horsemanship' (Ἱππική) was written after the 'Hipparchicus,' to which reference is made at the end of this treatise. The author says that he has had much experience as a horseman, and is therefore qualified to give instruction to others. He speaks at the beginning of a work on the subject by Simon, in whose opinions he coincides, and he professes to supply some of his omissions. This work is translated into English, and was printed by Henry Denham, 4to, London, 1584.

The 'Cynegeticus' (Κυνηγετικός) is a treatise on Hunting, a sport of which the author was very fond. It contains many excellent remarks on dogs, on the various kinds of game, and the mode of taking it. [ARRIAN.]

The treatises on the Republics of Sparta and Athens were not always recognised as genuine works of Xenophon, even by the ancients; and some modern writers have adopted this opinion. But there is nothing in them which can be urged against Xenophon's authorship. They show his attachment to Spartan institutions, and his dislike of democracy. There is an English translation of the 'Republic of Athens,' by James Morris, 8vo, London, 1794.

The treatise on the 'Revenues of Athens' (πόροι ἢ περὶ προσόδων) has for its object to show how the revenues of Athens, and especially those derived from the mines, may be improved by better management, and be made sufficient for the maintenance of the poor citizens and all other purposes, without requiring contributions from the allies and subject states. The matter of this treatise is discussed by Boeckh, in his work on the 'Public Economy of Athens.' This treatise was translated into English by Walter Moyle, 8vo, 1697, and reprinted in Moyle's whole works.

The 'Memorabilia of Socrates,' in four books (Ἀπομνημονεύματα Σωκράτους), is the chief philosophical work of Xenophon. He defends his master against the charges of irreligion and corrupting the youth of Athens, and in a series of conversations he introduces Socrates after his fashion as developing and inculcating various moral truths. The tendency of the work is entirely practical, and it may be true, as some writers maintain, that Xenophon has exhibited the teaching of Socrates in a manner more conformable to his own notions than in the full sense and spirit of the Socratic method. But Xenophon was a hearer of Socrates, lived for a long time on terms of intimacy with him, and as he was anxious to defend the memory of his master, and certainly had no pretensions to originality himself as a thinker, we may assume that the matter of the 'Memorabilia' is genuine, that the author has exhibited a portion of the moral and intellectual character of Socrates, such part as he was able to appreciate, or such as suited his taste; and that we have in this work as genuine a picture of Socrates as his pupil Xenophon could make. There is an English translation of the 'Memorabilia' and the 'Apology for Socrates,' by Sarah Fielding. The 'Apology' (Ἀπολογία Σωκράτους πρὸς τοὺς δικαστάς) is not, as the title imports, the defence which Socrates made on his trial, but it contains the reasons which determined him to prefer death rather than to humble himself to ask for his life from his prejudiced judges. Valcknaer and others do not allow this to be Xenophon's work, because they consider it to be unworthy of him; but if a man is to lose the discredit of a bad work simply because he has written better, many persons may disown their own books. The 'Apology' is indeed a trivial performance, but Xenophon did write an 'Apology,' according to Laertius, and this may be it.

The 'Symposium,' or 'Banquet of the Philosophers' (Συμπόσιον), has for its object the delineation of the character of Socrates. It is in the form of a dialogue between Socrates, Antisthenes, Critobulus, and others, at the house of Callias. It contains the opinions of Socrates on the subject of love and friendship. It is an ancient tradition that Xenophon wrote this work after the 'Symposium' of Plato, and that he designed to correct the view of Socrates which is there given by Plato. Boeckh thinks that Plato wrote his 'Symposium' after reading that of Xenophon, and that his purpose was to exhibit the ideal of a wise man in the person of Socrates. Ast is of the same opinion, and thinks that the 'Symposium' is a juvenile work. The 'Banquet' was translated by James Wellwood, M.D., 1710, and reprinted in 1750.

The 'Hiero' (Ἱέρων ἢ τυραννικός) is a dialogue between Hiero, tyrant of Syracuse, and the poet Simonides. The tyrant describes the

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dangers and vexations incident to the possession of power, and contrasts the tyrant's condition with the tranquillity of a private man. The poet shows that the tyrant has it in his power to oblige persons more than private individuals can, and he offers some suggestions as to the best mode of using power and making the people happy. It has been already stated that there is one brief notice of Xenophon making a voyage to Sicily, and Letronne conjectures that the composition of this little treatise may have been suggested by what Xenophon saw of a tyrant's life at the court of Dionysius. This little piece has considerable artistic merit, and it is justly observed that it savours of the school of Isocrates more than any other of Xenophon's works. There is a translation of this work attributed to Queen Elizabeth, but we do not know on what authority. It first appeared in 1743, 8vo, in 'Miscellaneous Correspondence,' No. 11, with the title 'A Translation of a Dialogue out of Xenophon in Greek, between Hiero, a king, yet some tyme a private person, and Simonides, a poet, as touching the life of the prince man. By Elizabeth, Queen of England.' A translation also appeared in 1793, 8vo, which is attributed to the Rev. R. Graves, who translated Marcus Antoninus.

The 'Œconomic' (Οἰκονομικός) is a discourse on the management of a household and on agriculture, between Socrates and Critobulus. In the fourth chapter Socrates speaks of Cyrus the Younger, and his love of horticulture. This passage was written after the death of Cyrus, and the whole work probably belongs to a late period of Xenophon's life, though Socrates is introduced as pronouncing the panegyric of Cyrus. It is a confirmation of the authorship of the 'Anabasis' being rightly assigned to Xenophon, that he speaks of Cyrus, his character, and death in the same manner, and almost in the same words which are used in the 'Anabasis' ('Oeconom.,' c. 4; 'Anab.,' i. 8, 9). The seventh chapter contains a charming conversation between Ischomachus and his wife, on the duty of a good wife, which consists in the proper management of the interior of the house; it is the husband's business to labour out of doors and to provide that which the house requires; it is the wife's business to take care of what the husband produces, and to apply it to the uses of the house. The husband's employment, as here represented, is agriculture in a country where slaves are the labourers; but the picture of married life will suit every condition, and modern wives might learn from this excellent treatise that their employment is at home; that the object of marriage is the happiness of the husband and wife, the procreation of children, and their proper nurture and education. Fidelity to her husband, frugal management of his substance, and the care of his children are the wife's duties, which are incompatible with gadding abroad. This is one of the best treatises of Xenophon. It was translated into Latin by Cicero. There are several English translations. The first is by Gentian Hervet, London, 8vo, 1534, which has been reprinted several times. There is also a translation by Robert Bradley, F.R.S., London, 8vo, 1727.

The general character of Xenophon may be estimated from this brief sketch of his life and writings. Before we heap upon him all the abuse which some modern writers have done, we ought to have the facts of his life with sufficient minuteness to enable us to judge of every part of it. He did not like the democracy of his native city, and he may have been glad of the opportunity of leaving Athens which the invitation of Proxenus offered. If his own statement is true, he was not to blame for joining the expedition of Cyrus, though it is very probable that he was blamed for it at Athens, and supposed to have been well acquainted with the design of Cyrus from the first. The fact of his delivering up the troops to Thimbron, the Lacedæmonian, after the campaign in Thrace, was well calculated to add to the jealousy of the Athenians, and his native city cannot be charged with more than her usual severity in banishing him for his part in the expedition of Cyrus and the subsequent events. So far there is nothing which will justify us in attaching any serious imputation on Xenophon. Though a man is born in a democracy, he may not like it; and nobody would blame him for leaving it for some other country that he liked better. Xenophon's presence at the battle of Coroneia cannot be so satisfactorily explained; but it may be that he did not take part in it; and after having joined Agesilaus in Asia, it is very probable that he could not safely avoid accompanying him back to Europe. Being banished from Athens, his only safety was in keeping with his friends the Lacedæmonians. One step in a man's life often decides all the rest, and involves him in a train of circumstances which he could not foresee, and which leave his character not free from imputation. This was, in Xenophon's case, his joining the expedition of Cyrus. There is no proof of his active hostility against Athens after his banishment: there is proof enough that he preferred Sparta and Spartan constitutions; and if that is blame, he deserves enough of it.

Xenophon appears to have been humane and gentle in his character. He evidently liked quiet. He was fond of farming, hunting, and rural occupations generally. His talents would have suited him for administration in a well-ordered community, but he was not fitted for the turbulence of Athenian democracy. He was a religious man, or, as we are now pleased to term it, a superstitious man. He believed in the religion of his country, and was scrupulous in performing and enforcing the observance of the usual ceremonies. He had faith in dreams, and looked upon them as manifestations of the deity. His philosophy was the practical: it had reference to actual life, and in all practical matters and everything that concerns the ordinary conduct of human life he shows good sense and honourable feeling. He was in understanding a plain sensible man, who could express with propriety and in an agreeable manner whatever he had to say. As a writer he deserves the praise of perspicuity and ease, and for these qualities he has in all ages been justly admired. As an historical writer he is infinitely below Thucydides: he had no depth of reflection, no great insight into the fundamental principles of society. His 'Hellenica,' his only historical effort, would not have preserved his name, except for the importance of the facts which this work contains and the deficiency of other historical records. His 'Anabasis' derives its interest from the circumstances of that memorable retreat, and the name of Xenophon is thus connected with an event which exposed to the Greeks the weakness of the Persian empire, and prepared the way for the future campaigns of Agesilaus and the triumphs of Alexander. The narrative of the retreat may be compared with Herodotus for the minute detail of well-selected facts, the simplicity of the narration, and the general clearness of the whole. Some difficulties may be owing to corruption of the text, and in some cases the author's memory or his notes may have deceived him. The 'Anabasis' is a work of the kind which few men have had the opportunity of writing, and there is no work in any language in which personal adventure and the conduct of a great undertaking are more harmoniously and agreeably combined.

The works of Xenophon which are called philosophical should be entitled treatises on practical ethic and œconomic. Philosophy to him never was known as a science: the character of his mind and his writings do not allow him to be compared in any way either with Plato or with Aristotle, the two great exemplars of philosophy among the Greeks. Yet the Memoirs of Socrates and the treatise entitled Œconomic have a great charm, both from the representation which they give of the personal character of Socrates, and the easy agreeable form in which his lessons are inculcated. These two works and the 'Anabasis' are the best works for giving a young student a knowledge of the Greek language; and if the 'Memorabilia' and 'Œconomic' cannot be considered an introduction to Greek philosophy, they will at least teach nothing erroneous, and they will lead the student to the contemplation of the Greeks in their domestic relations and their moral habitudes.

The following books will enable the reader to find nearly all that has been said of Xenophon and his writings: Fabricius, 'Bibliotheca Græca;' Schoell, 'Geschichte der Griechischen Literatur,' German edition; 'Biog. Univ.,' art. 'Xenophon,' by Letronne; Hoffmann, 'Lexicon Bibliographicum,—Xenophon,' which contains a list of all the editions up to the date of its publication, of the separate works, of the translations into English and other languages not here mentioned, and of the works which have been written in illustration of Xenophon's writings. More recent editions of Xenophon's separate writings in the original are too numerous to mention here. An English version of the whole works of Xenophon (chiefly by the Rev. J. S. Watson) is contained in 3 volumes of Bohn's 'Classical Library.'

XENOPHON OF EPHESUS. There is extant a Greek romance entitled 'Ephesiaca, or a History of Anthia and Abrocomas' (Ἐφεσιακὰ τὰ κατὰ Ἀνθίαν καὶ Ἀβροκόμην). The author calls himself Xenophon of Ephesus. We know nothing of his life, and there is no evidence as to the period when he lived. From indications in the work itself, Locella places him in the age of the Antonines, and others in the 4th or 5th century of our era. Peerlkamp, the last editor, considers him the oldest of all the Greek writers of romances. The style of the work is simple, and the narrative is concise, clear, and free from confusion, though many persons are introduced. The incidents are not multiplied beyond the limits of propriety and probability. Suidas is the only person who mentions the author of the 'Ephesiaca,' and he says that there are ten books; but there are only five now, and apparently the work is complete, or nearly so. Only one manuscript of the work exists. The first edition of this work, accompanied with a Latin translation, was by Ant. Cocchi, London, 8vo and 4to, 1726. This edition is printed from a very incorrect transcript of the original manuscript. The Baron A. E. de Locella brought out at Vienna, 4to, 1796, a good critical edition, founded on a careful examination of the manuscript. This edition contains a new translation and a commentary. The latest edition is by P. Hoffmann Peerlkamp, Haarlem, 4to, 1818. There are German, French, and Italian translations of this romance. An English version, by Rooke, appeared at London, 8vo, 1727.

XERXES I. (Ξέρξης), king of Persia, succeeded his father Darius, the son of Hystaspes, B.C. 485. Before he was raised to the throne, Darius had three sons by his wife, a daughter of Gobryas, of whom the eldest was Artabanes. After he became king, he had four sons by Atossa, the daughter of Cyrus, of whom Xerxes was the eldest. Darius appointed Xerxes his successor.

Darius died during his preparations for war against the Egyptians and the Athenians. In the second year after his father's death, Xerxes marched against Egypt, which had revolted in the time of Darius. He reduced the country to obedience, and gave the administration to his brother Achæmenes. He next employed himself for four full years in making preparations for his Greek expedition. The immense force which was assembled for this purpose was collected from every part of the Persian dominions. The fleet was supplied from Egypt, Phœnicia, Cyprus, Cilicia, and other maritime parts

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which were within the limits of the Persian government. Xerxes also entered into negociations with the Carthaginians, who engaged to attack the Greek cities of Sicily and Italy, while the Persian king invaded Greece.

In the autumn of B.C. 481 Xerxes arrived at Sardis, the capital of the Persians in the west, and he wintered there. In the spring he advanced to the Hellespont with his forces, and crossed at Abydos by a bridge of boats. The first bridge that was made was destroyed by a storm, on which the king ordered that 300 blows of the lash should be inflicted on the rebellious Hellespont. The superintendents of the work had their heads cut off for their pains. A new bridge was constructed, the form of which is minutely described by Herodotus (vii. 36). The army was seven whole days and nights in crossing the bridge from Abydos on the Asiatic to the European shore. The march was continued from the Hellespont through the Thracian Chersonese. The fleet did not enter the Hellespont, but took a western course along the Thracian coast. On arriving at the plain of Doriscus, which is near the sea, and is traversed by the river Hebrus, Xerxes numbered his force. The ships took their station close by Doriscus. The infantry amounted to 1,700,000 men. The number was ascertained not by tale but by measure: an enclosure was formed large enough to contain 10,000 men, and it was filled and emptied till the whole army was mated. (Herod., vii. 60.) After being measured the forces were arranged according to nations. Herodotus has left one of the most curious historical records that exists in his description of the various nations that composed this mighty force, and of their military equipment (vii. 61, &c.). The cavalry amounted to 80,000, besides camels and chariots. The war-ships (τριήρεις) were 1207. Herodotus has enumerated the several nations which supplied and manned the ships (vii. 89). From Doriscus Xerxes continued his march through Thrace. Herodotus, who had certainly gone over the ground, has described the route of the army with great distinctness. On reaching the isthmus which connects the mountain peninsula of Athos with the main land, the fleet avoided the circumnavigation which had proved so dangerous to Mardonius in B.C. 492, by passing through the canal of Athos. This canal had been constructed by order of Xerxes. It is described by Herodotus (vii. 22). From Acanthus, near the isthmus of Athos, the army marched to Therme, afterwards called Thessalonica (now Saloniki), on the Axius. The fleet at last reached Sepias on the coast of Magnesia, in Thessaly, and the army reached the pass of Thermopylæ. So far, says Herodotus, they had sustained no harm, and the numbers of the army and of the navy were then as follow (Herod., vii. 184):—The whole number of men in the 1207 ships was 277,610, reckoning for each ship 200 men of the country to which each ship belonged, and also 30 for Persians, Medes, and Sacæ in each of them. The penteconters (πεντηκόντεροι), which Herodotus had not included in his former enumeration, were 3000, and, reckoning 80 to each, there would be 240,000 men in them. Thus the whole naval force would amount to 517,610; and the whole armament, both military and naval, would amount to 2,317,610 men, which includes 20,000 men not before enumerated, camel-drivers, and drivers of Libyan chariots. This is the amount of the force which passed over from Asia, and it does not include the camp-followers, the vessels that carried provisions, and the men on board these vessels. To this must be added 120 European vessels, containing 24,000 men, that joined the navy of Xerxes. The forces supplied by the Thracian tribes, the Macedonians, Magnesians, and others, amounted to 300,000 men: thus the whole number of fighting men was 2,641,610. Herodotus considers that all the followers and those in the provision vessels would be more than the fighting men, but we will suppose them to be equal. Thus the sum total is 5,283,220; and Xerxes, says Herodotus, conducted so many as far as Sepias and Thermopylæ. As to the number of women who followed to cook the provisions, and of concubines and eunuchs, no one could tell the amount, nor that of the beasts of burden. The first calamity that befel this mighty host was a storm in the neighbourhood of Sepias, which caused great loss. At Artemisium there was an encounter between some of the Persian ships and those of the Greeks, in which the Greeks were victorious. The army, after passing through Thessaly, found itself stopped at the narrow pass of Thermopylæ by Leonidas and his gallant band. The Persians sustained a heavy loss in endeavouring to force the pass, and they could not effect it till Epialtes, a Melian, showed the Persians a tract over the mountains of Œta, which brought them on the rear of Leonidas [LEONIDAS], who fell with his brave men after an obstinate conflict.

In the sea-fights off Artemisium the Persians again sustained loss (Herod., viii. 11, &c.). The Persian army now advanced through Phocis, burning and destroying all before them. On entering Bœotia they were joined by the Bœotians. A detachment was sent by Xerxes to attack the temple of Delphi, but the invaders sustained a signal defeat, and those who survived escaped into Bœotia. In the mean time the Grecian fleet moved from Artemisium to the island of Salamis, off the coast of Attica. (Herod., viii. 40.) The Athenians sent their females and slaves to Trœzen, Ægina, and Salamis, and left their city to the mercy of the Persians, who, after burning Thespia and Platæa, the only towns in Bœotia that did not join them, entered Athens and destroyed it also. The Persians had occupied three months in their progress from the Hellespont to Athens. The fleet of Xerxes sailed from Histiæa in Eubœa through the channel of the Euripus, and in three days reached Phalerum in Attica. Notwithstanding the losses of the Persians, Herodotus considers that the land and sea force which reached Attica was as large as that which had reached Sepias and Thermopylæ. The Grecian fleet was collected about the island of Salamis and in the narrow passage between Salamis and the mainland. Xerxes, having resolved on an engagement, took his station on the shore of the mainland under Mount Ægaleos, opposite to Salamis; and here he had the misfortune to see his mighty armament defeated and dispersed [THEMISTOCLES], B.C. 480. Shortly after the battle he retreated by land to the Hellespont, which he reached in forty-five days, and crossed over into Asia. He was attended as far as the Hellespont by Artabazus with 60,000 men. (Herod., viii. 126.) Mardonius, who was left in Greece with the army, was defeated in the following year, B.C. 479, at Platæa in Bœotia by the combined Greeks, and on the same day the Greeks gained another victory over the Persians at Mycale in Ionia. This was followed by the siege and capture of Sestos on the Hellespont (B.C. 478), an event with which the history of Herodotus ends. It was reported, says Herodotus (viii. 166), that on the very day of the battle of Salamis, Gelon and Theron defeated, in Sicily, Hamilcar and his Carthaginian army. Thus the Greeks were successful both in the east and the west. [GELON.]

The Greeks continued the war against the Persians after the capture of Sestos. Little more is known of the personal history of Xerxes. He was murdered (B.C. 465) by Artabanus, and succeeded by his son Artaxerxes, called by the Greeks the 'Long-handed.' Xerxes, as he is represented by Herodotus, was cruel, vain, cowardly, and of feeble understanding. The great event of his reign is the invasion of Greece with his enormous army and fleet, of which we have in Herodotus (books vii.-ix.) a most minute account. The historian lived soon enough after the event to be able to collect trustworthy materials, and that he spared no pains is evident from his work. Much has been said on the large numbers of the army and navy of Xerxes, as stated by Herodotus; but, incredible as they seem at first sight, an attentive consideration of the whole narrative of the historian will remove much of the doubt; at any rate, if the numbers are exaggerated, it is clear that Herodotus only followed his authorities.

XERXES II., King of Persia, succeeded his father Artaxerxes, the Long-handed, B.C. 425. He was assassinated after a short reign of a year, or, according to some accounts, two months, by Sogdianus, who succeeded him.

XIME'NEZ, CARDINAL. [CISNEROS.]

XIPHILINUS, JOANNES (Ξιφιλῖνος), Patriarch of Constantinople, was of a noble family of Trebizond. In 1066 he was made patriarch of Constantinople: he died in 1075. This Xiphilinus has often been confounded with his nephew. He is the author of an 'Oration on the Adoration of the Cross,' which was first published, in Greek and with a Latin version, in Gretser's work on the Cross, fol., Ingolstadt, 1616. Some other works of less importance are attributed to him, among which are three Constitutions on matters of ecclesiastical discipline, two of which refer to betrothment, and are in the 'Jus Græco-Romanum' of Leunclavius.

XIPHILI'NUS, JOANNES, of Trapezus (Trebizond), was the nephew of the Patriarch Xiphilinus. At the command of the Emperor Michael Ducas, whose reign ended A.D. 1070, he made an Epitome of the history of Dion Cassius. The Epitome, as we now have it, commences at the thirty-fifth book, and goes down to the death of Alexander Severus, A.D. 235. His work is not distributed like the original, but is divided into sections (τμήματα), each of which comprises the history of an emperor. We can judge of his work by comparing it with those parts of Dion which are extant. He generally keeps to the expression of his author, but he omits what he considers not essential to the narrative. He has also generally omitted to mention the consuls, who are always recorded in the extant books of Dion, and thus he has done much towards confusing the chronology of the period. Like all other epitomes, it destroys the character of the original work; and it is worthless except as supplying the main historical facts of the large part of Dion which is lost. Xiphilinus was a Christian. The first edition of Xiphilinus was by R. Stephens, 4to, Paris, 1551; and in the same year Stephens printed the Latin version of G. Blanc. The edition of H. Stephens appeared in fol., 1592, with Blanc's translation, revised by Xylander. There is an English translation by Manning, 8vo, London, 1704, of the 'Epitome' of Xiphilinus.

XYLANDER, GULIELMUS. Xylander's real name was Holzmann (Woodman), which, after the fashion of the scholars of the day, he changed into the equivalent Greek form of Xylander. He was born at Augsburg, December 26, 1532, of poor parents. He obtained the patronage of Wolffgang Relinger, a patrician of Augsburg, who procured for him the necessary means for prosecuting his studies till he was received into the College of Augsburg, where he had a certain allowance, which was appropriated to a limited number of pupils. From this we must infer that as a boy he had shown great talent. In 1549 he went to Tübingen, and in 1556 to Basel. His studies were the mathematics and Greek and Latin literature. After the death of J. Micyllus, in 1558, he was made Greek professor at Heidelberg, but he was still very poor, and was obliged to add to his means by his pen. He died in February 1576, having shortened his life by his excessive labour, and, according to some accounts, by drink-

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ing. It is the statement of Jöcher that his salary as professor was insufficient for his maintenance, and that he was therefore obliged to work for the booksellers; but in the 'Biographie Universelle' (art. 'Xylander,' by Weiss) it is maintained that his salary was sufficient. If he was drunken and extravagant, it may very well have happened that he was always poor and glad to work for money. In the elegiac verses prefixed to his translation of Dion Cassius, and placed at the end of his dedicatory epistle, he complains of his poverty. This dedication is dated November 1, 1557, and in the following year he was appointed professor at Heidelberg. The greater part of his works appeared after his appointment at Heidelberg. Xylander was also named by the elector palatine Frederic, secretary to the convocation at Maulbrunn, which was held for the settlement of some differences among the Protestants. He is said to have received money for his services from this prince, and also from the Duke of Württemberg. It seems probable therefore that, with all these means and what he received for his literary labours, if he was poor after he went to Heidelberg, it must have been through his own improvidence.

Xylander's works are very numerous. A large part of them consists of translations from Greek and Latin authors. His translations into Latin are—1, Plutarch's Works, Basel, 1561-70. 2, Strabo, accompanied with the Greek text, fol., Basel, 1571. 3, 'The Chronicle of Cedrenus,' with the Greek text, fol., Basel, 1565. 4, Tryphiodorus, in Latin verse; he is said to have made this version when he was sixteen years of age. 4, The work of Michael Psellus, 'De Quatuor Disciplinis Mathematicis,' with notes, 8vo, Basel, 1556. 5, 'The History of Dion Cassius,' fol., Basel, 1558, with the Latin translation of Xiphilinus by W. Blanc, which he corrected. [XIPHILINUS.] 6, 'The Meditations of the Emperor Marcus Aurelius,' 8vo, Zürich, 1558; 12mo, Lyon, 1559; Greek and Latin, 8vo, Basel, 1568. To this last and corrected edition Xylander added the versions of Antoninus Liberalis, the work generally attributed to Apollonius Dyscolus, and which here appears under the Latin title of 'Historiæ Commentitiæ;' Phlegon Trallianus, and Antigonus Carystius 'De Mirabilibus' (Ἱστοριῶν Παραδόξων Συναγωγή). 7, Diophantus, with the Greek text, fol., Basel, 1575. This work was dedicated to the Duke of Württemberg, who made him a present of 500 reichsthaler on the occasion. Though the translation is not free from faults, it is acknowledged to have great merit, considering the difficulty of the subject and the haste with which it was made. 8, Xylander made the first German translation of the first six books of Euclid, Basel, 1562. This is a very rare work: the seventh, eighth, and ninth books had been already translated into German by Johann Scheybel, 4to, Tübingen, 1555. 9, Polybius, into German. 10, The New Testament, into German.

Xylander commenced an edition of Pausanias, which was completed by Sylburg, and published in 1583. The Greek text of the edition of Stephanus Byzantinus, printed by Oporinus, fol., at Basel, 1568, was amended by Xylander, but, as it appears, without the aid of manuscripts. He also superintended the edition of Theocritus, 8vo, Basel, 1558, which contains the Greek scholia and notes by Xylander; and the edition of Horace, 8vo, Heidelberg, 1575.

Among his other labours, he drew up 'Institutiones Aphoristicæ Logicæ Aristotelis, ita scriptæ ut adolescentibus proponi commode, eorumque ad Aristotelea percipienda acuere ingenium et memoriam juvare possint,' a work intended for the instruction of youth and as an introduction to the study of Aristotle, 4to, Heidelberg, 1577. The writer of this article has never seen the 'Institutiones,' and can only conjecture that it somewhat resembles in plan and design Trendelenburg's 'Elementa Logices Aristoteliceæ,' 2nd ed., Berlin, 1842. Trendelenburg however has not mentioned Xylander's work in his preface, from which we conclude that he was either unacquainted with it, or that it is not exactly what we might conjecture it to be.

There are other works of Xylander, but the above are the principal. The Life of this laborious scholar deserves and requires to be written with more care than it has been yet. The ordinary accounts are at variance with one another: some of them attribute to him works that he had either little to do with or perhaps nothing at all; and some omit several works that are undoubtedly his. Xylander was a man of great ability, well versed in Greek and Roman literature, both as to the matter and the language. He wrote Latin with great ease and correctness, and his versions are generally correct.

(Jöcher, *Allgem. Gelehrten Lexicon*, probably not very accurate; Bayle, *Dict.*, art. 'Xylander,' a very insufficient article; *Biog. Univ.*, art. 'Xylander,' by Weiss, is a much better and more complete article, and it contains the references to the original authorities for Xylander's Life and Works.)

Y

YALDEN, THOMAS, was, according to Jacob, in his 'Lives of the Poets,' the 'Biographia Britannica,' and Dr. Johnson, in his 'Lives of the Poets,' the youngest of the six sons of Mr. John Yalden, of Sussex, and was born in the city of Exeter in 1671. Anthony Wood however, who calls him not Yalden, but Youlding, gives a very different account: in his 'Athenæ Oxonienses' (iv. 601), that writer says, "Thomas Youlding, a younger son of John Youlding, sometime a page of the presence and groom of the chamber to Prince Charles, afterwards a sufferer for his cause, and an exciseman in Oxon, after the restoration of King Charles II., was born in the parish of St. John Baptist, in Oxon, on the 2nd day of January 1669 (in which parish I myself also received my first breath)." This account, though it has not been generally adopted, appears to derive some confirmation from the existence in the ante-chapel of Merton College of an epitaph recording the interment there of "John Youlding, gentleman, who was page," &c., as in Wood: he is stated to have died on the 25th of July 1670, in his fifty-ninth year. Thomas Yalden, or Youlding, was admitted of Magdalen College, Oxford, in 1690; and among his contemporaries there were Sacheverell and Addison, with both of whom he continued to live in friendship ever afterwards. Yalden made his first public appearance as a poet in an 'Ode to St. Cecilia's Day,' which was published, set to music by Purcell, in 1693. This was followed in 1695 by another performance, entitled 'On the Conquest of Namur, a Pindaric Ode inscribed to his most sacred and victorious Majesty.' He had taken his degree of M.A. with great applause in 1694, and having then entered into holy orders, he succeeded Atterbury in 1698, as lecturer at Bridewell Hospital. In 1700 he published a poem entitled 'The Temple of Fame,' on the death of the Duke of Gloucester, and was the same year made Fellow of his college. Soon after this he was presented by the college to a living in Warwickshire, which admitted of being held along with his fellowship, and he was also elected moral philosophy reader, "an office," says the 'Biographia Britannica,' "for life, endowed with a handsome stipend and peculiar privileges." On the accession of Queen Anne, he wrote another poem, in celebration of that event; and from this time he is said to have unreservedly sided with the high church party. In 1706 he was taken into the family of the Duke of Beaufort; and the following year he took his degree of D.D. Some time after this he was presented to the adjoining rectories of Chalton and Cleanville in Hertfordshire; and he is said to have also enjoyed the sinecure prebends of Deans, Harris, and Pendles, in Devonshire. Upon the discovery of what is called Bishop Atterbury's plot, in 1722, Yalden was taken up, and his papers were seized; but it soon appeared that although he was intimate with Kelly, the bishop's secretary, and in the habit of corresponding with him, the treason, if it existed, was certainly in no part of his concoction or privity. All that is further related of him is, that he died on the 16th of July 1736, having to the end of his life, as Dr. Johnson expresses it, "retained the friendship and frequented the conversation of a very numerous and splendid set of acquaintance." Besides the two early poems that have been mentioned, he published, in 1702, a collection of fables in verse, under the title of 'Æsop at Court,' which is reprinted in the fourth volume of Nichols's Collection, pp. 198-226; 'An Essay on the Character of Sir Willoughby Ashton, a poem,' folio, 1704; 'On the Mines of Carbery Price, a poem;' 'A Hymn to Darkness,' in imitation or emulation of Cowley, which Johnson considers to be his best performance, and to be "imagined with great vigour, and expressed with great propriety;" 'A Hymn to Light,' which, in the estimation of the same authority, "is not equal to the other;" a translation of the second book of Ovid's 'Art of Love;' and many other translations and short original pieces. Many of Yalden's productions in verse are printed in the third and fourth volumes of Dryden's (or Tonson's) collection of 'Miscellany Poems;' a number of them are also given in the more recent collections of the 'English Poets,' by Johnson and A. Chalmers; but some appear to be lost, or at least they eluded the research of Mr. Nichols (see his Collection, iii. 167, and iv. 198). Yalden, who had considerable humour, is the author of a paper in prose, entitled 'Squire Bickerstaff detected, or the Astrological Impostor Convicted;' it is a pretended answer to Swift's attacks on Partridge, the astrologer, which he drew up on Partridge's application, and which that person is said to have printed and published without any perception of the joke. It is printed in most of the editions of Swift's works.

YARRELL, WILLIAM, a celebrated British naturalist, was born in Duke-street, St. James's, Westminster, in June 1784. His father was a newspaper agent, and to his business his son succeeded, and continued in it till nearly the close of his life. When young he was fond of field-sports and was not only the first shot, but the first angler of his day. The accurate habit indicated by his superiority in these sports, was the prevailing character of his mind. He was not only the first shot in London but for many years the first sporting authority upon all that had to do with the habits, locality, and appearance of British birds. It was the same with fish. Not satisfied with obtaining his prey, he examined it, preserved it, and described it, and thus became a naturalist. At the age of forty he became a Fellow of the Linnæan Society, and from this time he gave up the gun and rod for the pen. From 1825 to the year of his death 1856, he became a constant contributor to the Transactions of the Linnæan Society and the various Journals devoted to natural history literature. His earlier papers

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were devoted to birds, as the following titles of some of his first scientific contributions show:—'On the Change in the Plumage of some Hen-Pheasants' ('Philosophical Transactions,' 117); 'On the Occurrence of some rare British Birds' ('Zool. Journal,' II.); 'On the small horny appendage to the upper mandible in very young chickens' (Ibid.); 'On the Anatomy of Birds of Prey' ('Zool. Journal,' III.); 'On the Structure of the Beak and its Muscles in the Crossbill' ('Zool. Journal,' IV.). He was one of the first members of the Zoological Society and contributed many papers to the Proceedings of the Committee of that body. In the first volume of papers published by the Society, Mr. Yarrell contributed no less than seventeen. They exhibit a wide and accurate knowledge of the forms not only of birds but of fishes and mammals. In these papers his dissections are very numerous, and they are very accurate. This is the more remarkable as Mr. Yarrell had not the benefit of a medical education nor any further means of instruction than those supplied by his own industry. It was in these earlier papers that he demonstrated the true nature of White Bait, and showed that this pet morsel of the London epicure is a true species of fish and not the young of the Shad, the Herring, or any other species of fish as had been supposed up to his time. He did not however confine himself to British zoology, many of his papers being devoted to foreign animals, as the following:—'On the Anatomy of the Lesser American Flying Squirrel;' 'On the Woolly and Hairy Penguins of Dr. Latham;' 'On the Trachea of the Stanley Crane;' the subjects of his research being in this case the animals dying in the menagerie of the Zoological Society in Regent's Park. He was always an active fellow of the Society and one of its vice-presidents at the time of his death. He took a deep interest in the progress and development of the Gardens, as well as in the diffusion amongst the people of a taste for his favourite science. His various papers amounting to upwards of seventy, the names of which are given in the 'Zoological Bibliography of the Ray Society,' prepared him for the two great works of his life, the histories of British Birds and British Fishes. The 'History of British Fishes' appeared in two vols. 8vo in 1836. It contained original descriptions with an account of the habits and a wood-engraving of every British fish. It was in every way an admirable work, containing accounts of several new fishes, with such descriptions as enabled the naturalist to distinguish them, whilst they were rendered by the agreeable style in which they were written attractive to the dullest of anglers. A second edition of this work appeared in 1851. 'The History of British Birds' appeared in 1843. It was on the same plan as that of the fishes. The illustrations in wood were accurate and beautiful and highly creditable to the enterprise and taste of his publisher Mr. Van Voorst. No work on this subject since the time of Bewick's 'Birds' have been so popular. In many of his details, especially his picturesque tail-pieces, he imitated his great predecessor, but in point of accuracy of description and the homely truthfulness of his account of the habits of birds Mr. Yarrell has had no equal. At the time of his death Mr. Yarrell was treasurer of the Linnæan Society, and had been elected vice-president during the presidency of Robert Brown. Although one of his earliest papers was published in the 'Philosophical Transactions' Mr. Yarrell was never made a Fellow of the Royal Society. He was once proposed, but some unworthy objections having been made to his admission he withdrew his certificate, and although in the latter part of his life, the Royal Society would have gladly admitted him amongst its fellows, and his certificate was signed, it was too late, he positively refused. In August 1856 he was attacked with paralysis, but although he sufficiently recovered to make a voyage to Yarmouth, he was seized with another fit on the evening of his arrival and died on the morning of September 1st, 1856. He was interred at Bayford in Hertfordshire.

YORCK VON WARTENBURG, HANS DAVID LUDWIG, GRAF, was born on the 26th of September 1759, at Königsberg, in East Prussia, of an old English family which had settled in Pomerania. In 1772 he entered the Prussian military service, and after having suffered imprisonment on account of a duel, he entered that of Holland in 1782. After serving in the Dutch East Indian colonies in 1783-4, and attaining the rank of captain, he re-entered the Prussian service, and in 1806 became captain of a jager corps. In the campaign of this year he commanded first the advance-guard and then the rear-guard of the army under the Duke of Saxe-Weimar, whose passage of the Elbe, after his defeat on the Saale, he covered with great skill and prudence. At the storming of the little town of Wahren in Mecklenburg he was wounded and taken prisoner, but was soon after liberated on exchange, at the same time with Blücher. In 1807 he was advanced to the rank of major-general. In 1808, on the re-organisation of the Prussian army, he was promoted to the command of the West Prussian division; and in 1810 entrusted with the inspection of the whole of the light troops. In the Russian campaign of 1812 he commanded the Prussian auxiliary corps under General Grawert, on whose sickness he succeeded to the chief command. This corps formed part of the tenth division of the French army under Marshal Macdonald, and his position became a critical one when Bonaparte ordered the tenth division to retreat to Memel. Yorck's corps formed the third column, and brought up the rear. On December 20, 1812, he quitted Mitau, followed by Wittgenstein, whose advanced troops reached Memel on December 27. It was perhaps not so much a sense of his critical situation, as a keen perception of the state of political affairs, that led Yorck, on his own responsibility, to enter into the convention of Tauroggen on December 30, by which he agreed to withdraw his forces from the French army, and as an independent force agreed to remain neuter. The king of Prussia, straitened as he was in his political relations, could not avoid at first publicly avowing his displeasure, but subsequently testified his perfect satisfaction with his conduct. The step certainly displayed his sagacity and strength of character, and was the first bold measure by which the independence of Prussia was secured. As soon as the Prussian army, which at the command of Napoleon had been rendered insignificant, had been re-organised and armed, he conducted it to the Elbe, where, at Dannekow, he defeated, on April 5, 1813, the French army under Murat, which had been forced to evacuate Magdeburg. On May 19 he fought at Weissig against the greatly superior force under Sebastiani, maintaining his position with skill and firmness, and then took part in the battle of Bautzen. During a truce which followed he strengthened his army considerably, and then joined the Silesian army under Blücher, taking a decided part in the victory on the Katzbach on August 26. On October 3 he gained an important victory with his own corps over Bertrand at Wartenberg, which enabled Blücher to pass to the left bank of the Elbe. At the battle of Leipzig he also played a distinguished part, driving Marmont from an important point after an obstinate conflict on October 16. On the retreat of the French he pressed the flying foe in their passage over the Unstrutt near Freiberg. When the allied army had entered France as victors, Yorck found an opportunity of displaying his military skill. On February 11, 1814, General Sacken had too hastily engaged in battle with Napoleon at Montmirail, and would have been totally defeated had not Yorck come to his assistance, by which he was enabled, though with considerable loss, to effect an orderly retreat. He likewise distinguished himself at the battle of Laon on March 9, where, in conjunction with General Kleist, he conducted the night attack on the right wing of the French army, which caused the dispersion of the corps under Marmont and Arrighi. After the capture of Paris he accompanied his sovereign to London, was created a count with a considerable revenue, and appointed to the command of the army in Silesia and Posen. On the return of Bonaparte from Elba he was nominated to the command of the army assembled on the Elbe and Saale, but as it was not called into action, he did not actually assume it. On July 1, 1815, his only son, an officer in the Brandenberg hussars, was killed in a skirmish at Versailles; the loss greatly affected him, and he applied for and obtained permission to retire from the service. He afterwards lived in retirement on his estate at Klein-Öls in Silesia, where he died on October 4, 1830, after having been created a field-marshal in 1821.

YORK, HOUSE OF. Otho, afterwards Otho IV., emperor of Germany, son of Henry V., surnamed the Lion, duke of Bavaria, by Maud, eldest daughter of Henry II. of England, is said to have been created Earl of York by his relation King Richard I. But, with this exception (if it be one), the peerage distinguished by the title of York has always been a dukedom, and has never been conferred except on a son, brother, or uncle of the reigning king. The first Duke of York was Edmund Plantagenet, surnamed De Langley, the fifth and youngest son of Edward III., who, having been made Earl of Cambridge by his father in 1362 on reaching his majority, was afterwards created Duke of York in 1385 by his nephew Richard II. From him sprung the line known in our history as the House of York, in which the right of succession to the throne eventually came to reside, so far as it depended upon descent or birth. The right came into this line by the marriage of Richard Earl of Cambridge, second son of the first duke, to Anne Mortimer, daughter of Roger Mortimer, Earl of March, who, by virtue of her descent from Lionel, Duke of Clarence, third son of Edward III., whose great-granddaughter she was, inherited or conveyed to her issue, after the death of her brother Edmund Mortimer, Earl of March, in 1424, the true representation of Edward III. after the failure of the line of that king's eldest son on the death of Richard II. in 1399. The reigning king Henry VI. and his two immediate predecessors, Henry IV. and Henry V., were descended only from John of Gaunt, Duke of Lancaster, the fourth son of Edward III. The son of the Earl of Cambridge and of Anne Mortimer was Richard Plantagenet, who became the third Duke of York, on the death without issue of his uncle Edward, the second duke, slain at Agincourt in 1415. To him therefore fell the true title by descent to the throne after the death of his brother. He was slain at the battle of Wakefield, in December 1460; on which the title of Duke of York came to his eldest son Edward, who ascended the throne as Edward IV. in March the following year. After the death of Edward V. and his brother, some time in 1483, the representation of Edward IV. rested in his eldest daughter Elizabeth, who married Henry VII., and became by him the mother of Henry VIII., and also, through her eldest daughter Margaret, who married James IV. of Scotland, the ancestress of James I., who, in virtue of that descent, succeeded to the throne of England, on the failure of the line of Henry VIII., in 1603. The present royal family is descended from Elizabeth, the eldest daughter of James I., the line of his son Charles (with the exception only of Mary and Anne, the daughters of James II., neither of whom left any issue) having been expelled from the throne at the Revolution of 1688.

Since the time of Edward IV. the title of Duke of York has been

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borne by Richard Plantagenet, the second son of that king, upon [illegible] conferred in 1474, and who was murdered, along with [illegible]
[illegible] or, second son
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[illegible] d Hardwicke, was
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appended were [illegible]. In February 1744-45, he published 'Some Considerations on [illegible] Law of Forfeiture for High Treason, occasioned by a clause in the late Act for making it treason to correspond with the Pretender's sons or any of their agents.' The 'late act' is the act 17 Geo. II. c. 29. A 'Short Review' of Yorke's work was published in 1746, hy Thomas Gordon. Enlarged and corrected editions of the 'Considerations' were published in 1746 and 1748. These two latter editions contain, in an appendix, remarks on the operation of the act 7 Anne, c. 21, on the law of forfeiture in Scotland. The work bears marks of its author's youth, but indicates considerable talent for defining technical words and phrases, and for stating a legal argument. In 1747 Charles succeeded his elder brother, who was in that year elected M.P. for the county of Cambridge, in the representation of the borough of Ryegate. He married on the 19th of May 1755, Catherine Freeman, daughter of a country gentleman of Hertfordshire, hy whom he had one son, Philip, afterwards the third Earl Hardwicke. After her death he married (30th December 1762) Agneta Johnston, also daughter of a Hertfordshire landowner, by whom he had three children.

By family influence or his own abilities Charles Yorke was first solicitor-general and then attorney-general. The latter office he resigned in 1764, on account of some discontent with the ministry, but was induced to resume it in 1765. In 1770 he accepted the seals, at the urgent request of the king, upon the resignation of Lord Camden, but died suddenly (it was reported) on the 20th of January, while the patent for his peerage was making out, under the title of Baron Morden. His death was reported to have been caused hy the rupture of some internal vessel, but it is now generally believed by his own hand. (See Earl Stanhope's 'Hist. of Eng.,' b. v., c. xlviii.)

(*Biographia Britannica* (Appendix); *Annual Register for* 1770; Burke's *Dictionary of the Peerage and Baronetage*; the Preface to the *Athenian Letters*, edition of 1798; the manuscript Note by Dr. Birch, in his presentation copy of the *Considerations on the Law of Forfeiture*, now in the library of the British Museum.)

YOUNG, ARTHUR. Few men have acquired such celebrity as agricultural writers as Arthur Young. His name is perhaps more generally known all over the Continent than even in England; his situation as secretary to the Board of Agriculture gave him a most extensive correspondence, and his zeal for the improvement of agriculture all over the world made him publish many works, in which every new experiment and every theory suggested was examined and discussed. "To the works of Arthur Young," says Kirwan ('Irish Transactions,' vol. v.), "the world is more indebted for the diffusion of agricultural knowledge than to any writer who has yet appeared. If great zeal, indefatigable exertions, and an unsparing expense in making experiments can give a man a claim to the gratitude of agriculturists, Arthur Young deserved it more than most men. We will not assert that in all cases his conclusions were correct, or his judgment unimpeachable; but even his blunders, if he committed any, have tended to the benefit of agriculture, by exciting discussion and criticism."

Arthur Young was born on the 7th of September 1741. His father was a Doctor of Divinity, a prebendary of Canterbury, and chaplain to Arthur Onslow, Speaker of the House of Commons. The subject of this memoir was his third son. He was educated at Lavenham school, where he went in 1748. He showed considerable talents at school, where he remained till 1758, when he was apprenticed to the mercantile house of Mr. Robinson at Lynn, in the hopes of his becoming in time a thriving merchant; but he had no genius for this profession, and the money, as he often lamented, which this apprenticeship cost, would have maintained him at college, and he might have become qualified to hold the rectory of Bradfield, which was then held hy his father. As the rector of a large agricultural parish, there is every reason to suppose that his latent love of agriculture would have been fostered. He would probably have been equally zealous in this pursuit, without so great pecuniary sacrifices as he was called on by circumstances to make in the improvement of the several farms he occupied; but it is most likely that he would not have been able to extend his investigations over so wide an area, or have been induced to give the results so largely to the world.

Having no taste for business, he took to reading at Lynn, and read every book he could procure. At seventeen years of age he wrote a political pamphlet, entitled 'The Theatre of the present War in North America,' for which he got 10*l.* worth of books from the publisher—to him a great treasure. After his father's death, which happened in 1759, he was much tempted, by the offer of a pair of colours, to enter the army; but his mother would not hear of it, and like a good son he gave up all thoughts of it. He began a periodical work, called the 'Universal Museum,' but dropped it after the sixth number, hy the advice of Dr. Samuel Johnson. His whole fortune then consisted of a copyhold estate of 20 acres, worth annually as many pounds. His mother had a lease of a farm of 80 acres at Bradfield; and on her renewing the lease, she gave him the management, and he commenced practical farmer, without any real practical knowledge of farming, and his head full of wild notions of improvement, as he afterwards himself confessed. In the following year he became a contributor to the 'Museum Rusticum,' the first agricultural work he tried his pen in. He married in the same year (1765) Miss Martha Allen of Lynn; but from some peculiarities on both sides, this union was not very happy. In 1767 he undertook the management, on his own account, of a farm called Samford Hall, in Essex, consisting of 300 acres of land. There he was in his element, making experiments and carefully noting them down for five years, when he published the results in two thick vols. 4to, under the title of 'A Course of Experimental Agriculture, containing an exact Register of the business transacted during five years on near 300 acres of various soils,' Dodsley, 1770. The style in which this book, which, after all, is hy no means instructive, was brought out—on fine paper, large type, and wide margin—proves that either the public were beginning to have a taste for agricultural works, or that Arthur Young had too favourable an idea of the value of his experiments. But this work was published after his 'Tour through the Southern Counties of England,' a work which became very popular, and of which several editions were sold. Young was a keen observer, and had a ready and lively mode of communicating his observations; if he was sometimes rather hasty in his conclusions, or superficial in his remarks, he had the talent of enlivening them hy an easy and sometimes imaginative style. An account of proceedings and experiments on a poor farm, not always very judiciously planned or executed, could not be very entertaining or instructive. After five years, in which he suffered great losses and disappointments, he was glad to give 100*l.* to a practical farmer to take the lease off his hands. Where the literary and scientific farmer had failed entirely, the plain practical cultivator saved a little fortune. It is amusing to read Young's invectives against the soil, climate, and everything about this horrid farm; but when it is considered that he only saw it from Saturday till Monday, and was occupied as a parliamentary reporter the remainder of the week, the wonder will cease, and the only surprise excited will be caused by the fact of his finding time to note down the results of his experiments so as to form two quarto volumes.

In the year 1768 he was induced hy the success of his 'Six Weeks' Tour,' to take another in the north of England, of which he published a minute account in 4 vols. 8vo, which had a very rapid sale. The activity of his mind could not be concentrated in agricultural writings, but embraced subjects of general political economy; and the next year he published a work on the expediency of a free importation of corn, which met with great approbation in a high quarter. In 1770 he undertook his Eastern Tour, and published his observations in 4 vols. 8vo. These tours of Arthur Young excited the liveliest interest in all those who were connected with agriculture, either as proprietors or tenants; and there is no doubt that his works, if they did not kindle the rising zeal for agricultural improvements, gave it a strong impetus, and blew it into a vivid flame. Many tours had been made through every part of Britain, and many lively descriptions of places had been published: hut in none were the agricultural and political circumstances of different districts accurately recorded. Wherever he went he was received hy proprietors and farmers with the greatest frankness and hospitality. In his discussions on their different modes of cultivating the soil, he acquired extensive practical knowledge, and also imparted it to his hosts: by placing before them the more rational and economical courses adopted in other districts, he led them to make experiments; and if these, somewhat hastily conducted, did not always give a favourable result, they always tended to make men reflect and compare, and often led them to see their errors in manage-

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ment. By means of his publications distant parts of the country became acquainted with practices which were entirely unknown beyond the small circle in which they had been gradually adopted. Even the failures, occasioned by adopting systems and rotations not suited to every soil, gave useful lessons, and pointed out the principles on which the most advantageous systems for different soils were founded. Wherever Young met with the cultivation of any peculiar plant, whether for the use of man or beast, and observed more than ordinary luxuriance in its growth, he became an enthusiastic admirer of it, and recommended it for trial to agriculturists. Of these lucerne was justly a great favourite, and he recommended its cultivation on every opportunity. Another plant which drew his attention was wild chicory (*Cichorium intybus*), the feeding qualities of which he much exaggerated, thinking it so important, that in the questions sent round by the Board of Agriculture, when he was secretary, in order to ascertain the state of agriculture in all parts of the kingdom, one of the questions was, "Do you sow chicory?" whereas this plant had only been tried by a few individuals, and soon lost its momentary reputation. We mention this circumstance to show how warmly he took up any apparent improvement and endeavoured to promote its general adoption. This zeal in the cause gave a charm to his works, which were written in a lively and even imaginative style, on a subject where before nothing was met with but dry details. In 1771 he published that useful and well-known work entitled 'The Farmer's Calendar,' which has gone through innumerable editions, and is still a standard agricultural work. At the same time, as if to show the versatility of his genius, he published 'Political Essays on the present State of the British Empire,' and 'Observations on the present State of Waste Lands.' In order to increase his income, which, notwithstanding the profits of his publications, did not suffice for his expenses and experiments, he had become a parliamentary reporter for the 'Morning Post,' in which arduous task he was engaged for several years, much to the detriment of his farming operations, which he could only occasionally superintend.

In 1774 he published 'Political Arithmetic,' which work was soon translated into several foreign languages. In 1775 and 1776 he made his tour through Ireland, one of those which greatly increased his knowledge, if not of the perfections of farming, certainly of its most glaring defects in that fertile country. His decided disapprobation of the bounty then paid by the government on the land-carriage of corn to Dublin drew the serious attention of the ruling powers to this subject. In the next session of parliament this bounty was reduced one-half, and soon after entirely abolished. For this essential service to the prosperity of Ireland, Mr. Young only received the cold thanks of the Dublin Society. He warmly supported the claims of the Roman Catholics to the removal of every political disability owing to difference of religion, showing that the penal laws then in force were laws against the industry of the country.

In 1777 Mr. Young received a medal from the Salford Agricultural Society, inscribed "For his Services to the Public." After this he undertook the management of the estates of Lord Kingsbury at Micheltown, in the county of Cork, where he resided for two years in a house built on purpose for him. In 1779 he returned to his mother at Bradfield: it was then that he had the project of emigrating to America, which he relinquished in consequence of the objections of his mother. He therefore betook himself with renewed zeal to the practice of husbandry, ploughing with his own hands; while his head was occupied in scientific pursuits, analysing soils, and making numerous experiments, for which he obtained the gold medal of the Society of Arts. In 1782 he entered into a warm controversy with Mr. Capel Loft upon the expediency of the county of Suffolk presenting the government with a 74-gun ship. This was carried on some time in the 'Bury Post,' and drew the attention of the public to that paper.

The fame of Arthur Young had now spread far and wide, and reached even the frozen regions of the North. The Empress Catherine of Russia sent three young Russians to be instructed by him in agriculture, and in the following year sent him a magnificent golden snuff-box, and two rich ermine cloaks for his wife and daughter.

In 1784 he began the publication of his 'Annals of Agriculture,' which he continued till the work extended to 45 vols. 8vo, containing a great fund of agricultural information. In this work all the contributions have the names of their authors annexed, which adds much to its authority, even King George III. condescending to send Mr. Young an account of the farm of Mr. Ducket, at Petersham, under the signature of Ralph Robinson. Among other important communications may be noticed the 'Letters on the present state of Agriculture in Italy,' by Dr. Symonds, then Professor of Modern History in the University of Cambridge. In 1785 Mr. Young's mother died; he always entertained the warmest affection for her, and in several instances, as we have seen, gave up favourite schemes in deference to her wishes.

In the spring of 1787 he received a pressing invitation to visit France, and to accompany the Comte de la Rochefoucauld to the Pyrenees, which he accepted with joy, and returned to England in the following winter. At this time a discussion took place about the Wool Bill, and the farmers of Suffolk deputed Mr. Young to support a petition against it. He was joined in this affair by Sir Joseph Banks, who was deputed from Lincolnshire for the same purpose. They did not however meet with complete success, but they caused some of the most obnoxious clauses of the bill to be modified. The manufacturers, for whose advantage it had been brought in, burned Arthur Young in effigy at Norwich for his opposition to their interest, while he was complimented by the landed proprietors and farmers. Thomas Day, Esq., the author of a well-known little work called 'Sandford and Merton,' addressed a pamphlet to Mr. Young, which was highly complimentary to his exertions.

The next summer he travelled on horseback through a great part of France, and composed his 'Agricultural Survey' of that country, which the French agricultural writers acknowledge to have opened their eyes to the imperfections of their systems of husbandry. He did not however publish it till he had made a third tour through that extensive kingdom. During the interval of the last two tours he was occupied in introducing the collecting of grass seeds by hand, for the purpose of producing artificial meadows, and, among many other useful grasses, introduced the cocksfoot (*Dactylus glomeratus*) and the crested dog-tailed grass (*Cynosurus cristatus*). The style of this French tour is lively, and his descriptions amusing as well as interesting: the remarks on the condition of the people and on political subjects—the tour being made so short a time before the outbreak of the French revolution—are also both interesting and valuable.

About this time he entered into a correspondence with General Washington, which was afterwards published in a pamphlet. Another circumstance on which he dwelt with pride and complacency, was a present he received from the king of a Merino ram. In 1793 he published a pamphlet, which met with great success, entitled 'The Example of France a Warning to Britain.' He received the thanks of several patriotic associations, while the opposite party accused him of apostacy, as he had hitherto been rather inclined to favour the liberal party and approve of the French revolution, but the horrors which it brought forth entirely disgusted him. In this pamphlet Mr. Young first recommended a horse militia, which afterwards was established under the name of the yeomanry cavalry, and in which he himself served as a private in the ranks, under Lord Broome, afterwards Marquis Cornwallis.

In order to put into practice his various schemes for the improvement of waste lands, he purchased 4400 acres of uncultivated land in Yorkshire; but luckily for his purse, which would probably have suffered much in the experiment, the Board of Agriculture was established, and the office of secretary was offered to him. This was exactly suited to his taste and activity, and the salary of 400*l.* per annum, with a house rent-free, made the situation desirable on the score of income.

A great compliment was paid to Arthur Young, in 1801, by the French Directory, who ordered all his agricultural works to be translated and published at Paris, in 20 vols. 8vo., under the title of 'Le Cultivateur Anglais;' and in the same year M. Du Pradt dedicated to him his work called 'De l'Etat de la Culture en France.'

At the desire of the Board of Agriculture he drew up the County Reports, beginning with that of Suffolk, to which were added, in succession, Lincoln, Norfolk, Hertford, Essex, and Oxford. In 1795 he published two political pamphlets, entitled 'The Constitution safe without Reform,' and 'An Idea of the present State of France.'

The death of his daughter, which took place in 1797, of a decline, had a great influence on Mr. Young's mind. He began to turn his attention to religious subjects, which in the bustle of his secular occupations had not occupied much of his thoughts before. He began now to read and examine, and to satisfy himself as to the most important tenets of religion. This did not prevent his other pursuits, and in 1798 he published a letter to Mr. Wilberforce, 'On the State of the Public Mind,' and, in 1800, a pamphlet 'On the Question of Scarcity.' In 1804 the Bath and West of England Society adjudged their Bedfordian medal to him for an essay 'On the Nature and Properties of Manures.' In the same year he received the present of a snuff-box from Count Rostopchin, governor of Moscow, which was turned by himself out of a block of oak, and richly studded with diamonds, with the motto in Russian, 'From a Pupil to his Master.' Over the motto were three cornucopiæ in burnished gold, forming the cipher A. Y.

In 1805, at the request of the Russian Ambassador, Mr. Young sent his son to Russia, to make a survey of the government of Moscow, and drew up a report, for which he was liberally remunerated; and with the sum he received he purchased an estate of 10,000 acres of very rich land in the Crimea, and settled there.

In 1808 Mr. Young received a gold medal from the Board of Agriculture "for long and faithful services in agriculture," soon after which his exertions were much checked by the loss of his sight. No longer able to take his usual exercise, his digestion became impaired, which no doubt led to the disease which terminated his useful earthly career. His disease was not suspected till about a week before his death. He had always had a great dread of blindness, and of the stone in the bladder: the latter was the cause of his death, but he never was aware of it, and by the care of his medical attendants his sufferings were alleviated, and he was spared those acute pains of which he had such a dread. He died on the 12th April 1820, in the eightieth year of his age. He was buried at Bradfield, in a vault in the churchyard.

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Few men have acquired so great a reputation in the pursuit of the useful arts, especially in agriculture, as Arthur Young. He began as a scholar and became a master. If he was sometimes led on by a sanguine disposition and lively imagination into doubtful theories, he corrected this by the faithful details of his experiments. He cannot be said to have founded any new system of agriculture, but he has collected and brought forward all the improvements made by different individuals, and thus diffused an immense mass of practical knowledge, which before was scattered and isolated.

* YOUNG, BRIGHAM, the president and 'prophet' of the Mormons or Latter Day Saints. In our notice of the founder of Mormonism [SMITH, JOSEPH, vol. v., col. 551.] we gave a brief sketch of the progress of the system to Smith's death, and referred the reader to the present article for an account of "its subsequent development and present state:" this we shall now endeavour briefly to supply.

Of Brigham Young himself we have few authentic particulars. He was born about 1800, and was for some years the trusted friend and colleague of Joseph Smith. On the murder of Smith (June 27, 1844) Young was elected his successor as president of the society, or "prophet and revelator." The measures he adopted fully justified the choice. He saw that a contest with the people of Illinois, backed by the state, and perhaps by the federal government, would be utterly hopeless, and he not only applied himself to calm the excited minds of the community, but as soon as it became clear that the Mormonites would not be permitted to remain in Nauvoo, he took the bold resolution of persuading them to emigrate to an entirely new and unappropriated country far beyond the settlements of the most adventurous of his countrymen, and separated from them by a vast desert tract and the almost impassable Rocky Mountains. Having obtained the promise of a short respite for the main body of his people, Young sent forth in February 1846 the first band of 'pioneers,' to prepare a way across the dreary wilderness. The perils and sufferings of this bold band were of the most dreadful kind; but they struggled on bravely, planting crops and by various means smoothing the way for the brethren, who were to follow. It was not till July 1847 that the pioneers reached their destination—the Valley of the Great Salt Lake—then a nearly sterile tract inhabited only by a few scattered Indians. The main body of emigrants had to endure less than the hardy pioneers, but their sufferings were very great, and a large number died on the way.

In the article UTAH in the Geographical Division of the English Cyclopædia an ample description is given of the country, and an account of the settlement, &c.; here therefore it will only be necessary to state that immediately on their arrival the elders proceeded to lay out their city to which they gave the name of the 'City of the Great Salt Lake' (but which is now usually called Salt Lake City), and to organise a government, at the head of which they placed Brigham Young. The country was a part of the northern provinces of Mexico, and still nominally belonged to that republic; but it was in February 1848 formally ceded to the United States of North America. As soon as the cession was made the Mormons proposed to form their country into a state, drew up a constitution and a body of laws, elected the usual state officers, Brigham Young being governor, and formally applied for admission into the Union as the sovereign state of Deseret. Congress however refused the prayer, and 'remanded' the state back to a territorial condition, entitling it the 'Territory of Utah.' By the Federal Constitution the appointment of territorial officers is vested in the President of the Union. President Fillmore however waived his right, or so used it as not to interfere with the proceedings of the 'Saints.' Young was continued governor, and the entire authority, civil as well as ecclesiastical, became vested in him. Armed with this double authority he devoted himself to the firm establishment of the settlement, the extension of the church, and the consolidation of the system.

The valley of the Salt Lake was, as we have said, chosen for the 'earthly Zion of the Saints,' because of its distance from any civilised settlement, and because there the community would be, as it were, naturally separated from every other people by the physical conformation of the country—a valley or series of valleys surrounded by almost impassable mountains and wide deserts. Young felt that his only chance of building up such a theocracy as his predecessor had conceived lay in keeping his people beyond the observation and the reach of any community who held any form of Christian creed or established polity. Once firmly settled he doubted not that he should be able to keep out any 'Gentile' intruders. But, happily as Utah seemed chosen for his purpose, a circumstance occurred which to a great extent overturned his calculations. The discovery of gold in California led to an immediate rush of immigrants to that country, and the City of the Salt Lake lay in the direct line of the overland route. It was of course impossible to arrest or to divert the stream. After some futile attempts to prevent intercourse, the elders seem to have decided to make the best of what could not be avoided, and a profitable trade was established with the travellers. The prosperity of Utah has, there can be no doubt, been greatly increased by this traffic, but it has led to the settlement of numerous 'Gentiles' in the territory, and otherwise been a constant source of vexation and perplexity to the authorities.

Brigham Young was not continued in his office as governor by Fillmore's successor in the presidency; but for some time no very serious consequences ensued from the changes which were made, the officers sent acting willingly with the Mormon authorities. But later in Pierce's presidency, judges were appointed who were dissatisfied at seeing their judgments, where 'Saints' were concerned, virtually set aside by the superior authority of the prophet. Young moreover, when the time for the election of a new president approached, took a decided part in opposition to Mr. Buchanan. Charges of various kinds were accumulated against him by the federal officials, who at last in a body withdrew and laid their complaints before the president. Mr. Buchanan has, it appears, determined on the adoption of decided measures. A body of federal troops, it is said 2,500 in number, has been despatched to Utah to restore there the federal authority. On the other hand Young and the legislative assembly of Utah profess on behalf of the Mormons the utmost loyalty to the Union, and their readiness to receive such officers as may be content "to attend to their own duties," but assert their firm determination to resist the intrusion of any 'outside' officials who shall be thrust upon them "in defiance of their constitutional rights." What precise form the dispute may take, and whether it will be permitted to proceed to extremities, or Young as before, at the last moment, counsel submission to constituted authority, or a new migration, remains of course in the future. Meanwhile the Mormons are everywhere watching with intense anxiety; and it may be noticed as an illustration of the serious phase which the proceedings have assumed, that after continually urging emigration, the Mormon authorities in England have suddenly put a peremptory stop to it. In the 'Millenial Star' of October 17, 1857, they announce that "In view of the difficulties which are now threatening the Saints we deem it wisdom to stop all emigration to the States and Utah for the present."

Young has been singularly successful in maintaining his influence. Despite of opposition and reproach, the attachment of his followers has been growing deeper and stronger, till he now seems to hold as firm a sway as ever did Joseph Smith himself. Mr. Chandless, an English traveller, who spent the autumn and winter of 1855 in Salt Lake City, describes Young as "a portly man of middle height, apparently about fifty-four; his face bespeaks common sense, and when in the prayer he was spoken of as the 'prophet and revelator,' I tried—but in vain—to discover any sign of contempt in his countenance. . . . . He never flatters the people, nor apes the supposed mien and language of a prophet. . . . . He rather affects coarse and common language. . . . . He is in shrewdness and energy well fitted to be the head, though by no means the most intellectual or most eloquent in the 'Church.'" This character, drawn by an intelligent observer, is borne out by what is known of his general conduct and by his printed 'discourses.' In these (which are published by the authorised reporter, Elder G. D. Watt, 'Journal of Discourses by Brigham Young, President of the Church of Jesus of Latter Day Saints, his two Counsellors, the Twelve Apostles, and others,' and which is the authoritative "exposition of the views and policy of the Church") we have the best illustration of the character of the man, and the clearest insight into his doctrines. In one of these discourses he says: "Do you ask who brother Brigham is? He is an humble instrument in the hands of God, to keep His people in the path which He has marked out through the instrumentality of his servant Joseph; and to travel in which is all I ask of them. I said some time since on this stand, if I was not a Prophet I certainly have been profitable to this people. I know I have, by the blessing of the Lord, been successful in profiting them. The Lord has done it through me." But besides this plain, blunt, almost jocular style, which he uses when reproving as well as when advising, there is another which shows how tightly he holds the reins, and the means by which he keeps in check a people who look up to him as their divinely appointed ruler. In his 'Discourse delivered in the Bowery, Great Salt Lake City, June 15, 1856,' for instance, we come upon such a passage as this ('Discourses,' iii. p. 337), "You recollect that last Sabbath, and two weeks ago to-day, I told the people that it would be for their good to go and perform a certain piece of work, which was just as much revelation to you as would be teachings upon the subject of getting your endowment [a higher kind of initiation]. It was life, and was upon the principles of eternal lives. I recollect telling you when you lift your hands to heaven like that [raising his hands], and say that you will perform thus and so, and do not, that such a course would damn you, as sure as you are now living. . . . . I am almost constrained by the power that is within me to draw the dividing line in the midst of this people, and to cut many from the Church, but I plead for mercy. I have mercy for the people, and I ask God to bear with the wickedness there is in their midst, which can hardly be borne with by the spirit and power of the Holy Ghost." And not only does he thus hold out to the people that he possesses the power of cutting them off from eternal life, but he claims the gifts of foreknowledge, and of something approaching omnipresence—at least, we find him declaring (October 6, 1854) "It is a hard matter for a man to hide himself from me in this territory; the birds of the air they say carry news, and if they do not I have plenty of sources of information." It is easy to understand that among a people who receive such teaching, there is likely to be little opposition, as there can be little inquiry. But interference of any kind with the government is systematically discouraged by him.

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The burden of his teaching is, "Do your duty and leave us to do ours; cleave to the truth,—and let the brethren come and pay their labour tithings." "Do those things which are necessary to be done, and let those alone that are not necessary, and we shall accomplish more than we do now;" or, as he condensed it in what is printed at the head of the 'Mormon' as "the Mormon's creed"—"Mind your own business."

Mormonism owes its present shape to the genius of Brigham Young. Taking the latest official 'Account of the Faith and Doctrines of the Church,' as we find it in the 'Mormon' of May 9, 1857, there appears little more than a somewhat obscure expansion of the creed as left by Joseph Smith, which we gave in vol. v., col. 556. But it contains the express declaration, "we believe that God will continue to give revelations by visions, by the ministry of angels, and by the inspiration of the Holy Ghost, until the Saints are guided into all truth;" and with this assertion of continuous revelation, it must be remembered that Young is the 'prophet and revelator' through whom all revelation must proceed or be sanctioned. The creed and even the 'sacred' writings of such a sect must, it is evident, be only of secondary importance; and accordingly, the Book of Mormon seems to be now by general consent seldom referred to: Young's revelations have in fact superseded it. Among the more important deviations from the received doctrines of Christianity which have become primary articles of Mormon faith under Young's revelations are—that the Supreme Deity is a material being, having the form in the likeness of which he made man; that there "are Gods many" of an inferior order; that man pre-existed in a spirit world; and that for the building up of the church Saints are, as in the first dispensation, to have 'sealed' to them "plural wives." This last, from its contradiction to the very spirit of Christianity and the whole tenor of modern civilisation, and the importance which Mormons themselves attach to it, has come to be very naturally regarded as the distinctive feature of the system. It may not therefore—as it is to Brigham Young that its adoption by the body (if not its introduction) is undoubtedly due, and as we referred to this article for information on the subject—be out of place to show exactly how he teaches it. The doctrine itself of the duty of the Saints to take a "plurality of wives" he declares was not his own invention or his own seeking. It was revealed to him by Joseph Smith, and he received it with the deepest grief. "I was not desirous," he says ('Journal of Discourses,' iii. 266), "of shrinking from any duty, nor of failing in the least to do as was commanded, but it was the first time in my life I had desired the grave, and I could hardly get over it for a long time. And when I saw a funeral, I felt to envy the corpse its situation, and to regret that I was not in the coffin," &c. Having received the revelation however he did not "shrink from the duty," and he is said to have several wives and numerous children. He himself, in a speech delivered at the Bowery, Salt Lake City, July 14, 1855 (reported in 'Journ. of Disc.,' iii. 265), says, "Suppose that I had had the privilege of having only one wife, I should have had only three sons, for these are all that my first wife bore; whereas I now have buried five sons and have thirteen living." The doctrine is however not for the outside world, but only for the Saints. He says, "This law was never given of the Lord for any but his faithful children; and it is not for the ungodly at all. No man has a right to a wife or wives unless he honours the Priesthood and magnifies his calling before God." But it is a doctrine which must not be gainsaid. In his discourse on 'Marriage Relations' he has the hardihood to declare—"Now, if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned; and I will go still further, and say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned." This 'plurality of wives' is however only a part of what he calls the doctrine of 'marriage relations,' which is the very life of the system; but we have neither space nor desire to pursue the subject further. The importance he attaches to it may be seen from a brief quotation:—"The whole subject of the marriage relation is not in my reach, nor in any other man's reach on the earth. It is without beginning of days or end of years; it is a hard matter to reach. We can tell some things with regard to it: it lays the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact it is the thread which runs from the beginning to the end of the holy Gospel of salvation—of the Gospel of the Son of God—it is from eternity to eternity."

It would probably be a mistake, notwithstanding all that has been said on the subject, to suppose that the practice of polygamy is general in Utah. 'Plural wives,' as we have seen, can only be sealed to Saints; and as the maintenance of families is expensive in Utah, and by law a separate room must be provided for each wife, it will be obvious that prudential considerations will in some measure keep down the practice—a fact indeed which Young himself laments in one of his addresses. Moreover at the Census of 1850 there was a considerable majority of adult males, and the disparity of the sexes has gone on increasing since. It is probable therefore that the practice chiefly prevails among (if it is not confined to) the 'riper saints' and persons in comparatively affluent circumstances. Mr. Chandless, an acute observer and an impartial writer, says, "Judging from those families with which I have been more or less acquainted, and also from the build of the houses (which last, though of course uncertain, is a better test than might be supposed), I should conjecture the polygamist households throughout the city to be in a decided minority." Of the tendency of the system to lower the tone of domestic morality and to degrade female character, and of its evil consequences in every respect, there can, we suppose, be no doubt; but it is only just to say that the accounts in popular works of fiction of its leading to gross and open profligacy are contradicted by the testimony of all trustworthy witnesses. On this writers like Stansbury, Gunnison, Carvalho, and Chandless are agreed, however they may differ in opinion as to the tendency of particular portions of the system and the character of the leaders. It must be remembered too in connection with this point, that the Mormons hold that, along with the doctrine which they profess to receive as it was received under the 'first dispensation,' they must adopt in spirit, and as soon as permitted in letter also, the safeguards with which the 'marriage relation' was fenced about by the laws of Moses, and that punishment by death ought inevitably to follow any infraction of them; and, as shown in a noted instance, of which the particulars have been published by authority, where the injured individual under the present "imperfect civil law" takes the law in his own hands, no jury in Utah would do otherwise than declare him innocent.

Since the arrival of the Mormons in Utah, Brigham Young appears only to have quitted the territory once, when he came on a mission to the Saints in England. He has continued in reality the sole ruler and law-giver of the people—directing the movements of the society; the establishment of new settlements, which he constantly visits to advise or reprove the brethren, as may be necessary (and he has a sharp tongue); deciding in cases of ultimate appeal all disputes among the brethren, who are enjoined not to carry their differences before 'gentile' judges; and he is always accessible to individuals who may require advice on their spiritual or temporal concerns. Under his energetic guidance settlements have extended "more or less thickly in a line from north to south of 300 miles, along a string of valleys from rim to rim of the basin." In these are included several 'cities,' but they are all, except Salt Lake City, mere collections of ill-connected adobe dwellings, and Salt Lake City itself has few stone buildings. There are however large places of amusement in it—dancing being almost a religious institution—mills, &c. The temple, which is intended to surpass the famous temple of Nauvoo in splendour as well as in size (it is 180 feet by 120), is built up to the basement. One of the chief buildings in Salt Lake City is Brigham Young's house, which is large, and has "another building almost detached—a sort of harem—just completed in the orthodox gothic style." (Chandless.) Of the population of the territory there has been no census published since that of 1850, which was confessedly imperfect, when the number returned was 11,380. It has since greatly increased, and in the 'Millenial Star' for October 1857 it is, on the authority of information received from Salt Lake City, August 1857, estimated at 80,000, of whom 60,000 are Mormons: but these numbers are probably in excess. The population of Salt Lake City was estimated by Mr. Chandless in 1855 at "nearly 15,000:" in 1850 it was about 5000. The Mormons have been "gathered from all parts of the earth," and it has been frequently stated in American newspapers that the majority are English. But there can be little doubt that the majority are Americans. At the Census of 1850, of 11,380, the entire population, only 2044 were "born in foreign countries," and there is no reason to suppose that the proportions have since been materially altered. It must however be confessed that Mormonism has taken hold of a large number of our people. Mormon preachers and Mormon meeting-houses are to be found throughout England, and Mormon publications have a considerable circulation. Still more numerous comparatively are the converts in Wales, and to what extent Mormon ideas are being circulated there may be imagined when we say that we have before us a list of 44 Mormon publications in the Welsh language. Of the 'trains' of Mormon emigrants who leave this country for Utah, a large proportion are always Welsh; it is stated that they are forming distinct settlements in some of the smaller valleys, where they retain their old habits and speak almost exclusively the language of the Principality. At the Census of 1851 there were in England and Wales "222 places of worship belonging to this body, most of them however being merely rooms. . . . . . The attendance on the Census Sunday was—morning, 7517; afternoon, 11,481; evening, 16,628." The Mormon authorities stated their numbers in 1853 at upwards of 30,000, but we have no adequate means of judging of their subsequent increase or decrease. This country however is not the only one from which disciples are drawn. Missionaries are constantly sent to all parts of Europe, to India, Australia, and even to the Sandwich Islands. Among the Saints in Utah are many Danes and Germans, and some Frenchmen and Italians. All the brethren on entering Utah have to present to the Church a tithe of their property, and subsequently to contribute a tithe of their income, and also a 'labour tithing,' but for the last they may provide a substitute.

YOUNG, EDWARD, was born in 1684 (and not in 1681, as is said by Herbert, Croft, Chalmers, and other authorities) at Upham, a village about eight miles from the city of Winchester, in Hampshire. His father, the Rev. Edward Young, was born in 1643, was educated at Winchester College, of which he became a Fellow, was rector of Upham, was collated in 1682 to the prebend of Gillingham Minor in

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the cathedral of Salisbury, was afterwards appointed chaplain to William and Mary, and was finally preferred to the deanery of Salisbury. Dean Young died at Salisbury in 1705. He published a collection of his sermons in 1702, 'Sermons on several Occasions,' 2 vols. 8vo, of which a second edition was printed in 1706.

Edward Young, author of the 'Night Thoughts,' was placed by his father on the foundation at Winchester College, where he remained till he was nineteen without having been elected to a fellowship in New College, Oxford, which he entered as an independent member, October 13, 1703 ("at the age of nineteen" according to the University Register). A few months afterwards, on the death of the warden, who was a friend of his father, and with whom he resided, he removed to Corpus Christi College on the invitation of the president, who was also one of his father's friends. In 1708 he was nominated by Archbishop Tenison to a law fellowship in All Souls College, where he seems to have devoted himself to poetry in preference to law, and to have adopted those decidedly religious principles which he retained through life. Tindal, who frequently visited All Souls, speaking of him, says, "The other boys I can always answer, because I know whence they have their arguments, which I have read a hundred times; but that fellow Young is always pestering me with something of his own."

Young published, in 1713, a poetical 'Epistle to George, Lord Lansdowne,' who was one of the twelve peers created by Queen Anne in 1712. He also published, in 1713, 'The Last Day' and 'The Force of Religion, or Vanquished Love;' both of which are poems of considerable length. 'The Last Day' is in three books, and part of it was printed in 'The Tatler,' in 1710; so that he had been writing poetry for some years before he published any.

On the 23rd of April 1714, Young took the degree of B.C.L., and in the same year published a 'Poem on the Death of Queen Anne,' London, folio. He was probably in some estimation for his learning as well as his poetry, for when the foundation of the Codrington Library was laid, he was appointed to deliver the Latin oration, which he published, 'Oratio habita in Coll. Omnium Animarum cum jacta sunt Fundamenta Bibliothecæ Chickleio-Codringtonianæ,' Oxon., 8vo, 1716.

On the 10th of June 1719, he took the degree of D.C.L. In the same year his tragedy of 'Busiris' was acted at Drury Lane with considerable success; and he published a 'Paraphrase on Part of the Book of Job,' 4to; and a poetical 'Letter to Mr. Tickell, occasioned by the Death of the Right Hon. Joseph Addison,' folio.

Young had been tutor to Lord Burleigh, son of the Earl of Exeter, but having become acquainted with the Duke of Wharton, he was, in 1719, induced by that nobleman to relinquish this situation. This fact was proved in the case Stiles v. Attorney-General (Atkyns, 'Chan. Rep.,' vol. 2, 1740), in which Lord-Chancellor Hardwicke was required to decide whether two annuities, granted to Young by the Duke of Wharton, were for legal considerations. The deed for the first annuity was dated March 24, 1719; in the preamble of which the duke states, that, "Considering that the public good is advanced by the encouragement of learning and the polite arts, and being pleased therein with the attempts of Dr. Young, in consideration thereof and of the love I bear him," &c. Lord Hardwicke decided that this was not a legal consideration. The annuity was 100*l.* for life; but the payments having fallen into arrear to the amount of 350*l.*, the duke, in lieu of this debt, gave him a second annuity of 100*l.* in addition to the first: the deed for the second was dated July 10, 1722, and the duke afterwards charged both as one annuity of 200*l.* a year for life on certain property. The duke died in 1731, in Spain, in great poverty, his property had been in trust some years before his death, and the other creditors resisted Young's claims. Young stated in his examination before the Master, February 4, 1730, that he had been offered an annuity of 100*l.* for life if he would continue tutor to Lord Burleigh, but that he refused it in consequence of the Duke of Wharton having promised to provide for him in a much more ample manner. Lord Hardwicke decided that his refusal of this offer and the debt on the first annuity were both legal considerations, and he directed the 200*l.* annuities to be paid out of the trust-estates. It also appeared that, besides these two annuities, the duke gave him a bond, dated March 15, 1721, to remunerate him for the expense which he had incurred in standing, at the duke's request, a contested election for Cirencester, in which he was defeated. No doubt the duke thought that he had talents to qualify him for an orator, and in fact he afterwards became an eloquent preacher. Lord Hardwicke decided that this bond was not for legal consideration, and it was not ordered to be paid.

The tragedy of 'The Revenge' was brought out at Drury Lane in 1721, with less success than 'Busiris.' His Satires were published separately in folio, with the title of 'The Universal Passion,' which was afterwards expanded into 'The Love of Fame, the Universal Passion.' The first four, which are on men, were published in 1725-6; the two last, on women, in 1727-8. They were extremely successful. Herbert Croft says that Young acquired 3000*l.* by them, but leaves it uncertain how the whole sum was obtained, by stating, on the authority of Spence, that the Duke of Grafton gave him 2000*l.* for them. In 1726 he published 'The Instalment,' on Sir Robert Walpole being made a knight of the Garter.

In 1727 Young took orders, and was nominated one of the royal chaplains. He immediately withdrew his tragedy of 'The Brothers' from the players, who had it in rehearsal. In 1727 he published 'Cynthio, an Ode on the Death of the Marquis of Carnarvon;' in 1728, 'Ocean, an Ode, with a Discourse on Lyric Poetry,' to which was prefixed an 'Ode to the King, Pater Patriæ,' and 'A True Estimate of Human Life;' in 1729, a Sermon, preached before the House of Commons, entitled 'An Apology for Princes, or the Reverence due to Government.'

On the 30th of July, 1730, the college of All Souls presented him with the rectory of Welwyn in Hertfordshire, valued at 300*l.* a year, and to which the lordship of the manor was attached. In this year he published 'Imperium Pelago, a Naval Lyric;' 'Two Poetical Epistles to Mr. Pope, concerning the Authors of the Age;' and 'A Sea-Piece,' addressed to Voltaire, with whom he seems to have been on terms of familiarity when Voltaire was in England.

In 1731 Young married Lady Elizabeth Lee, widow of Colonel Lee, and daughter of the Earl of Lichfield. By Lady Elizabeth Young he had a son, Frederic, who was born in 1733. Lady Young had a daughter by her former husband, who was married in 1735 to Mr. Temple, son of Lord Palmerston. Mrs. Temple died of consumption in 1736, at Lyon, on her way to Nice. She was accompanied by Young, and probably by her husband and Lady Young; for Croft says that "after her death, the rest of the party passed the ensuing winter at Nice." Mr. Temple died in 1740. Lady Elizabeth Young herself died in 1741. The Philander and Narcissa of the 'Night Thoughts' have been supposed to represent Mr. and Mrs. Temple. The authorities at Lyon refused to allow Mrs. Temple to be buried in consecrated ground, and this fact accords with Young's description of the funeral of Narcissa; but the dates just stated are inconsistent with the third of the following lines:—

> "Insatiate archer! could not one suffice?
> Thy shaft flew thrice, and thrice my peace was slain,
> And thrice ere thrice yon moon had filled her horn."

Lady Young's name in the poem seems to be Lucia. The Lorenzo could not have been Young's son, as has often been stated; for Frederic Young, having been born in 1733, was under ten years of age when the first books of the 'Night Thoughts' were published, while Lorenzo is represented as having been married to a lady whose name in the poem is Clarissa, and who died in childbed, leaving a son, Florello.

Young seems to have begun the 'Night Thoughts' soon after the death of his wife. They were published in London, 1742-46. In 1753 he brought out his tragedy of 'The Brothers,' the profits of which he intended to give to the Society for the Propagation of the Gospel, but the play having been unsuccessful, he gave the Society 1000*l.* His prose work, 'The Centaur not Fabulous, in Six Letters on the Life in Vogue,' was published in 1758. There is a letter from Secker to Young, dated July 8, 1758. Secker was then Archbishop of Canterbury, and Young, at that time seventy-four years of age, had been soliciting the archbishop to use his influence with the king to obtain some preferment for him. Secker's letter is characteristic. He excuses himself by saying, "No encouragement hath ever been given me to mention things of this nature to his majesty;" and concludes by observing, "Your fortune and your reputation set you above the need of advancement, and your sentiments above that concern for it, on your own account, which, on that of the public, is sincerely felt by," &c. Young would understand, if he did not feel, Secker's allusion to the inconsistency between his 'sentiments' and his solicitations for worldly advancement. His 'Thoughts on Original Composition' were published in 1759. At last, on the 4th of January 1761, his ruling passion received a slight gratification—he succeeded Dr. Stephen Hales as clerk of the closet to the Princess Dowager of Wales.

His poem called 'Resignation' was published in 1762, and in the same year he published a collected edition of his Works, 4 vols. 12mo, from which he excluded some of his dedications, as well as two or three of the smaller works. He died on the 12th of April 1765. He had performed no public duty for two or three years, but retained his faculties to the last.

Young's son Frederic was educated at Winchester, whence he went to New College, Oxford, and then to Balliol College, from which, according to the 'Biographia Britannica,' he was expelled for misbehaviour. According to the same authority, Young was so much incensed at his son's misconduct that he refused to see him, even on his death-bed, but left him the bulk of his fortune, which was considerable. He left 1000*l.* to his housekeeper, and added a codicil, in which he requested that she would destroy all his manuscripts after his death, "which would greatly oblige her deceased friend." He had left another 1000*l.* "to his friend Henry Stevens, a hatter near the Temple Gate," but Stevens died before him. Young's son erected a monument "pio et gratissimo animo" to his father and mother.

Young, from the commencement of his career as a writer almost to the termination of his long life, displayed an eager desire for place and preferment, and seems never to have let slip an opportunity of paying his court to those who had them at their disposal. Every work, whether in prose or verse, each separate satire of 'The Love of Fame,' and each separate book of the 'Night Thoughts,' was addressed to some person of distinction, including Queen Anne, George I., and

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George II., and generally in language of the most unscrupulous adulation. Place, after all, he never obtained, and, except the offices of royal chaplain and clerk of the closet, the only preferment which he ever reached was the rectory of Welwyn, and that was given to him by his own college of All Souls.

Young's private character has not been minutely described. Croft went to the residence of his housekeeper in order to obtain information from her, but she had died just before his arrival. After his marriage he lived much in retirement at Welwyn, "the world forgetting," and long enough to be almost "by the world forgot." He seems to have been visited by few, but Count Tscharner, a foreigner, who spent four days with him when he was very old, says that everything about him was very neat, his manners very polite, and his conversation lively and entertaining. He was strict in the performance of his religious duties, domestic as well as public. His accustomed walk of meditation was among the tombs of his own churchyard, but he does not appear to have been severe or gloomy; he was fond of gardening, and his parishioners were obliged to him for a bowling-green and an assembly-room.

The distinguishing characteristic of Young's intellect was the fertility of his fancy; but the imagery with which it was supplied and the manner in which that imagery was combined, were such as to qualify him for a wit rather than for a poet. He has apparently no taste for the beauties of external nature, but he has metaphors, similes, and laboured comparisons drawn from all kinds of sources, in extraordinary abundance. The combinations are always original, often beautiful, sometimes brilliantly acute, but too frequently introduced merely as ornaments, unnecessary for illustration and unsuitable to the circumstances in which they are used or the effect which he intended to produce. This want of skill in the adaptation of means to the production of a specific effect was perhaps the leading defect of his poetical character. But he has another defect, which, though of much less consequence, would have disqualified him from ever becoming a great poet. His versification is that of a versifier, not of a poet; correct in the adjustment of feet, but broken up into couplets, lines, and half-lines, and almost utterly devoid of the melody of rhythm. His favorite form of language is antithesis, which may be suitable enough for the wit, but is little suited to the poet. It must be admitted however that his language is often very compact, and his lines have frequently a pregnant brevity which gives point and force to his illustrations.

'The Last Day' consists of a series of descriptions of the wonders which are to attend the destruction of the universe, of the terrors of the wicked, and the raptures of the virtuous. Sublimity is generally aimed at, but never reached; there is much of violence and extravagance instead of it. The versification is elaborately correct, yet not musical, and the effect of the whole is tedious. 'The Force of Religion' is a poetical dialogue between Lord Guildford and Lady Jane Grey previous to her execution. The pathetic is evidently aimed at in this poem, but pathos was never at the command of Young. Lady Jane is too heroic, and the thoughts and language too much unlike real feeling, to produce either interest or pity. 'The Paraphrase on a Part of the Book of Job' appears as if it had been written by a man of genius out of his senses. The Eastern imagery of the original is strong enough for most European tastes, but is tame compared with Young's paraphrase. The descriptions, when wrought out in detail, as they are by Young, instead of being, as no doubt he intended, specimens of magnificent imagery, are extravagant to a degree of absurdity which is absolutely without parallel in English poetry.

'The Love of Fame,' being a series of satires, required a species of composition much better suited to the peculiarity of Young's talents than anything he had hitherto attempted. They have been described as 'a series of epigrams, and so they are, but epigrams so connected with character and manners, as to have an interest which never belongs to isolated epigrams, such as those of Martial. They display no deep insight into character, no investigation of motives, but exhibit the surface of life by a series of sketches, often slight and generally superficial, but true, and spirited, and sparkling with illustrative touches; and though much of the manners which they describe has passed away, they are still perfectly intelligible and very amusing. In poems of this kind, even Young's peculiar taste for antithesis, and his short and broken style of versification, can hardly be regarded as objectionable.

The 'Night Thoughts' are a series of argumentative poems in blank verse, in proof of the immortality of the soul and the truth of Christianity, and, as a consequence, the necessity of religious and moral conduct. Young's exhibitions of life are those of a man who had mixed with the world, and had observed it well; and though they are generally somewhat gloomy, and touched with the exaggerating pencil of the satirist, they abound in important truths. There is no narrative, or next to none, but a slight degree of interest is given by the allusions to Narcissa and Philander and Lucia, and by the introduction of Lorenzo, who seems to be the poet's personification of the accomplished man of the world, whose infidelity was to be silenced by argument, and the erroneousness of whose conduct was to be made manifest by contrast with that of the Christian. In the descriptions, the false sublime is of much more frequent occurrence than the true. The blank verse is generally broken up into short sentences, and seldom satisfies the ear. The poem would have little attraction for the general reader if it were not for the abundance, superabundance, we may say, of its illustrative ornaments.

'The Centaur not Fabulous' is a satire in prose, an exaggerated display of the life 'in vogue,' as he expresses it. The 'Remarks on Original Composition' were addressed in a letter to Richardson the novelist, and though written when Young was very old, they are not only full of good sense, but sparkle with illustrations as much as if they had been written in the prime of life; they are rather gossiping perhaps, but very entertaining.

Young wrote several Odes, some expressly "in imitation of Pindar's manner." They are all signal failures. He has discarded his ornamental illustrations, probably as unsuitable to the dignity of the ode, and he has nothing in the place of them. The thoughts are either common or bombastic, and the versification is only fit for nursery rhymes. The last of his poems, 'Resignation,' consists of a series of verses written in a familiar style, and though subdued in tone, indicates no decay of his powers.

The three tragedies are all of the heroic class. The characters are above nature or out of it, and their thoughts and language being alike unknown to ordinary humanity, they excite no sympathy. 'The Revenge' however still keeps possession of the stage whenever an actor appears who is capable of displaying the exaggerated but magnificent passion of Zanga. The plot is an imitation of that of Othello; it has more incident than either of the other tragedies, and the thoughts and language are nearer to those of actual life.

YOUNG, MATTHEW, D.D., Bishop of Clonfert, and a distinguished mathematician of Ireland, was born in 1750, in the county of Roscommon, and he prosecuted his studies at Trinity College, Dublin, into which he was admitted in 1766. While a student he applied himself diligently to the ancient and modern languages, to divinity, and, in a particular manner, to mathematics and natural philosophy. The 'Principia' of Newton constituted at that time the chief text-book for the latter subject in the British universities, and Mr. Young spent a considerable portion of his life in illustrating it, with the view of diminishing for students the difficulties arising from the extreme conciseness of the investigations. He entered into holy orders, and in 1775 he was elected a Fellow of the college, after an examination in which he distinguished himself by his profound knowledge of the important work just mentioned: the degree of Doctor in Divinity was subsequently conferred upon him.

In 1786, the professorship of natural philosophy becoming vacant, Dr. Young was immediately appointed to hold the office, and he applied himself zealously to the fulfilment of its duties. He greatly extended the course of instruction in that branch of science, availing himself, for the purposes of illustration in his lectures, of a valuable apparatus which had then been recently purchased for his college.

Dr. Young is said to have taken great pleasure in the society of literary and scientific persons; and early in life he became connected with several other young men who, like himself, were students at the university, for mutual improvement in theology. Subsequently a more numerous society was formed, chiefly by his exertions, and this became the nucleus of the Royal Irish Academy, the members of which professed to have for their object the advancement of arts and sciences as well as polite literature and antiquities. They began in 1782 to hold weekly meetings for the purpose of reading essays on these different subjects; and the first volume of their 'Transactions,' which is for the year 1787, was published in 1788. The volumes have since come out regularly, and several of the earliest contain the mathematical and philosophical papers which were contributed by Dr. Young.

The reputation acquired through his literary and scientific attainments was the cause that Dr. Young was, without solicitation, appointed by Lord Cornwallis (the lord-lieutenant) to the see of Clonfert and Kilmacduach when it became vacant. A commentary on the 'Principia' of Newton, which the doctor had been long preparing in English, and which he afterwards, on the representations of his friends, translated into Latin, was completed a short time before he was raised to the episcopal bench; the publication was however unavoidably delayed on account of the new duties arising from this appointment, and before the bishop had leisure to carry out his intention a cancer began to form on his tongue. Under this painful malady he languished during fifteen months, and he died November 28, 1800, being then at Whitworth in Lancashire.

The principal contribution made by Dr. Young to the 'Transactions of the Royal Irish Academy' is a paper on the velocities of effluent fluids, which is published in the seventh volume. In this paper it is shown that when a tube of any length, open at both ends, is inserted vertically in a vessel so as to terminate on its bottom, and the vessel is filled with water to any level above the top of the tube, the velocity of the effluent water is increased, when compared with that of water issuing from the vessel through a simple orifice of equal diameter in the bottom, nearly with the square root of the length of the tube, the depth of water in the vessel being equal; and the cause of this remarkable circumstance is ascribed to the excess of the pressure downwards above the pressure upwards, within the tube, being greater than it is at equal depths of water when no tube is employed. Thus, a lamina of water at the top of the tube is pressed downwards by the

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weight of the atmosphere, together with that of the column of water above it, and upwards by the equal pressure of the atmosphere at the lower end of the tube, diminished by the weight of the column of water in the tube; therefore the resulting pressure on that lamina downwards is equal to the weight of a column of water whose height is equal to the entire depth of the water in the vessel. All the fluid in the tube descends with the same velocity; whereas, with a simple orifice at the bottom, each lamina of water in the vessel descends with a velocity depending merely on the weight of the column of fluid above it: the sides also of the tube prevent the lateral particles of water from converging towards the orifice, by which the discharge of the fluid through a simple orifice is diminished.

In the department of pure mathematics Dr. Young contributed a paper containing a demonstration of the rule for the quadrature of simple curves by infinite series; and one on the extraction of roots in general: this is printed in the first volume of the 'Transactions;' and in the same volume there is a paper by him containing a collection of ancient Gaelic poems. An interesting paper by Dr. Young on the 'Origin and Theory of the Gothic Arch,' is published in the third volume. In this paper the writer offers an opinion that the Gothic architects were induced to employ pointed arches in their buildings from a knowledge of their mathematical properties: from an investigation of their strength, on scientific principles, he comes to the conclusion that a pointed arch whose radius of curvature is equal to the span, or the distance between the supporting pillars, is the weakest of the kind, and also that the strength increases as the radius of the curve becomes, within certain limits, either less or greater than the span. In comparing low Gothic arches with arches of a semicircular form, he proves that, when the radius of the former is equal to three-fourths of the span, the strength is to that of a semicircular arch of equal span as 1000 to 1257; and when the radius is two-thirds of the span, as 1000 to 1210. In the fourth volume of the 'Transactions' there is a paper by Dr. Young containing demonstrations of Newton's theorems for the correction of the spherical aberration in the object-lenses of telescopes.

Besides these contributions to the Academy, Dr. Young published separately 'An Essay on the Phenomena of Sounds and Musical Strings,' 8vo, 1784. He subsequently published a short essay on the primitive colours in solar light, and one on the precession of the equinoxes. His last work was that which he entitled 'Principles of Natural Philosophy,' 8vo, 1800, and which contains the substance of the lectures which he had delivered at the university.

YOUNG, PATRICK, Latinised Patricius Junius, the son of Peter Young, was born on his father's estate at Seton in East Lothian, N.B., on the 29th of August 1584. He studied at the University of St. Andrews, where he took the degree of A.M. in 1603. He lived for some time with Dr. Lloyd, bishop of Chester, by whom his love of study was appreciated and encouraged. It was probably through the influence of Lloyd and other patrons that, in 1605, he was by special favour incorporated in the degree of M.A. at Oxford, without having followed any course of study in England. He took deacon's orders, and was chosen chaplain of New College. He afterwards went to London with the view of trying his fortune at the court of King James, and through the influence of Montague, the bishop of Bath and Wells, he obtained a pension of 50*l.* a year. He was appointed keeper of the king's library, and occupied himself for some time in classifying and cataloguing the books. In 1617 he went to France and other neighbouring states, partly with the view of making collections for the library. He carried with him recommendations from Camden, and being able to speak several languages, he soon formed an intimate acquaintance with a large circle of learned men. His biographer Smith has collected such incidental notices of his person, or of his works, as are afforded by contemporary continental writers, and the collection shows his circle of admirers to have been both extensive and illustrious. From a very early age it had been his ambition to be a master of Greek, and he carried on a considerable portion of his correspondence with his learned contemporaries in that tongue. His enthusiastic admiration of ancient Greece extended itself to the modern inhabitants of that country, among whom he seems to have been anxious to resuscitate a knowlege of the literature of their ancestors. He made the personal acquaintance of several Greeks, whom he invited to England, supporting them there by his own funds, and the subscriptions of friends who sympathised in his views. It does not appear that more than one of these ever fulfilled by his subsequent exertions for the regeneration of his countrymen, the views of his enlightened patron. Young has not left behind him many literary memorials of his high reputation for scholarship. He appears to have been an indolent man, and not anxious for literary fame. Seldon dedicates to him the 'Marmora Arundeliana' in very flattering terms, describing himself, in drawing up that work, as doing little more than collect and arrange the elucidations which Young had the merit of suggesting. He assisted his countryman Thomas Reid in translating into Latin the works of King James. On the arrival in 1628 of the Alexandrine Manuscript of the Bible in the royal library of which he had charge, he commenced a critical examination of its contents, with the view of publishing an edition of the whole contents of the manuscript. Of his exertions however in pursuance of this project he left behind him only a few vestiges. Among these there is a collection of notes down to the fifteenth chapter of Numbers, which are published in the sixth volume of Walton's Polyglot Bible, under the title 'Patricii Junii Annotationes quas paraverat ad MS. Alexandrini Editionem, in quibus Codicem illum antiquissimum cum Textu Hebraico et veteribus Ecclesiæ Scriptoribus, aliisque Græcis Editionibus confert.' He published, in 1633, an edition of the Epistles of Clemens Romanus, from the same manuscript, which will be found in the first volume of the 'Sacrosancta Concilia' of Labbeus and Cossartus. In 1638 he published and dedicated to Bishop Juxon an 'Exposition of Solomon's Song,' written by Gilbert Foliot, bishop of London, in the time of Henry II. It is said that he was in the course of applying the treasures of the royal library to several other literary undertakings, when the supremacy of the parliamentary party deprived him of his appointment in that institution. In 1649 he retired to Bromfield in Essex, where he lived with his son-in-law Mr. Atwood. He died on the 7th of September 1652, according to a monumental inscription preserved in Bromfield church. (Smithius, *Vitæ quorundam eruditissimorum et illustrium Virorum: Biographia Britannica.*)

YOUNG, SIR PETER, Latinised Petrus Junius, is said to have been born in Forfarshire in Scotland, on the 15th of August 1544. He studied at Geneva and Lausanne, and became intimate with Beza, to whom his uncle Henry Scrimgeour made him known. Returning home in 1569, he was appointed co-tutor, along with Buchanan, of the young prince of Scotland, afterwards James I. of England. When the prince took the administration of the government, Young became a member of the privy council. In 1586 he was sent as ambassador to Frederic II. of Denmark, to conduct the negociations as to the possession of the Orkney Isles. He afterwards attended James on his romantic journey to Denmark to bring home his queen, and was employed on various missions to that and the neighbouring states. He ranks among the vindicators of Queen Mary. He prepared a short narrative of that queen's life and death, with the view of meeting some opinions expressed against her by David Chytræus. This little work is incorporated with his Life by Smith. He settled in England, where he was knighted in 1614, and received a pension of 300*l.* In 1620 he retired to an estate which he possessed in Scotland, where he died on the 7th of January 1628. (Smithius, *Vitæ quorundam Eruditissimorum et Illustrium Virorum.*)

YOUNG, THOMAS, M.D., was born June 13, 1773, at Milverton, in Somersetshire. He was the eldest of ten children of Thomas and Sarah Young, who were both Quakers. In 1780 he was placed at a boarding-school at Stapleton, near Bristol, and in 1782 was sent to the school of Mr. Thompson, at Compton in Dorsetshire, where he remained nearly four years. During this period he studied, besides Latin and Greek, the French, Italian, and Hebrew languages. After his return home he devoted himself almost entirely to the study of Hebrew, and to the practice of turning and telescope-making, which he had been taught by an usher of Compton school. In 1787 he accepted, in conjunction with Mr. Hodgkin, an engagement as private tutor to Hudson Gurney, grandson of Mr. David Barclay, of Youngsbury, near Ware, in Hertfordshire. There he remained till 1792, devoting his leisure hours to the prosecution of his studies in Greek, Latin, and modern languages, Oriental as well as European, and also to mathematics, algebra, fluxions, natural philosophy, and the 'Principia' and 'Optics' of Newton. Mr. Hodgkin in 1793 published 'Calligraphia Græca,' which he dedicated to Young, who had suggested the work, and furnished the writing.

In the autumn of 1792 Thomas Young removed to London, in order to study medicine by the advice and on the invitation of Dr. Brocklesby, an eminent physician, who was his maternal uncle. Young was by him introduced to Mr. Burke, Sir Joshua Reynolds, and other distinguished men; and he attended the lectures of Drs. Baillie, Cruikshank, and John Hunter. In the autumn of 1793 he entered himself a pupil at St. Bartholomew's Hospital, and in October 1794 proceeded to Edinburgh, still further to prosecute his medical studies. Before quitting London for Edinburgh, he had resolved to give up some of the external characteristics of the Quakers; but the change of habits and associations in a short time led to a total and permanent separation from them. He mixed largely in society, began the study of music and took lessons on the flute, and also private lessons in dancing, and frequently attended performances at the theatre. In the summer of 1795 he made a tour in the Highlands of Scotland.

In October 1795 he left London, in order to make a tour on the continent. He took a doctor's degree at the university of Göttingen, and prosecuted his studies there during nine months. In May 1796 he made a tour to the Harz Mountains, ascended the Brocken, and descended some of the deepest mines. After leaving Göttingen, he visited Gotha, Erfurt, Weimar, Jena, Leipzig, Dresden, and Berlin, and returned to England in February 1797.

Almost immediately after his return Thomas Young was admitted a Fellow Commoner of Emmanuel College, Cambridge. Dr. Brocklesby died December 13, 1797. He had fostered the promising talents of his nephew, had provided for the completion of his general and professional education, and now left him by will about 10,000*l.*, and his house in London, with furniture, library, and a choice collection of pictures, mostly selected by Sir Joshua Reynolds. After this, Young resided sometimes at Cambridge, and sometimes at Bath, Worthing, and elsewhere.

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Having, in 1799, completed his last term of residence at Cambridge, in 1800 he settled in London, and commenced the profession of medicine. His practice however was never large, so that he was enabled to devote much of his time to his favourite literary and scientific pursuits. Several years were then required to elapse between the date of admission of a student at Cambridge and the granting of his degrees in medicine, so that Young did not obtain his degree of M.B. till 1803, nor that of M.D. till 1807. As early as 1799 he had written his memoir, 'Outlines and Experiments respecting Sound and Light,' which was read before the Royal Society, and printed in their 'Transactions.' Other papers 'On the Theory of Light and Colours' followed, which the Council of the Royal Society selected for the Bakerian lectures.

In 1801 he accepted the office of Professor of Natural Philosophy at the Royal Institution, which had been established the year preceding. His first lecture was delivered January 20, 1802. His lectures were not popular. His matter was too much compressed and his style too laconic. In 1802 he was appointed Foreign Secretary to the Royal Society, an office which he held during the remainder of his life, and for which he was well qualified by his knowledge of the principal languages of Europe. He married June 14, 1804. After fulfilling for two years the duties of Professor of Natural Philosophy to the Royal Institution he resigned the appointment.

During his connection with the Royal Institution he delivered sixty lectures, which form the substance of his great work, which was published in 1807, and entitled 'A Course of Lectures on Natural Philosophy and Mechanical Arts,' 2 vols. 4to. This work includes also his optical and other memoirs, and a classed catalogue of scientific publications. A new edition was published in 1845, 'with References and Notes, by the Rev. P. Kelland, M.A., F.R.S., &c., illustrated by numerous Engravings on Copper,' 8vo. These lectures embody a complete system of natural and mechanical philosophy, drawn from original sources; and are distinguished not only by extent of learning and accuracy of statement, but by the beauty and originality of the theoretical principles. One of these is the principle of interferences in the undulatory theory of light. "This discovery alone," says Sir John Herschel, "would have sufficed to have placed its author in the highest rank of scientific immortality, even were his other almost innumerable claims to such a distinction disregarded." The first reception however of Dr. Young's investigations on light was very unfavourable. The novel theory of undulation especially was attacked in the 'Edinburgh Review,' and Dr. Young wrote a pamphlet in reply, of which only one copy was sold. He communicated frequently with the French philosopher Fresnel, who entertained views similar to his own on the nature of light. The undulatory theory is now generally received in place of the molecular or emanatory theory. Among the other difficult matters of investigation in which Dr. Young was engaged was that of the Egyptian hieroglyphics, in which in fact he preceded Champollion. [CHAMPOLLION, J. F.]

In 1809 and 1810 Dr. Young delivered at the Middlesex Hospital a series of lectures on the elements of medical science and practice. In January 1811 he was elected one of the physicians of St. George's Hospital, a situation which he retained for the remainder of his life. His practice there, as elsewhere, is stated to have been eminently successful, but he never became popular. In 1813 he published 'An Introduction to Medical Literature, including a System of Practical Nosology, intended as a Guide to Students and an Assistant to Practitioners,' 8vo. In 1816 Dr. Young was appointed secretary to a commission for ascertaining the length of the seconds' pendulum, for comparing the French and English standards with each other, and for establishing in the British empire a more uniform system of weights and measures. He drew up the three reports, 1819, 1820, 1821. In 1818 Dr. Young was appointed secretary to the Board of Longitude, and on the dissolution of that body he became sole conductor of the 'Nautical Almanac.'

Dr. Young at various times contributed eighteen articles to the 'Quarterly Review,' of which nine were on scientific subjects—the rest on medicine, languages, and criticism. Between 1816 and 1823 he wrote 63 articles for the 'Supplement to the Encyclopædia Britannica,' of which 46 were biographical. In 1821 he made a short tour in Italy in company with his wife. In August 1827 he was elected one of the eight foreign associates of the Academy of Sciences at Paris, in place of Volta, who died in 1826. Dr. Young died May 10, 1829, and was buried in the vault of his wife's family at Farnborough, Kent.

In 1855 was published a 'Life of Thomas Young, M.D., F.R.S., &c., by George Peacock, D.D., F.R.S., &c., Dean of Ely,' 8vo. In the same year was published 'Miscellaneous Works of the late Thomas Young, M.D., F.R.S.,' &c.: vols. i. and ii. including his Scientific Memoirs, &c., edited by George Peacock, D.D., F.R.S., &c., dean of Ely, 8vo, 1855; vol. iii., Hieroglyphical Essays and Correspondence, &c., edited by John Leitch. These volumes contain all Dr. Young's contributions to the 'Transactions' of the Royal Society; the principal articles furnished for the 'Supplement to the Encyclopædia Britannica;' many essays from Nicholson's 'Journal' and Brande's 'Journal;' some reviews on scientific subjects from the 'Quarterly Review;' and several essays either separately published or dispersed in different publications.

YRIARTE, JUAN DE, was born at Orotava, in the island of Teneriffe, on the 15th of December 1702. His father was a native of Navarre, and held a commission in the troops stationed in the Canaries. His mother was a native of Orotava. Juan was the first-born of a family of five sons and three daughters.

When Juan had barely completed his eleventh year, his father, who entertained a high opinion of French seminaries, sent him to France, under the charge of Pedro de Hely, French consul in the Canaries, who was returning to his native country. He sailed from Orotava on the 18th of December 1713, and did not return to the Canaries till 1724. The year 1714 was spent in attendance at the public schools of Paris; in April 1715 Hely transferred his residence to Rouen, whither his ward accompanied him. At what time Yriarte returned to Paris does not clearly appear; but he spent eight years in the college of Louis le Grand, where he distinguished himself by his acquirements in the classical languages and in the mathematics. Before returning to Teneriffe he visited London, apparently with a view to make himself master of the English language. His stay there was short: the intelligence of his father's declining health precipitated his departure.

On his arrival at Orotava, some time in 1724, he found his father already dead. It had been his wish that Juan should proceed from the Canaries to Spain, and study law in some of the Spanish universities. The young man remained some months at Orotava, seemingly irresolute to follow out the career designed for him by his father, and during this time he was busy extending the knowledge of the English language acquired during his short residence in London. At last he resolved to comply with the wishes of his deceased parent, and sailed for Spain about the end of 1724.

The reputation of the royal library induced him to visit Madrid, and the facilities afforded him by that institution for indulging his passion for reading detained him longer in that capital than he intended. The frequency of his visits and the class of works he used attracted the notice of the principal librarian, Don Juan de Ferraras, and of the king's confessor, Father Guillermo Clarke, who was director of the royal printing-office. The terms in which these officials spoke of the acquirements of the young stranger induced the Duke de Béjar to engage Yriarte as tutor for his son. Yriarte succeeded so well in this charge that he was successively engaged to give lessons to the son of the Duke of Alba and to the Infante Dom Manuel of Portugal, who visited Madrid about that time. His leisure hours were spent in the royal library, in which his first patrons at length procured him an appointment. On the 19th of April 1729, Yriarte was appointed secretary to the royal printing-office; and on the 4th of January 1732 a librarian in the royal library.

His extensive knowledge of languages and his passionate love of books alike qualified him for filling the latter post. During the thirty-nine years that he continued librarian he added two thousand manuscripts and upwards of ten thousand printed volumes to the collection. In 1729 he had published a catalogue of the geographical and chronological works contained in the library; in 1730, a catalogue of the mathematical works; in 1769 he published the first volume of a catalogue of the Greek manuscripts in the royal library, illustrated with notes, indices, and anecdotes. A second volume was promised, but never appeared.

The linguistic attainments of the librarian were frequently put in request by the government officers; and so valuable were they found, that on the 21st of February 1740 he was appointed official translator to the principal secretary of state. The secrecy observed in a ministerial cabinet renders it impossible to learn with certainty the exact qualifications he showed himself to be possessed of for this office; but during the whole twenty-nine years that he continued to fill it, he enjoyed a high reputation among Spanish statesmen for method, punctuality, and severe integrity.

The laborious duties of the librarian and official translator did not occupy the whole time of Yriarte. In 1743 he was elected a member of the Royal Academy, and continued till his death to take an active part in its labours. The chief labour of devising an improved system of orthography, punctuation, and accentuation for the Spanish language fell upon Yriarte: he was ordered by the king to compile a Spanish-Latin Dictionary, in which however he proceeded no further than the letter A; and he published a Latin grammar in Castilian verse. He had also a hand in revising and improving the 'Hispania Nova' of Nicolas Antonio, and the 'Biblioteca Arabico-Hispana Escurialense' of Casiri, and was of material assistance to Abreu in his 'Coleccion de Tratados de Paz d'España.'

Yriarte composed elegantly in verse, both in Spanish and Latin. A collection of Spanish proverbs rendered into Latin verse, of epigrams in Latin, of translations from Martial, and of occasional verses both in Latin and Spanish, was published by subscription after his death. Juan Yriarte died at Madrid on the 23rd of August 1771, in the sixty-ninth year of his age. In addition to the works already mentioned, he left in manuscript 'Historia de las Islas de Canaria,' and 'Paléografia Griega.' He also contributed largely to the 'Diario de los Literatos de España.'

Three brothers of the name of Yriarte, nephews of Don Juan, have distinguished themselves in the public service, and in the literature of their country, but the materials for their biography are very scanty. They appear to have been all born in Teneriffe; it is probable therefore that their parents were settled there, and that the prosperous fortunes

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of Juan de Yriarte induced his nephews to try their fortunes in the mother-country.

Bernardo Yriarte, the eldest, appears to have been born about 1734. He rose to be a member of the Council of State, and of the Council of the Indies, and was created a knight of the order of Charles III. He was a member of the Royal Academy of St. Ferdinand, and nominated its patron by Charles IV. in March 1792. When the French took possession of Spain in 1808, Bernardo Yriarte was appointed a councillor of state by Joseph Bonaparte. On the return of Ferdinand VII., Yriarte fled to France, and died at Bordeaux on the 11th of July 1814.

Domingo Yriarte, the second brother, was born in 1746, and entered the diplomatic service at an early age. After a prolonged residence, first at Vienna, and then at Paris, as secretary to the embassy and chargé d'affaires, he was sent as minister plenipotentiary to the king and republic of Poland. On the 22nd of July 1795 he signed, along with Barthélemy, the peace concluded at Bâle between the king of Spain and the French republic. Returning thence to Spain in bad health, he died at Girona on the 22nd of November of the same year, just after he had been appointed ambassador to France.

Tomas Yriarte, the youngest, but most distinguished of the brothers, was born about 1750. Under the direction of his uncle Juan he made rapid progress in the ancient and modern languages, and was appointed chief archivist in the office of the principal secretary of state. This appointment left him ample leisure for literary pursuits, and the approbation which his first essays met with procured for him the editorship of the 'Madrid Mercury.' This journal, which was previously little more than a translation of the 'Hague Gazette,' became in his hands a useful and amusing publication.

In 1769 a new theatre was opened in Madrid; and in the course of that and the three succeeding years a number of translations from the French drama by Yriarte were performed on its boards with considerable success. In 1778 an original comedy by Yriarte, 'El Señorito mimado' (The Spoiled Child), was favourably received by the Madrid public. In 1779 a poem in five books, entitled 'La Musica,' appeared from the pen of Yriarte: it is upon this work and his fables that his reputation is most likely to rest. 'La Musica' has run through five editions, and has been translated into most European languages. In 1781 he was a competitor for the prize awarded to the best idyl by the Spanish Academy, but the poem of Juan Melendez Valdez was preferred. Yriarte vented his spleen in a severe criticism of his rival's work in the 'Mercury.' 'Fabulas Literarias' was published in 1782. Of these fables Bouterweck remarks that their style is pure, and their versification elegant, and that they are characterised by a graceful naïveté that reminds the reader of Fontaine, but without conveying any suspicion of imitation. In addition to these works Yriarte published epistles in verse, sonnets, critical miscellanies, a translation in verse of the first four books of the 'Æneid,' and of Horace's 'Art of Poetry.' He published a collection of his works in 1782, and an enlarged edition in 1787. His taste for French literature, or some other cause, occasioned suspicions of his orthodoxy; in 1786 he was subjected to an examination by the Inquisition, and his replies were so little satisfactory that he was laid under a quasi arrest—confined within the walls of the city. Ultimately he was allowed to do penance privately, and was absolved. He did not long survive: he was attacked by epilepsy, and died of an inflammatory attack in 1790 or 1791.

A painter of the name of Yriarte, who was born in Biscay in 1635, and who died at Seville in 1685, was considered the best landscape-painter of his age.

Francisco Diego de Ainsay Yriarte, a native of Huesca, published in 1612, 'Translacion de las Reliquias de San Orencio, Obispo de Aux;' and in 1619, 'Fundacion, Excelencias, Grandezas, &c., de la antiquisima Ciudad de Huesca.' Antonio mentions that he was master of the grammar-school of Huesca, and died young, but without mentioning the year of his death.

(*Noticia de la Vida y Literatura de Don Juan de Yriarte*, prefixed to the collection of his works published at Madrid in 1774; *the Prefaces to the Collected Works of* Tomas de Yriarte, published at Madrid in 1787; Antonio, *Bibliotheca de Hispania Nova; Biographie Universelle.* Pignatelli published a eulogistic Narrative, and July a Notice of the Life of Tomas de Yriarte, in the *Repertoire de Littérature*, neither of which we have seen.)

Z

ZACH, FRANCIS XAVIER, BARON VON, an eminent astronomer, director of the Ducal Observatory at Seeberg, was born at Pesth in Hungary, on the 14th of June 1754. He was a member of a noble and distinguished family, and was encouraged from his childhood in an ardent pursuit after knowledge, which, aided by a strong constitution and great mental power, he continued to the day of his death. The striking phenomenon of the transit of Venus over the disc of the sun in 1769—a memorable event, which made more than one important convert to the science of astronomy—together with the appearance of a comet in the same year, directed his attention towards that science and the branches of knowledge most connected with it. Having completed his education, he was anxious to visit the various seats of learning and science in other countries, and, after travelling with this view on the continent of Europe, he arrived in England, and was received in a flattering manner by George O'Brien Wyndham, third Earl of Egremont, and other distinguished persons. He continued to reside here for several years, and it was thus that he became critically acquainted with the language, literature, and state of science in this country. He also acquired for our manners and institutions an attachment which continued throughout his life.

After his return to Germany, a permanent employment being desirable, Von Zach prevailed on the reigning Duke of Saxe-Gotha to erect a substantial observatory for him in 1786 at Seeberg, where a series of observations, a Catalogue of 381 Stars, a Catalogue of 1830 Zodiacal Stars, his Solar Tables,—and those on Nutation and Aberration, to which we shall return,—evinced an indefatigable observer and able computor, and placed his name in the first rank of German astronomers. He became secretary to an association of them for the purpose of searching for a planet between Mars and Jupiter, which his own hypothetical computations had mainly led them to form. When the new planet Ceres was lost sight of (after its first discovery, quite in accordance with his views, though not by a member of the association) he was so persuaded of its planetary rather than cometary nature, that he persisted in searching for it, till his endeavours were crowned with success, and he thereby laid the foundation for detecting the three other small planets which were added to the system in the early part of the century. This was accomplished while he was also completing a map of Thuringia, from an actual survey, for the King of Prussia. These labours however had not altogether absorbed his active mind. Struck with the advantages of a correspondence which might in some degree unite the astronomers and mathematicians of all countries, he determined, in 1798, to edit an Ephemeris at Weimar, which in a couple of years ripened into the well-known periodical work entitled 'Monatliche Correspondenz.' This valuable journal contained records of the progress of astronomy, derived from the extensive and laborious correspondence of the editor with the principal astronomers of Europe, which he continued to maintain throughout his long life, and contributed more than any other publication to the great impulse given for many years to the cultivation of astronomical science in Germany.

In the early part of the present century, before astronomers had devised any general method having for its object to facilitate the reduction of observations of the heavenly bodies, by combining together in one homogeneous system of calculation, as far as was practicable, the separate processes for determining the various inequalities which affect their apparent positions, Von Zach took a useful and honourable part in the production of tables designed to abbreviate the toilsome calculations attendant on this operation of reduction. In 1807 he produced tables to facilitate the computation of aberration and nutation. They were attached to a catalogue of 1830 zodiacal stars; but their application was confined to 494 of the principal stars in the catalogue. This number however was equal to that in the only two sets of tables for the purpose that were or had been produced by other astronomers, those of the French in the 'Connoissance des Temps,' and those of Cagnoli, published at Modena simultaneously with his own. In 1812 Von Zach gave an important extension to his previous labours by the publication of similar tables adapted to a catalogue of 1440 stars. But his tables were not distinguished from those of his predecessors and contemporaries by supplying the omission, common to them all, of the solar nutation—a defect which it was reserved for the refinement of a subsequent period to remedy.

In the year 1813 he removed to the south of France, and subsequently accompanied the Duchess of Saxe-Gotha into Italy, where he made numerous celestial observations, and settled for some years in a delightful villa in the eastern suburb of Genoa. Here his first care was to raise a small observatory, and to re-commence publishing his 'Correspondence,' which had been intermitted. In order that it might be still more widely available than before, he now printed it in the French language, and gave considerable extension to its objects. In its new form it embraced astronomy, geodesy and geography, hydrography, and statistics; and although conducted with the lively discursive freedom characteristic of Von Zach, the discussions it includes lead to many points of the most abstruse and transcendental inquiry; and, the editor being fully aware himself of the necessity of explicit detail on such subjects, it had the merit of submitting the whole type of mathematical analysis in every case of its application, instead of abruptly giving mere conclusions—the fault of so many scientific journals. The astronomical and geodetical desiderata of seamen and surveyors were also from time to time carefully provided.

In 1814 Baron Von Zach published his 'Attraction des Montagnes,'

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in which he endeavoured to determine the effects of attraction on the plumb-line by means of a series of astronomical and geodetical operations, which he had carried on at Marseille in the preceding year.

In 1826 he unexpectedly removed from Genoa, and astronomy suffered a general loss by the cessation of his work. For many of the later years of his life he suffered severely from the stone, and at length the constant care of Dr. Civiale of Paris became so absolutely necessary that he took up his abode in that city in order to receive it. Experiencing relief by the operation of lithotrity, he enjoyed such intervals of comparative ease that he even entertained thoughts of re-visiting England, when he was suddenly attacked by cholera on its first modern visitation of Europe, and died on the 2nd of September 1832, after an illness of only twenty hours. He was a man of warm and ardent affections, of the most lively and agreeable manners—rapid, and sometimes hasty in his conclusions, but of indefatigable industry. There have been few persons of the present century whose loss has been more sensibly felt by the friends of astronomy in every country in Europe.

Baron Von Zach was a member of most of the scientific societies in Europe, a counsellor of state and chamberlain of the court of Saxe-Gotha, where he had the military rank of colonel, and was a knight of the royal order of the Black Eagle of Prussia. He had been elected a foreign member of the Royal Society of London on the 12th of April 1804, at the same time with Gauss, Olbers, and Piazzi. His only contribution to the 'Philosophical Transactions' consisted of 'Astronomical Observations, in Two Letters,' addressed to Tiberius Cavallo, F.R.S. These are dated Lyons, April 4 and May 4, 1783, but were not read before the society until December 23 in the following year, and were printed in the volume for 1785. This is noted because certain irregularities formerly practised, or errors committed in the reading, dating, and publication of papers by the Royal Society, have led to serious difficulties in unravelling the history of discoveries—of the discovery of the composition of water for example. The delay in the present instance is probably referable simply to the tardy communication of Cavallo.

Von Zach's name appears in the first list of the (Royal) Astronomical Society, dated February 8, 1822, as an associate, or foreign member. To the 'Memoirs' of that society he communicated the following papers:—'Remarks on Captain David Thomson's Method and Tables for working a Lunar Observation made at Sea,' vol. iv.; 'A New Method of Reducing the apparent distance of the Moon from a Star to the true distance,' to which is annexed a Demonstration of the process, by A. De Morgan, Sec. R.A.S., vol. v.; 'On the Geographical Latitude and Longitude of a place on the Terrestrial Spheroid, the Geodetic distances of which from the meridian and perpendicular of a given point are known,' vol. vi.: the method which the author reproduced, with some simplifications, in this paper, had been originally published by him in his 'Correspondence' in the year 1815. Not long afterwards, formulæ for the solution of the same problem, practically identical with his own, were devised by Oriani of Milan, whose method was afterwards employed by Captain Kater in his determination of the difference of longitude between the observatories of Paris and Greenwich, in preference to any other, as the most commodious and expeditious. On this account, Von Zach, as the particular formulæ he had constructed had not been noticed, thus communicated them to the society shortly before his decease.

ZACHARIAE, JUST FRIEDRICH WILHELM, a German poet, was born on the 1st of May 1726, at Frankenhausen in Thuringia, where his father was employed in the service of the Prince of Schwarzburg. After the completion of his preparatory education, he went, in 1743, to the University of Leipzig, professedly to study the law; but he devoted himself almost exclusively to belles-lettres, an inclination which had been cherished by his father, who had himself some name as a poet in his native place. Zachariae's first attempt at poetical composition created considerable sensation at Leipzig, and attracted the attention of Gottsched, then the critical oracle in matters of taste in Northern Germany, who induced the young poet, in 1744, to publish his comic epic 'Der Renommist' (The Brawler) in the 'Belustigungen des Witzes und Verstandes,' a periodical edited by Gottsched himself. This poem was the first of its kind in German literature. The author had taken Pope's 'Rape of the Lock' for his model, but his imitation was not a very successful one. Zachariae, like all young men who had power and originality, soon emancipated himself from the pedantic tyranny of Gottsched, and in 1744 he joined the society of young men then assembled at Leipzig, who prepared a better taste in German literature by insisting upon the necessity of studying the ancient Greeks and Romans, the early German poets, and especially the literature of England. The great success which the 'Renommist' had met with induced Zachariae successively to publish a series of comic epics, among which we may mention 'Phaeton,' 'Das Schnupftuch,' 'Murner in der Holle,' the last two of which are the best among them. In 1747 he went to Göttingen, where he formed connections with men of congenial minds. In the following year he was appointed teacher at the gymnasium (Carolinum) of Brunswick, and the beneficial influence which he exercised there on the development of the talents and tastes of his pupils induced the Duke of Brunswick, in 1761, to appoint him professor of poetry at the Carolinum. In addition to this office he was appointed, in 1762, to the superintendence of the printing and publishing establishments connected with the orphan asylum (Waisenhaus) of Brunswick, and of the Brunswick 'Intelligenzblatt,' to which he himself contributed a series of interesting and useful papers. In 1764 he resigned the superintendence of those establishments, which had prospered very much under his management, and confined himself to the duties of his professorship. From 1768 to 1774 he edited the 'Neue Braunschweiger Zeitung' (the New Brunswick Gazette), for which he himself wrote nearly all the literary articles and reviews. He died on the 30th of January 1777.

Zachariae was one of the best poets of his time, and in the comic epic he has scarcely been surpassed by any more recent German poet. He is less successful in descriptive poetry. He also wrote a number of songs in a light and pleasing style, and he himself set many of them to music. He made a German translation of Milton's 'Paradise Lost' in hexameter verse (4to, Altona, 1760; a second and improved edition appeared in 1762), but the translation is weak, and not always faithful to the original. His 'Fabeln und Erzählungen in Burkard Waldis' Manier' belong to his best poetical productions. His style is clear, plain, and correct. For the purpose of promoting the study of the early German poets, Zachariae began to publish a collection of the best specimens of the best German poets from the time of Opitz ('Auserlesene Stücke der besten Deutschen Dichter von Opitz bis auf gegenwärtige Zeiten,' 2 vols. 8vo, 1766-71). This undertaking was continued after Zachariae's death, by Eschenburg, who published a third volume (1778, 8vo). The first complete collection of Zachariae's works appeared, in 9 vols. 8vo, at Brunswick, in 1763-65. A second and cheaper edition, in which the translations from foreign languages are omitted, was published in 1772, in 2 vols. 8vo, and was reprinted in 1777. After his death, Eschenburg published a supplementary volume, which also contains a Life of Zachariae.

ZACHARIAE, KARL SALOMON, a celebrated German jurist and political writer, was born at Meissen, on the 14th of September 1769, and received his early education in the great public school (Fürstenschule) of his native place. In 1787 he went to the university of Leipzig, where at first he devoted himself almost exclusively to philological and philosophical studies, but afterwards he took up the study of jurisprudence. He left Leipzig in the spring of 1792, and, being recommended by persons of distinction, he obtained the situation of tutor to the young count Zur Lippe, whom he accompanied to the university of Wittenberg, where he continued his studies for two years longer. When the count entered upon his military career, Zachariae, in 1795, carried into effect his favourite plan of becoming an academical teacher. He had not been privatdocent for more than two years before he was appointed professor extraordinary, and in 1802 he was raised to the ordinary professorship of jurisprudence in the University of Wittenberg. He had distinguished himself as an author long before this time, and had acquired considerable reputation as a philosophical and political writer. In 1807 he received an invitation to a professorship in the University of Heidelberg, which he accepted because in his situation at Wittenberg his leisure time was almost wholly occupied with the practical administration of justice, which formed part of his office, and thus he had little time left for literary pursuits. At Heidelberg, he lectured on law in all its departments, among which we may mention the public law of Germany, canon law, feudal law, and comparative jurisprudence. He always treated his subject in a philosophical spirit. His merits were rewarded by the title of Geheimer Rath of the grand-duchy of Baden, and by other distinctions. For a time he was drawn away from his scientific and literary pursuits by being elected a member of the first and afterwards of the second chamber of the grand-duchy of Baden. In the capacity of deputy he has been charged with being an advocate of monarchy, or at least with the desire to throw more power into the hands of the government than it ought to have, but as far as his writings show, from which alone we are enabled to judge of him, he was a liberal royalist, with a strong leaning towards aristocratic principles. During his active career in the university of Heidelberg, he received two very honourable invitations, the one to Göttingen and the other to Leipzig, both of which he declined. He remained at Heidelberg until his death on the 27th of March 1843, having shortly before been raised to the rank of nobility under the name of Baron Zachariae von Lingenthal. Zachariae was one of the ablest and most philosophical writers on law and politics in Germany, and few continental men have possessed a more comprehensive knowledge of the legal and political institutions of the various states of modern Europe than he did.

The following list contains his principal works:—1, 'Handbuch des Kursächsischen Lehnrechts,' 8vo, Leipzig, 1796; a second edition was published by Ch. E. Weisse and F. A. Langenn, 8vo, Leipzig, 1823. 2, 'Die Einheit des Staats und der Kirche,' 8vo, Leipzig, 1797; a sort of appendix to this work is his 'Nachtrag über die evangelische Brüdergemeine,' 8vo, Leipzig, 1798. 3, 'Handbuch des Französischen Civilrechts,' of which the third edition appeared in 4 vols. 8vo, at Heidelberg, 1827, &c. 4, 'Vierzig Bücher vom Staate,' 5 vols. 8vo, Stuttgardt, 1820-32: a new and much enlarged edition of this work was begun in 1839, and completed in 1843, in 7 vols. 8vo; it is by far the best work on political philosophy in the German language. 5, 'Lucius Cornelius Sulla, als Ordner des Römischen Freistaates,' in two parts, 8vo, Heidelberg, 1834, is a very admirable treatise, the only fault of which perhaps is, that he assigns greater merits to the political reforms of

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Sulla than they deserve. He also contributed many valuable papers to the periodical which he edited conjointly with Mittermaier, entitled 'Kritische Zeitschrift für Rechtswissenschaft und Gesetzgebung des Auslandes,' and to the 'Heidelberger Jahrbücher.'

ZACHARIAH, son of Jeroboam II., was king of Israel: in 2 Kings xiv., he is said to have succeeded his father, in the 16th year of the reign of Uzziah, king of Judah, B.C. 793. Historians have generally interposed an interregnum, Hales and his followers of twenty-two years (B.C. 793 to 771), Blair and Jahn for eleven and twelve years. This is not recorded in the Holy Scriptures; but in 2 Kings xv. it is said that in the 38th year of Uzziah (B.C. 771), Zachariah reigned "over Israel in Samaria for six months." But Jeroboam began to reign in the 15th of Amaziah, who reigned twenty-nine years, that is, till the 14th of Jeroboam; if there was an interregnum on account of Uzziah's youth till the 27th of Jeroboam II., when according to 2 Kings xv. 1, Uzziah began to reign, it must have been of thirteen years, and not of eleven as stated by Blair. Uzziah is recorded to have reigned fifty-two years, and in his 38th year Zachariah "reigned six months," which would leave an interregnum of twenty-four years. Uzziah however, like Zachariah, is stated to have succeeded his father, and no mention is made of any interregnum beyond what is derived from the statement as to the reign of the contemporary king. There is little doubt however that the land was in a revolutionary state. Hosea, who flourished during the whole of this period says, "for the children of Israel shall abide many days without a king, and without a prince." Zachariah may have been young at his father's death, or his authority may have been contested; but all that is positively stated in 2 Kings xv., is that, like his fathers, he also did that which "was evil in the sight of the Lord;" consequently, his government had no effect in restraining the corruption of the kingdom. In B.C. 771 Shallum conspired against him, and slew him. Neither tradition nor history has handed anything down to us concerning his acts. He was the fourth and last of the race of Jehu, and thus was fulfilled the prophecy of Elijah.

ZACHARIAS. [ZECHARIAH.]

ZACHARI'AS, a native of Greece, succeeded Gregory III. in the see of Rome, A.D. 741. Liutprand, king of the Longobards, was then at open hostility with the duchy of Rome, in consequence of the support which the Romans and Pope Gregory had given to Trasmund, duke of Spoletum, and Gotteschalk, duke of Beneventum, who had revolted against Liutprand. Zacharias took a different course of policy: he used his influence with the patrician Stephen, who was duke of Rome, and with the leading men of that city, to induce them to give up the alliance of the rebellious dukes, and he sent messengers to Liutprand to sue for peace, which Liutprand willingly granted. The Romans then joined their militia with the troops of Liutprand, who invaded the duchy of Spoletum, and obliged Trasmund to surrender to the king, who ordered him to take clerical orders, and appointed Ansprand in his place. Zacharias, in his letters to King Liutprand, urged him to restore several towns or villages belonging to the duchy of Rome, which the king had seized during the former hostilities, and as Liutprand delayed the restitution, Zacharias went to meet him at Terni, when the king received him with great honours, and not only restored the towns in question to the duchy of Rome, but gave to the Roman see a patrimonium or estate in the Sabinum, and other estates in the districts of Ancona, Osimo, Numana, and other parts. The peace between the Longobards and Rome was confirmed for twenty years, and Liutprand restored all the Roman prisoners without ransom.

In the following year, 742, Liutprand attacked the exarch of Ravenna with a powerful force. The exarch, unable to make head against him, applied to the pope for his mediation. Zacharias proceeded to Ravenna, from whence he wrote to Liutprand, announcing to him his intention to visit him in his own capital, Pavia. This was a novelty in the relations between the popes and the kings of the Longobards, and the ministers of Liutprand endeavoured to prevent its being carried into effect. Zacharias however proceeded to Pavia, where he was received by Liutprand with great respect, and, after some debate, the king yielded to the request of the pontiff, and restored to the Greek empire certain territories which he had seized from the exarch. The pope then returned to Rome, being honourably escorted, by order of Liutprand, as far as the Po. In the following year Liutprand died, and was succeeded by his nephew Hildebrand, who, being deposed after a few months for his ill conduct, Ratchis, duke of Friuli, was proclaimed king in 744. Ratchis confirmed the treaty of peace with the duchy of Rome and with the exarch, but in 749, for some cause which is not stated, he laid siege to the city of Perugia, and threatened the other possessions of the Eastern emperor in the Pentapolis. Zacharias, who was anxious for the peace of Italy, hastened to the king's camp, and succeeded not only in making him desist from his attack, but, by his exhortations and remonstrances about the vanity of earthly greatness, he made such an impression on the mind of Ratchis, that the king soon after abdicated the crown, and repaired to Rome with his wife and daughter, where, at their own request, they received the monastic habit from the hands of the pope. Ratchis retired to Monte Casino, and his wife and daughter founded a nunnery in the neighbourhood of that convent. About the same time Carloman, duke of Austrasia, and second son of Charles Martel, renounced his office in favour of his brother Pepin, proceeded to Rome, where he became a monk, and founded a convent on Mount Soracte.

Pope Zacharias, being informed that the Venetian traders used to purchase Christian slaves in Italy, and even at Rome, whom they sold to the Saracens in the Levant, forbade that traffic under heavy ecclesiastical censures, and ransomed many of those who had been sold, and restored them to liberty.

About 750, Pepin, who governed France, with the title of Maire of the Palace, in the name of King Childeric III., sent ambassadors to Rome to represent to the pope that Childeric was unfit to reign, and had never been king except in name; that it was desirable for the Frankish nation to have a king capable of managing the affairs of the state; and that the leading men of France wished to proclaim him, Pepin, as their king, if the pope would release them from their oath of allegiance to Childeric. Zacharias is said to have answered that it was meet that he who had already the real power and the government of the state should be king, upon which the Frankish leaders and prelates in a general assembly deposed Childeric, had his head shaved, and obliged him to become a monk in the monastery of Sithieu, known afterwards as the abbey of St. Bertin, in the diocese of St. Omer. Childeric's son Thierry was likewise shut up in the monastery of Fontenelle in Normandy. Pepin was consecrated king of the Franks by Boniface, Archbishop of Mainz, in 751. The assent of Zacharias (for the assent is certain, though the particulars of it are obscure) to this violent change of dynasty is the only questionable act that we know of this pope, who in other respects appears to have been a lover of peace and justice. Pepin himself felt uneasy in his conscience till he received absolution from Stephen II., the successor of Zacharias, and was crowned again by him at Paris. Pope Zacharias died in 752. He is said to have been very generous towards the clergy and the people of Rome; he repaired the Basilica of the Lateran, and built several churches. He translated into Greek the dialogues of Pope Gregory I., or the Great, for the benefit of his countrymen. His epistolary correspondence with Boniface, archbishop of Mainz, is found in Harduin's 'Collection of Councils.'

(Platina e Panvinio, *Vite dei Pontefici*; Muratori, *Annali d'Italia.*)

ZACHTLEVEN, CORNELIUS and HERMAN, brothers. Their name is sometimes written Saftleven. Cornelius was born at Rotterdam in 1600: he excelled in pictures of boors and soldiers, in the style of Teniers and Brouwer. His scenes, which were always sketched from nature, are full of truth and character, but as paintings they want that brilliancy and transparency of colouring which distinguish the works of many of his countrymen. He painted also landscapes, and made many spirited etchings after his own designs. Some of Cornelius's foregrounds are particularly clever, being groups of various utensils or implements, characteristic of the occupations of the characters of the picture. The year of his death is not known, according to the Dutch writers, but in Pilkington's Dictionary 1673 is given.

Herman Zachtleven was an excellent landscape-painter. He was born at Rotterdam in 1609, and was the pupil of J. Van Goyen; but he lived the greater part of his life at Utrecht, where he died in 1685. Herman's landscapes, which consist generally of views in the vicinity of Utrecht and of the Rhine, are distinguished by great transparency, and in the distances are coloured like those of Wouverman. His earliest pictures are such simple views of nature as the various sites afforded, but in his later works he generally selected various picturesque points, which he composed into one picture; he sometimes introduced many small figures into his works. Herman made many studies from nature in black chalk, which are much valued by collectors: he executed also a few spirited etchings. D'Argenville says that Herman Zachtleven visited Italy, and spent some years there, but Houbraken makes no mention of any such visit, and a still greater reason for supposing the statement to be incorrect is that there are no traces of Italy in any of his studies or pictures.

ZAGOSKIN, MIKHAIL NIKOLAEVICH, a Russian dramatist and novelist, was descended from a Tartar family, and was born on the 14th of July (O.S.) 1789, at the village of Ramzay, in the government of Penza. He remained in his native village till the age of fourteen, receiving but a slender education, and learning no language but Russian, but was early remarkable for his literary tastes, reading all he could obtain, and composing a tale at the age of eleven. At fourteen he was sent to St. Petersburg as a clerk in a government office, and continued in that kind of employment till the outbreak of the war of 1812, when he became an officer in the St. Petersburg Opolchenie or Militia, took part in the campaign against the French, was wounded at the battle of Polotzk, and before the close of the war rose to be adjutant to General Lewis at the siege of Danzig. By this time he had acquired some knowledge of French and German, his long dormant literary tastes revived, and not long after he had taken leave of a military life he sent anonymously a comedy, called 'Prokaznik' or, 'The Wag,' to Prince Shakhovsky [SHAKHOVSKY], director of the St. Petersburg theatre, who had himself just returned to the duties of management, from the command of a regiment of Cossacks. The reply was so unexpectedly favourable, that Zagoskin at once made himself known, and Shakhovsky even procured for him a post connected with the theatre, and another as an honorary librarian at the Imperial library, where we are told that for his services in assisting to arrange the books and to catalogue the Russian ones, he

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received the Order of St. Anne of the third class. This was the commencement of his career as a dramatist, which he pursued first at St. Petersburg and after 1820 at Moscow, to which city he was transferred as director of the theatre. He wrote altogether seventeen original comedies, some in verse and some in prose, several of which met with distinguished success, and none failed except the last. The best are 'Mr. Bogatonov, or the Country Gentleman in the Metropolis;' 'Bogatonov the Second, or the Metropolitan in the Country;' 'A Romance on the Highroad,' and 'The Journey Abroad.' It is worthy of remark that till beyond his thirtieth year Zagoskin had not written a line of verse, his ear being singularly insensible to cadence and metre, and that in 1821, on some of his friends laughing at him for pretending to give his opinion on poetry when he laboured under this deficiency, he was piqued into saying that he would show he could write verse after all; and setting doggedly to work, and making progress at the rate of four lines a day, correcting the metre on his fingers, he produced some verses that were not only rhythmically correct, but remarkable for their grace and freedom. After this he frequently wrote in verse, but detested the occupation; and when he determined to write a romance in imitation of Walter Scott, one chief inducement was to enjoy a double freedom from the trammels of rhyme and the rules of the drama. The tale he produced, 'Yurii Miloslavsky ili Ruskie v 1612 Godu' (George Miloslavsky, or the Russians in 1612), 3 vols., Moscow, 1829, delineates the state of Russia at the time that it was nearly conquered by the Poles. The success it met with was prodigious. "The appearance of this romance," says Zagoskin's biographer Aksakov, "made an epoch both in the literary and social career of Zagoskin. The enthusiasm was universal and unanimous; few indeed were there who did not fully share it. The public of both the capitals, and after them, or rather with them, the public of all the provincial towns, fell into raptures. Up to this day (in 1852) 'George Miloslavsky' is read by all Russia that can read, and not without cause; the Russian mind and soul, and even the Russian way of speaking, were for the first time represented in Russia in this romance." An English translation of it appeared in London in 1834 under the title of 'The Young Muscovite, or the Poles in Russia, edited by Captain Frederic Chamier, R.N.,' and was said in the preface to be 'edited' from a manuscript translation of the book made into English "by a Russian lady of high rank and her two amiable daughters," to which the editors, for it appears there were more than one, took the liberty of adding "an underplot by which the characters of the chief actors are further developed." Although of course these alterations detract from the value of the book as a picture of Russian life and character, stamped by native approbation as correct, they are not so extensive as to spoil it. Speaking of it from a full perusal of the original, we should say that 'George Miloslavsky' was an amusing third-rate tale, rather unequal in its progress, and falling off sadly towards the end. Zagoskin was hailed as the Russian Walter Scott. For his next tale 'Rostavlev,' a story of Russia in 1812, in which he introduced some of his own adventures, there was an unheard-of competition in the Russian publishing world, 4800 copies were printed, and an enormous price given for the copyright, but it was far from attaining the success of its predecessor. Zagoskin went on writing novels and romances, and in general founding a play on each after it appeared; but the merit and popularity of his works went on diminishing, and none of his subsequent productions was considered to rival 'Yurii Miloslavsky,' or even 'Rostavlev.' He continued to reside at Moscow, where he enjoyed the additional appointment of director of the Armoury of the Kremlin, and was a well-known and popular member of the best society, which his never-failing good-humour and disposition to merriment qualified him both to enliven and to enjoy. Almost his only work besides his plays and novels was a collection of essays entitled 'Moskva i Moskvichi' (Moscow and the Moscowers), which ran to three or four volumes. After a tedious illness, originating in gout, which he combated by homœopathy, he suddenly expired at Moscow on the 23rd of June (o.s.) 1852. Soon after his death a life of him by Aksakov appeared in the 'Moskvitianin,' from which the foregoing particulars have chiefly been taken. His best works have an interest both to the native and foreigner from the purely Russian tone of their language and spirit, as indeed in every country the most popular national romance is a valuable clue to the knowledge of national character.

ZAHRTMANN, VICE-ADMIRAL CHRISTIAN CHRISTOPHER, Hydographer to the Danish Admiralty, entered the naval service of his country as a cadet in the year 1805, and afterwards served as a lieutenant in many arduous and perilous undertakings during the war which terminated in 1815; acquiring the character of being one of the most able and accomplished officers of the Danish navy. At the general peace he betook himself entirely to geodetical and hydrographical labours; among which he assisted the late Professor Schumacher in the measurement of the Danish arc of the meridian. After a cruise to the West Indies, during which he made a chart of a portion of their seas, and set up an observatory on the island of St. Thomas, he was appointed successor to Admiral Lövenörn as director of the Hydrographic Office at Copenhagen. In this capacity, notwithstanding much prejudice respecting the publication of documents, he brought the labours of his department in an available form before the world, and with the highest degree of finish and exactness. The works, so important to the navigators of all nations, on which his fame rests, are the charts of the coasts of Denmark, with accurate soundings between the numerous islands, accompanied by determinations of the currents and trigonometrical surveys of the coast. His chart of the North Sea (1843) was indeed the greatest boon to all seamen, and to those of Britain in particular; whilst the 'Danske Lods' (Danish Pilot), which is a complete description of all the seas surrounding Denmark, has been found so useful that it has been translated, under the direction of Admiral Sir Francis Beaufort, F.R.S., late Hydrographer to the British Admiralty, into both the English and French languages. He was also master-general of the naval ordnance of Denmark, inspector of the chronometer bureau of Copenhagen, and a chamberlain of his sovereign, as well as a knight grand cross of the order of Dannebrog and Dannebrogsman, and a knight of four foreign orders, Russian, Prussian, French, and Greek.

Admiral Zahrtmann died suddenly on the 15th of April 1853, in the sixtieth year of his age. The estimation in which he was held by his countrymen was evinced by the attendance at his funeral of the princes of the royal family, the ministers of state, the corps diplomatique, and many officers of the naval, military, and civil services.

He was an honorary member of the Royal Geographical Society of London, and communicated to that society, in 1830, shortly after its foundation, an account of Danish discoveries on the East Coast of Greenland in the preceding year: a translation of his official report on which, sent to the Geographical Society of Paris, appears in the first volume of the Journal of the former society. In the same work, vol. v., is an elaborate paper by him entitled 'Remarks on the Voyages to the Northern Hemisphere, ascribed to the Zeni of Venice;' in which, communicated to the society in 1835, he arrives at the conclusion that these voyages, at least in the main points, are mere fabrications.

ZALEUCUS (Ζάλευκος), the celebrated legislator of the Epizephyrian Locrians in Southern Italy, is said to have been the first Greek that drew up a code of written laws. (Marcian Heracleot., 313; Clemens Alexandr., 'Stromat.,' i. p. 309; Strabo, vi. p. 259.) It has been supposed that the statement of the Locrians having had the first written laws among the Greeks must be limited to the Greeks of Italy, since it is stated that Zaleucus derived many of his laws from the Cretans, Lacedæmonians, and the Areopagus of Athens; but as it cannot be proved that the Cretans and Lacedæmonians, had any written laws at that time, we must acquiesce in the common traditions that Zaleucus was the first of all the Greeks who composed a code of written laws. He lived in all probability about B.C. 660, but his history, like that of all the early legislators, is mixed with fable. According to Suidas, who describes him as a native of Thurii, Zaleucus was originally a slave and a shepherd; whereas Diodorus (xii. 20) calls him a man of good family. He is further said to have been called upon by Minerva in a dream to legislate for the Locrians; and when the Locrians applied to the oracle about the means of getting rid of their political disturbances, they received a command to legislate for themselves. When Zaleucus announced to them his dream, he was emancipated, and drew up a code of laws for them. (Suidas; Scholiast ad Pindar. 'Olymp.,' x. 17; Valer. Maxim., i. 2; Ext. 4; Aristotle, apud Clem. Alexandr. 'Strom.,' i. p. 352.) A great portion of his laws was derived from the customs of other Greek states, but he was the first who fixed punishments for the crimes enumerated in his code; whereas before his time the punishment had always been left to the discretion of the judges. His laws, of which several specimens are still extant, were according to the unanimous opinion of the ancients very severe, but the Locrians observed them for a long period, during which they are called the "most observant of law and order" (εὐνομώτατοι) of all the Greeks. (Zenobius, iv. 10; Diogenianus, iv. 94; Apostolius, 'Proverb.,' x. 50; Marcian Heracleot., 345, &c.)

The code of Zaleucus embraced the religious and moral as well as the civil and political duties of the people, and entered so much into the details of private life that it regulated even the dress by which free women should be distinguished from other females. Although Zaleucus, as has been shown incontrovertibly by Bentley, must have lived before the time of Pythagoras; both Suidas and Diodorus call him a disciple of that philosopher, an anachronism which arose out of the desire of the ancients to trace all practical wisdom to Pythagoras, as in the case of the Roman king Numa Pompilius, who is likewise called a disciple of Pythagoras. The common story about the death of Zaleucus is as follows:—One of his laws forbade the citizens of Locri to enter the senate-house in arms; but on one occasion, while they were at war, Zaleucus, forgetting his own law, entered the senate-house as a warrior; and when one of the persons assembled called out to him that he was violating his own law, Zaleucus threw himself on his sword, and thus punished himself. (Eustathius ad Hom. 'Iliad,' i. p. 62.) But the same story is related by others of Charondas, with whom Zaleucus is frequently confounded by the ancients themselves (Valer. Max., vi. 5, Ext. 4; Diodor., xii. 20); and Suidas states that Zaleucus fell fighting for his country. The contradictions and fables which occur in the history of Zaleucus led some sceptical writers among the ancients, such as Timæus, to deny that a legislator Zaleucus ever existed. (Cicero, 'De Legib.,' ii. 6: 'Ad Atticum,' vi. 1.)

(Fabricius, *Bibliotheca Græc.*, ii. p. 1, &c.; Bentley, *Dissertation upon the Epistles of Phalaris*, p. 241, &c.; Heyne, *Opuscula Academica*, vol. ii., where the fragments of the laws of Zaleucus are collected.)

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ZALUSKI, JOZEF ANDRZEJ, or JOSEPH ANDREW, the founder of the great Zaluski library, the largest collection ever formed at private expense, was born in 1701, and was the son of a Polish nobleman, who was Waywode of Rawa. The family gave several dignitaries to the church; Joseph's uncle, Andrzej Chrysostom, author of a series of letters often quoted by Polish historians, the 'Epistolæ Zaluscianæ,' published in four folio volumes, was bishop of Warmia; his elder brother, Andrzej Stanislaw, was bishop of Cracow; he himself became bishop of Kiev. The chief business of his life was the collection of books. Even when a young man it was seen, with surprise, that he stinted his table to enrich his library, and after a frugal dinner supped on "a morsel of bread and cheese." The position of his uncle, who was chancellor to King Augustus II. of Saxony and Poland, introduced the nephew to early favour at court, but when, on the death of Augustus, the contest for the accession arose between his son Augustus III. and Stanislaus Leszczynski, Zaluski espoused the cause of Stanislaus, who sent him to Rome as his ambassador to the pope. From Rome he repaired, after three years, to the court of the expelled Stanislaus in Lorraine; but, after a time, made his peace with the possessor of the throne, and returned to Poland. Here, in conjunction with his brother the Bishop of Cracow, he exerted himself to form a library, such as Poland had never seen, and fully succeeded. He spared no expense, and, according to Lelewel, the historian of Polish libraries, he hardly shrunk from any means to accomplish his purpose, and finally, almost all that was valuable in the scattered monastic and other libraries of Poland, became concentrated in the great collection of Zaluski. His aims were generous; the two brothers opened their library to the public in 1748, in a separate building, fitted up at their expense at Warsaw. The Bishop of Cracow died in 1758; the surviving brother continued to devote his fortune and his cares to the augmentation of the library, in which he spent most of his time as a reader. In 1767 he was deprived of even this pleasure. Taking part in a demonstration made by some of the Polish bishops at the Diet against the Dissidents, whom they denounced in a spirit as impolitic as it was uncharitable, Zaluski was seized by order of the Russian ambassador Repnin, and sent to Kaluga, where he remained on compulsion for some years. He was allowed as an indulgence by the Russian government to purchase 3000 volumes from Holland to console him in his solitude; but his thoughts still dwelt on his own library, and he employed part of his time in drawing up a bibliographical work from memory on the authors whom it contained who treated of Polish matters. When, at length, in 1773, he was allowed to return to Warsaw, he declared that he was nearly killed by grief by the state in which he found his cherished collection. The librarian, Janocki, a very eminent bibliographer, had become nearly blind; a sub-librarian, who had been appointed to assist him, had plundered the institution by selling the books, and everything was in a state of decay. Early the next year, on the 9th of January 1774, Zaluski died. The fate of his library was as remote as possible from his desires. He had provided by his will in 1761 that the Jesuits should have the management of it after his decease, but the Jesuits were suppressed before his death, and it fell under the jurisdiction of a new committee of education. By his expenses in acquiring it he had burdened his estates with a debt of 400,000 florins; the heirs of his property applied to the state for an equitable compensation, and their claim was admitted to be reasonable, but, in the then state of Poland it is not surprising that no compensation was ever paid. Some of the monastic libraries from which he had acquired valuable books complained that they had not received a proper return, and were only quieted by being presented with some of the duplicates. No funds being allotted to the library it received no augmentations after Zaluski's death. In the year following that event, the unfortunate Janocki became completely blind, and for some years that followed while he was at the head of the library, plunder was carried on on a large scale. A bull which Zaluski had procured from the pope to excommunicate any one who removed a book, appeared to be worse than useless. Finally came the great misfortune of all. At the partition of Poland in 1795, Russia seized on the Zaluski library as the property of the state, and it was conveyed in a mass to St. Petersburg. Much of it, it is said, was lost on the way, but when what arrived was counted it was found to amount to the enormous mass of 262,640 volumes, and about 25,000 engravings. It is curious to remark that among all these books only 25 were in the Russian language, and that in the great library of Poland the number in Polish (4051) was less than the number in English (4368). The great mass was in Latin, French, and German, and more than 80,000 of the volumes were on theology. At the time of Zaluski's death in 1774, this library, amassed by a private individual, was of much more than twice the extent of the library of the British Museum—the national collection of England. When, however, in 1814 the Emperor Alexander went over the Museum Library, and remarked, as he then well might, on its scantiness, the librarian Planta is said to have replied that if small it had at all events been honestly acquired, and the emperor was silent. For many years after its transfer the Zaluski library, or as it is now called 'The Imperial Library at St. Petersburg,' continued to remain unaugmented, and the first accessions of importance it received were from the confiscated Polish libraries of Prince Czartoryski at Pulawy, and the 'Friends of Science' at Warsaw. Of late it has received large additions by purchase, and now takes a high position in Europe, but it is a collection on which however splendid it may become, no Russian can ever look with a feeling of legitimate pride.

As an author, the name of Zaluski does not stand high, and indeed, when it is considered that he was a man of very extensive reading, and in early life had travelled in Italy, France, and England, the character of his writings excites our surprise. One which has been already referred to as composed at Kaluga, the 'Biblioteka Historykow Polskich,' or Library of Polish Historians, was first published under the editorship of Muczkowski at Cracow in 1832. This bibliographical work, strange to say, is composed in a species of blank verse. One chapter is on English writers in Poland, and commences thus:—

> "Anonim pod tytulem 'New Account' relacja
> O Polsce, Litwie, wydal i to co sie dzialo
> Od smierci Krola Jana," &c.
>
> Under the title of the 'New Account'
> An author, name unknown, published a book
> On Poland and on Lithuania too, &c.

The contents of the whole volume are of a similar cast. Another book by Zaluski is a sort of autobiography in verse of the dryest description. He ventured to translate some plays from Metastasio and Voltaire; but these efforts are spoken of as of a piece with the 'Biblioteka.' Some pamphlets against the Dissidents, a short history of the noble house of Jablonowski, &c., are the most conspicuous of his other publications.

ZAMOYSKI, or ZAMOSC. The Polish house of this name occupies a distinguished place in the annals of this nation. It is a branch of the family of Saryusz, and has given three eminently distinguished men to Poland.

JOHN-SARIUS-ZAMOYSKI, grand-chancellor of Poland, was born at Skokow, of which his father was castellan, in the palatinate of Culm, on the 1st of April 1541. John was sent to Paris to prosecute his studies, at the age of twelve years, and on his first arrival was received into the service of the dauphin, afterwards Francis II. Finding however that the duties of this appointment interfered with his studies, Zamoyski quitted the court, and went, to use his own expression, to hide himself in the 'pays Latin.' His favourite pursuits in the university of Paris were mathematics, philosophy, and jurisprudence. At the request of his father he subsequently repaired to the university of Strasbourg to perfect himself in the study of Greek, and to Padua to complete his legal studies.

At Padua the study of the canon law led him to pay considerable attention to the writings of the Fathers, and this pursuit is believed to have confirmed his devotion to the Romish Church, to which his father's allegiance had been shaken. While at Padua he published several works, which were favourably received at the time, and have maintained their reputation. In 1562 he published the funeral oration which he delivered on the celebrated Faloppio. In 1563 he published an essay on the constitution of the Roman Senate, 'De Senatu Romano Libri II.,' so learned and critical, that De Thou attributed it to Zamoyski's teacher Sigonius, and Graevius has inserted it in his 'Thesaurus Antiquitatum Romanarum.' Having been elected rector of the university in 1564, Zamoyski caused a collection of its privileges to be made, and published a digest of them under the title 'De Constitutionibus et Immunitatibus almae Universitatis Paduae.' In the same year he published a treatise on the duties of the magisterial office, entitled 'De Perfecto Senatore syntagma.'

The reputation which he carried back with him into his native country obtained for him speedy preferment. Sigismund Augustus, then king, after admitting the young scholar to several private interviews, placed him under the direction of the chancellor, in order that he might be instructed in the practical details of public business. About 1569 he was employed to arrange the documents in the public archives, which had fallen into great confusion after the departure of Cromer. This laborious task engrossed his whole time for nearly three years; but the notes which he made, while deciphering and arranging the ancient manuscripts with a view to the compilation of a catalogue, were afterwards of inestimable service to him in his public career. In 1572 Zamoyski married a daughter of the powerful head of the Osselinski family; but his wife did not long survive their union, and his father died about the same time. The king, who had not long before bestowed one of the crown domains upon the bereaved husband as a mark of his satisfaction, expressed much sympathy with him, promised to be to him in lieu of a parent, and appointed him starost of Bielsk, an appointment which had been held by his father. But Sigismund did not live long to fulfil his promise, and with his death (7th July 1572) commences the political life of Zamoyski—a long and chequered career of more than thirty years.

The General Diet for the election of a king was not summoned to meet at Warsaw till the commencement of 1573. In the mean time the equestrian order had organised itself with a view to counterbalance the influence of the senate by its union. Zamoyski was by common consent regarded as leader of this confederation. He caused the choice of the Diet to fall upon Henri of Anjou, and his reasons were not devoid of weight. Iwan IV., czar of Moscovy, was his first choice, but that prince having refused to solicit for the crown, on the ground that his election was a matter of more consequence to the Poles than

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to him, Zamoyski, fearing the consequences of crowning such a proud spirit, turned his eyes to the other competitors. He was averse to the Emperor Maximilian I. for two reasons: because the Imperial policy would have involved Poland in a war with the Turks; and because the Austrian pride was insupportable to the Polish nobles. Henri, on the contrary, was of a nation which cultivated a good understanding with the Porte, and was remarkable for urbanity, and could not bring a French force to act against the Poles so easily as their Austrian neighbour. Zamoyski's familiarity with the archives of the kingdom enabled him to be of great use in suggesting precedents for the formal conditions upon which the crown was offered to Henri; and he was placed at the head of the deputation sent to Paris to intimate the result of the election to the new king. The speech he made on the occasion has been much praised for the justice of its ideas, the elegance of its style, and the delicacy with which the speaker praised Henri without disparaging his competitors. It was published at Rome in 1574. The new king appointed Zamoyski grand-chamberlain and starost of Kryszyn. Great discontent was excited by Henri's refusing to confirm the pacta conventa presented to him by the Dissidents before his coronation; and Zamoyski's popularity with his order was shaken for a time by his defending the conduct of Henri on this occasion. He regained it however before the precipitate retreat of Henri from Poland.

Zamoyski and the equestrian order now turned their eyes to Stephen Bathori as the only candidate likely to counterbalance the influence of the House of Austria. The crown was offered to Bathori on the condition of his marrying Anne, sister of Sigismund Augustus, the assent of that princess to the arrangement having been previously obtained. The Diet was convoked on the 14th of January 1546; Bathori was proclaimed king, and while the Austrians hesitated what course to adopt, he advanced by a rapid march to Krakau, and was crowned there. He testified his gratitude to Zamoyski by nominating him grand-chancellor, a choice so agreeable to the equestrian order that they rose in a body and approached the throne to thank the king.

During the greater part of the ten years' reign of Bathori, Zamoyski was his chief and confidential councillor. By his advice Bathori's first cares were directed to replenish his empty treasury and re-unite the provinces of his distracted kingdom. With this view overtures of peace were made to Austria, and envoys despatched to Rome to persuade the noble political emigrants who had sought refuge there to return. To the hostile indications from the Muscovites and Tartars, a sedulous care to avoid furnishing them with a pretext for hostilities was opposed. Bathori marched against Danzig, which he forced to capitulate: Zamoyski dictated the conditions.

In 1579 the storm from the side of Muscovy broke in upon Livonia. Bathori convened the Diet, and exhorted its members to avenge the insult. Some deputies were of opinion that hostilities should be commenced against the Tartars also; but Zamoyski's prudent advice to finish with the Russians before they engaged with another enemy, backed by his representations that by attacking the hordes dependent on the Porte they would bring that power also upon them, carried the day. The necessary subsidies were voted, and the campaign commenced. The address of Zamoyski also obtained from this Diet its sanction of a new judicial organisation of the kingdom, in consequence of which courts of appeal were established at Lublin and Petrikau.

The campaign was successful; Bathori conducting the military operations, and Zamoyski, who accompanied him everywhere, relieving him of the load of civil affairs. The Diet of 1580 was a stormy one: the enemies of Zamoyski, irritated by his favour with the king, endeavoured to thwart his policy. At last the subsidies were granted, and military operations resumed with success. In 1580 Bathori undertook the siege of Ploskow, leaving Zamoyski at the head of the main army with the title of Hetman. The soldiers murmured at being placed under one whom they considered a mere scholar and civilian; and perhaps the severe discipline which the fastidious morality of the scholar induced Zamoyski to enforce rendered a considerable degree of discontent unavoidable. He remained however at the head of the army till the conclusion of a peace, in January 1582, the negociations of which were left entirely to his management.

By that treaty the czar ceded Livonia, Esthland, and Novogorod. Zamoyski set his troops in motion as soon as the treaty was signed. The Swedes had already entered Livonia, but his prompt measures frustrated their intentions. At the Diet which was held in October 1582, Tartar envoys appeared to demand tribute: the Poles replied by despatching Zamoyski to the frontier, which he placed in a state of defence, and thus awed the enemy into inaction. On his return to Krakau he received in marriage a niece of the king: the nuptials were celebrated by a magnificence almost regal.

From this time however till the death of Bathori, Zamoyski took comparatively little ostensible part in public affairs. He retired to his native place, Skokow, and busied himself in colonising his estates and instituting colleges and printing-presses. This retirement has been plausibly enough said to have been prolonged by the odium he incurred through the active part he took in urging on the execution of Samuel Zborowski (May 25, 1584).

After the death of Bathori however (December 13, 1586) it became manifest that though Zamoyski's enemies were powerful, his hold upon the national mind was not materially weakened. The partisans of Zborowski mustered, it is true, in such force at the Diet as to force that body to remove him from the command of the army. By the advice of his friends he fled secretly at the moment, but only to collect troops, and to encamp on the 30th of June (the day appointed for the election), at the head of 10,000 horsemen, on the right bank of the Vistula, directly opposite Warsaw. The Zborowski mustered in force on the opposite bank; but Zamoyski prevailed, and his candidate, Sigismund III., was chosen. The Zborowski protested against the election, and sent deputies to their candidate, the Archduke Maximilian, brother of the Emperor Rudolph, inviting him to assert his claims by force of arms.

The King of Sweden hesitated to hazard his son in so anarchical a kingdom as Poland; but the prince himself, at the invitation of Zamoyski, accepted the offered crown. On landing at Danzig he was met by messengers, who brought news of the defeat of Maximilian in the neighbourhood of Krakau by Zamoyski, and urgent solicitations from the grand-chancellor to hasten his march. Sigismund entered Krakau on the 29th of December 1586, and was presented by Zamoyski to his victorious army as their king. After this ceremony Zamoyski marched in pursuit of Maximilian, who had retreated into Silesia. The archduke was obliged to surrender; and the Diet of 1587 decreed that he should be retained as a hostage until his brother the emperor became security for his renouncing the Polish throne. The pope interfered in the affair, but the negociations were protracted. At last Maximilian consented to relinquish his pretensions, was set at liberty, and conducted to the Austrian frontier, which he no sooner crossed than he announced his resolution not to keep the promises he had made while a prisoner. This breach of faith elicited a pamphlet from Zamoyski, published in 1590, with the title 'Pacificationis inter Domum Austriacam ac Regem Poloniae et Ordines Regni Tractatus, Scripta aliquot.'

The next seven years of Zamoyski's life were consumed in a double struggle between foreign foes, against whom he had to make head, and domestic factions, from whom he had to wring a reluctant support. The king was not his friend, for Zamoyski thwarted his wishes on many occasions, but could not dispense with him. Amid all these difficulties the grand-chancellor baffled the Ottoman army in 1591-92, barred the retreat through Poland to the Tartars, who had made a predatory incursion into Hungary, in 1593; defeated the Turks in Wallachia in 1595, and again in 1596; and the Swedes in 1597. After the last campaign, conscious that his physical powers were giving way, he resigned the command of the army to his lieutenant, John Charles Chodkiewlez. From this time till 1605 Zamoyski remained in retirement, occupied with his colonies and literary pursuits. The fruits of the latter were given to the world under the title 'Dialectica Chrysippea.'

He emerged from his retreat in 1605 to attend the Diet, and there is a wild grandeur about this the closing scene of his public life. The first wife of Sigismund III., an Austrian princess, was dead, and he was bent upon marrying her sister. Zamoyski, who had opposed the first marriage, was still more hostile to this: he was firmly convinced that the interests of Poland required an intermarriage with the royal family of Russia. The debate became violent. The grand-chancellor, laden with years and infirmities, had resolved to take no part in it, but the contagious excitement of the scene rendered him incapable of adhering to his resolution. He caused his seat to be placed near the throne, and after apologising for this liberty on account of his debility, presumed to address the king in a strain that has rarely been heard by princes. He declared his opinion that the king should concentrate his attention on the Swedish war with a view to terminate it; he reminded him that he had often before sacrificed the interests of the state to his own private ends; he protested against the marriage with an Austrian princess as likely to be fatal to Poland. Nor did he stop here: he accused the king of intending to secure the crown for his son in violation of the constitution, and of corresponding clandestinely with foreign powers; and he reminded him in a tone of increasing asperity that the Poles had ere then deposed and banished kings with whom they were offended. Sigismund, irritated by such language, replied with equal violence, and at the conclusion of his speech laid his hand on his sword. At this the senate and deputies quitted their seats in a body with threatening murmurs; but the voice of the old chancellor was heard above all the din—"Withdraw your hand from your sword, prince; do not oblige history to record that we were Brutuses and you a Cæsar."

At the close of the Diet Zamoyski retired again to his estates. On the 3rd of July 1605 his attendants, who had fancied him sunk in meditation, found on approaching his chair that he was dead.

Zamoyski was an elegant scholar, an accomplished diplomatist, and a successful general. That he should have been able to keep himself at the head of affairs during a period of nearly thirty years, in so turbulent a state as Poland, is of itself a guarantee of the power and energy of his character. His writings, even at this distance of time, are calculated to please by their elegance, and by the knowledge of human nature that they display. His stern stoicism was the necessary consequence of a highly-cultivated mind forced to combat during the better part of his life with the factions of a fierce oligarchical state. The part of his career upon which the mind feels most pleasure in

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dwelling consists of the occasional retirements from public business during which he devoted himself to colonising his estates and promoting literary institutions. About 1585 he laid the foundations of Nowy Zamosc, distant about two miles from Stary Zamosc (old Zamosc). He encouraged manufactures there, and fortified it so strongly that it came to be regarded as one of the chief defences against the Tartars. He established a printing-press, which became celebrated for the beauty of its impressions. On the 15th of May he opened the University of Zamosc, to which he attracted the most eminent scholars of the nation, with a solemn and inaugural oration. He granted lands in perpetuity to some of his vassals, and encouraged the adoption of improved methods of agriculture.

Interesting particulars respecting these labours of Zamoyski are contained in the narrative of two journeys made by Father Vanozzi to Poland to visit Zamoyski, published by J. W. Niemcewicz at Warsaw in 1822, from a manuscript in the Albani Library at Rome.

JOHN ZAMOYSKI II., born in 1626, was the grandson of the preceding. He was created, soon after he obtained his majority, castellan of Kalisch, and was present in that capacity, in 1649, at the coronation of John Casimir. He accompanied that king in his campaign against the Cossaks in 1651, and earned by his bravery the appointment of palatine of Sandomir. He distinguished himself equally in the disastrous War of Succession, when Poland was devastated by Swedish armies; he stood a long siege in his hereditary fortress, Zamosc; and it was to his vigilant keeping, as commandant of Warsaw, that Marshal Wittemberg, President von Erek, and other important prisoners were intrusted. In 1659 he commanded the army raised to oppose the encroachments of the czar in the Ukraine. In 1663 he was one of the nobles who remained faithful to John Casimir, and was mainly instrumental in allaying the discontent of the insurgents under Chwiedarski. John Zamoyski died suddenly at Warsaw, on the 2nd of April 1665, while attending the Diet at Warsaw. He left no family by his wife, daughter of the Marquis de la Grange d'Arquin, and called in Poland 'La belle Française,' who afterwards married the great Sobieski. Zamoyski dying without heirs of his body, his estates passed to his two sisters.

ANDREW ZAMOYSKI, a younger son of a descendant of these two sisters, who had inherited the fief of Zamosc, was born at Biezun in 1716. He received his education in the college of the Jesuits at Thorn, where he remained till 1732. In 1735 his father died, and Andrew left Poland to visit foreign universities. He passed two years in the University of Liegnitz in Silesia; in 1739 he visited Paris, where his favourite studies were mathematics and jurisprudence; and he returned home in 1740. Finding his brothers engaged in litigation about the division of their inheritence, he reconciled them by giving up his share, and entered the service of Saxony. In 1745 he obtained the command of Prince Albert's regiment. In 1754 he quitted the army and returned to Poland with the rank of major-general. He was appointed marshal of the palatinate of Smolensko, an office which put it in his power to reform many abuses which had crept into the judicial administration of the province. In 1760 he emancipated all his serfs: a few noblemen imitated his example, but the greater number declaimed fiercely against the innovation.

At the first Diet held after the death of Augustus III. (1763) Zamoyski contributed much to the passing of a law for the reform of administrative abuses. In 1764 the new king, Stanislaus Augustus, made him keeper of the great seal. The influence which this appointment enabled him to exercise over every branch of administration, he employed in giving a better organisation to the army and the educational institutions of the kingdom. When the partisans of Russia, in the Diet of 1767, procured the banishment of Gaetan Soltyk and Zaluski, bishops of Krakau and Kiaw, along with some other nobles, to Siberia, Zamoyski resigned the seals in disgust, declaring he would never receive them back till those illustrious victims were restored to their native country.

In his retirement he employed himself in promoting education, and completing the code he had undertaken to digest at the request of the Diet of 1776. He completed the work in less than two years. The matter is arranged under three heads: the first treats of persons; the second, of things; and the third, of courts of law and actions. It was printed at Warsaw, in Polish, in 1778: a German translation by Godfrey Nikisz appeared at Dresden in 1780. The code, when printed, was sent to all the palatinates, in order that it might be discussed in their provincial assemblies before it was submitted to the Diet. The provision for a general measure of emancipation excited an almost universal hostility against it. The deputies were without exception instructed to oppose it in the Diet of 1780. When the marshal, as president of that assembly, named the reading of the new laws, he was met by a burst of opposition from all parts of the hall. It was decided that they should not even be read; some went so far as to propose a resolution that they should not be presented to any future Diet. Casimir Poniatowski, the king's brother, was the only member of the Diet who ventured to say a word in vindication of them.

Zamoyski, who had attained his seventieth year when his code met with this rude reception, withdrew himself in consequence of it still more from public affairs. In 1790 he undertook a journey to Italy. At Bologna he received the intelligence that the Poles had proclaimed the constitution of the 3rd May, 1791, and adopted his code. He made haste to return to Poland, but did not survive long to enjoy his triumph, dying at Zamosc on the 10th of February 1792, in the seventy-sixth year of his age. His widow, a princess Czartoryska, deservedly celebrated for her active benevolence, died at Vienna on the 19th of February 1796.

(Bursius, *Vita et Dicta magni Joannis Zamoscii;* Moslowski, *Vie de Jean Zamoyski, Chancelier et Grand-Hetman de la Couronne de Pologne;* Thuanus, *Historia sui Temporis;* Moreri, *Dictionnaire Historique;* Jöcher, *Allgem. Gelehrten Lexicon; Biographie Universelle.*)

ZAMPIERI DOMENICO. [DOMENICHINO.]

ZANCHI, a family of Bergamo, in Lombardy, which produced several men of learning in the 16th century. Paolo Zanchi was a distinguished jurist, and also an antiquary, and a collector of ancient inscriptions. Three of his sons, Basilio, Gian Grisostomo, and Dionigi entered the order of the Regular Canons of the Lateran.

BASILIO ZANCHI, born in 1501, went to Rome under Leo X., and was noticed at that court as an elegant Latin poet. After Leo's death he returned to Bergamo, and applied himself to theological studies, and entered the order of the Regular Canons in 1524. He wrote comments on the Bible, which are published. He was also well versed in Greek. His and was unfortunate. It appears that he had made free use of the liberty, then frequent among members of the monastic orders, of living out of his convent, and travelling about Italy. Pope Paul IV., in 1558, issued an order commanding all such persons to return to their respective convents under severe penalties. Zanchi having endeavoured to elude the order, was put in prison at Rome, in which city he then was, and he died in prison at the end of that year. Serassi has written a good biography of Basilio Zanchi, which he has prefixed to the edition of his Latin poems in eight books, 'Zanchii Poemata,' Bergamo, 1747. Among other poems there is one entitled 'De Horto Sophiæ,' in which the author explains the principal dogmas of the Christian religion. Zanchi wrote also 'Latinorum Verborum ex variis auctoribus Epitome.'

GIAN GRISOSTOMO ZANCHI, his brother, published a work on the ancient history of his country: 'De Orobiorum sive Cenomanorum Origine,' in three books, Venice, 1531, which he dedicated to Pietro Bembo. The work is deficient in historical criticism, but it may be useful on account of the numerous inscriptions of the town and territory of Bergamo which it contains. Gian Grisostomo, after filling the first dignities of his order, died in Bergamo, in 1566.

GIROLAMO ZANCHI, a cousin of the preceding, was born in 1516, at Alzano in the province of Bergamo; he likewise entered the order of the Regular Canons of the Lateran, in which he lived for many years, and was a fellow-student of Celso Martinenghi of Brescia, a brother of his order. When the learned Pietro Martire Vermigli, who was a dignitary of the same order, embraced the doctrines of the Reformation, and was in consequence obliged to fly from Italy to Switzerland, in 1542, Zanchi and Martinenghi, who had become secretly imbued with the same doctrines, thought it prudent to emigrate also. Martinenghi was the first to leave Italy, and he went to Geneva, where he was put at the head of the Italian Reformed congregation. Zanchi followed his friend's example, and after several vicissitudes he went to Heidelberg, where he taught divinity. He acquired so much reputation for theological science, that it was said by the learned John Sturm, that if Zanchi alone could be sent to dispute with the Roman Catholic divines assembled at Trent, he should not be afraid of the result. The papal nuncio Zaccaria Delfino had private conferences with Zanchi in 1561, for the purpose of reclaiming him to Catholicism, in which however he failed. Zanchi's theological and controversial works were published in eight volumes after his death: 'Zanchii Opera,' Geneva, 1619, and they contain two books of letters, in which are particulars of his life. He died at Heidelberg in 1590. G. Gallizoli of Bergamo has written a biography of Girolamo Zanchi, published at Bergarmo in 1785.

Francesco Zanchi, father of Girolamo and first cousin of Paolo Zanchi above mentioned, wrote a small historical work, 'Commentarius de Rebus à Georgio Hemo præclare gestis in primo adversus Maximilianum Romanorum Regem Bello a Venetis suscepto.'

ZANOTTI, GIAMPIETRO CAVAZZONI, distinguished alike for his paintings and his writings, was born of Italian parents at Paris, in 1674. He was however removed in his tenth year to Bologna, where he was placed in the school of Lorenzo Pasinelli, then one of the first painters of that city. Zanotti soon displayed great talent, and there are still several fine works by him at Bologna, in public and private buildings; he is however better known for his writings upon art, and few, says Lanzi, have ever handled pen and pencil so well as Zanotti. He published several poems, but the following are his principal works:—1, Letters in Defence of Malvasia—'Lettere Familiari scritte ad un Amico in Difesa del Conte Carlo Cesare Malvasia, Autore della Felsina Pittrice,' 8vo, Bologna, 1705. 2, Life of L. Pasinelli—'Nuovo Fregio di Gloria a Felsina sempre pittrice nella Vita di Lorenzo Pasinelli, Pittore Bolognese,' 4to, Bologna, 1703. 3, History of the Clementine Academy of Bologna—'Storia dell' Academia Clementina di Bologna aggregata all' Instituto delle Scienze e dell' Arti,' vol. 2, fol, Bol. 1739. 4, Hints to a young Painter—'Avvertimento per lo Incamminamento di un Giovine alla Pittura,' 8vo, Bol., 1756. 5. Works of P. Tibaldi and N. Abbati in the Instituta of Bologna, &c.—'Descrizione ed Illustrazione delle Pitture di Pellegrino

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Tibaldi a Nicolò Abbati, esistenti nell' Instituto delle Scienze,' &c., fol., Venezia, 1756.

He wrote also a Life of Eustachio Manfredi, and several volumes of poems by him were published at different periods in Bologna. He was secretary to the Institute of Bologna, in which his brother F. M. Zanotti held the chair of philosophy. Giampietro has written his own life in his history of the Academia Clementina. He died at Bologna, in 1755, aged ninety-one, and was buried in the church of Santa Maria Maddelena, where there is a monument to his memory, with an inscription beginning as follows:—'Joanni Petro Zanotto, Pictori egregio, Poetæ longe clarissimo,' &c.

(Zanotti, *Academia Clementina, &c.*; Fantuzzi, *Scrittori Bolognesi.*)

ZARLI'NO, GIOSEFFO, the most celebrated of all the Italian writers on the speculative and practical theory of music, and in voluminousness exceeding all, of whatever age or country, who have treated on this subject, Mersenne and Kircher excepted,—was born at Chioggia, an episcopal city in the Venetian States, in 1519, and little more is known of his personal history. Judging from his erudition and mathematical knowledge, it would appear that, though entered as a boy-chorister at St. Mark's, Venice, he was educated for one of the learned professions, and the *reverendo* prefixed to his name, which seems to have escaped the observation of musical historians, shows that he was of the ecclesiastical order. It is stated by Sir John Hawkins, as an established fact, though he does not name his authority, that Willaert, his master in the cathedral, prevailed on him to devote himself chiefly to music, which information he most likely found in Salinas. He is styled, in the best edition of his works, that of 1589, "Maestro di Capella della Serenissima Signoria de Venetia;" or, in other words, he was director of the music and organist of the state church, St. Mark's, at Venice, in which office he succeeded Willaert. Bayle therefore, in his translation of this title, is not in error, as Hawkins alleges.

Zarlino published his first work, 'L'Istitutioni Harmoniche,' in 1558, from which period, Dr. Burney tells us (who however is in this instance incorrect in his dates), "he was continually revising and augmenting his works." The same author further remarks, that, "the musical science (i. e. its practical part) of Zarlino may be traced in a right line from the Netherlands, as his master, Willaert, the founder of the Venetian school, was a disciple of John Mouton, who was a scholar of the great Josquin." [WILLAERT.] The works of Zarlino, in the edition before mentioned, are in four volumes or parts (quattro volumi), bound up in one thick folio, of which upwards of a thousand pages are devoted to music, and one hundred and forty to the essays. Their titles are—1, 'L'Istitutioni Harmoniche,' divided into four parts. 2, 'Le Demonstrationi Harmoniche,' contained in five dialogues. 3, 'I Sopplimenti Musicali,' in eight books. 4. 'Un Trattato della Patienza,' &c.: A Treatise on Patience, most useful to such as would lead a Christian life. 'Un Discorso,' &c.: A Discourse on the true year and day of the death of Jesus Christ. 'Un' Informatione della origine dei R. P. Capuccini:' Information relative to the origin of the order of Capuchins. 'Le Risolutioni d'alcuni Dubij,' &c.: All doubts removed concerning the correction of the Julian year, as made by Pope Gregory XIII.

It is evident that Zarlino supplied all subsequent writers on the subject of ancient music with very valuable materials. He was most laborious and indefatigable in his researches, and successful in their results. But it must be admitted that he was ostentatious of his learning, and might have compressed his three first volumes into half the space, with great advantage to himself and his readers. His prolixity has, no doubt, deterred many from proceeding far with him; nevertheless, an experienced person, one who knows how to make the best use of a well informed but verbose and tedious writer, will not regret having looked through, and occasionally studied, the works of Zarlino.

ZECHARI'AH, or ZACHARI'AS (Ζαχαρίας), the son of Berechiah, the son of Iddo, was one of the twelve minor Hebrew prophets. He was contemporary with Haggai, and prophesied at the time of the rebuilding of the Temple at Jerusalem. His first prophecy is dated in the eighth month of the second year of Darius (Hystaspes), just two months later than the first prophecy of Haggai (B.C. 520-519; chap. i. v. 1). He is mentioned in conjunction with Haggai in the Book of Ezra (v. 1; vi. 14), where, according to a common Hebrew usage, he is called the son of Iddo. We learn from the above passages in Ezra, that the rebuilding of the Temple, which had been suspended for two years through the opposition of the Syrians, was resumed in the second year of Darius, in consequence of the exhortations of the prophets Haggai and Zechariah; a decree was obtained from Darius to forward the work; "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." Of Zechariah's personal history nothing more is known, except that he was a young man when he was called to the prophetic office, and this circumstance confirms the internal evidence of the book itself, to show that his ministry extended over a considerable space of time. The idea that he was the martyr mentioned in Matthew xxiii. 35, seems quite unfounded. The person there meant is evidently Zechariah the son of Jehoiada, whose martyrdom, under the circumstances referred to in the passage of Matthew, is related in 2 Chronicles xxiv. 20, 21, though in Matthew he is called the son of Barachias, probably by the error of a transcriber, who supposed him to be the same person as the prophet Zechariah.

The Book of Zechariah naturally divides itself into two parts. The first part (chaps. i.-viii.) is devoted to the encouragement of the Jews in rebuilding the Temple, by exhortations and by promises, both direct and symbolical. The remainder of the book (chaps. ix.-xiv.) contains predictions relating to the whole future course of time, and more especially to the conquest of the Persian empire by Alexander: the successful revolt of the Jews under the Maccabees from the Greek kings of Syria (chaps. ix.-x.); the rejection of the Messiah and the destruction of Jerusalem (chap. xi.); and the conversion and restoration of the Jews, and the destruction of their enemies in the last days (chaps. xii.-xiv.) It is agreed by almost all commentators that much of the latter part of this prophecy is still to be fulfilled.

The genuineness of the second part (chaps. ix.-xiv.) of the Book of Zechariah has been questioned, but upon grounds so slight, that it is sufficient to refer those who desire to investigate the subject to the works mentioned below. The only argument worth noticing is drawn from a diversity of style, which can easily be explained by the different periods of life at which the prophet wrote the two portions of his book. The genuineness and canonical authority of the book are otherwise undisputed.

Bishop Lowth remarks on the style of Zechariah, that the greater part of his prophecy is prosaic: "Towards the conclusion of the prophecy there are some poetical passages, and those highly ornamented; they are also perspicuous, considering that they are the production of the most obscure of all the prophetic writers." The obscurity of Zechariah is found chiefly in the images contained in the early part of his prophecy, which are drawn from familiar objects, described so generally as to leave much for the reader's imagination to supply, and accompanied only by slight hints for their explanation, and sometimes left altogether unexplained. A list of commentators of Zechariah is given in the Appendix to the second volume of Horne's 'Introduction.'

(E. F. C. Rosenmüller, *Scholia in Vetus Testamentum, Proœm. in Zech.*; The 'Introductions' of Eichhorn, Jahn, De Wette, and Horne.)

ZEDEKIAH, whose original name was Mattaniah, was the son of Josiah, king of Judah, and uncle of Jehoiachin. When Nebuchadnezzar took Jerusalem the second time, he dethroned Jehoiachin, and placed Mattaniah upon the throne, changing his name to Zedekiah, as was customary when a tributary king was appointed, and was probably intended as a mark of submission. Zedekiah was twenty-one years of age (B.C. 597) when he was set on the throne, and governed the kingdom for eleven years (597 to 586), "and he did that which was evil in the sight of the Lord his God." Wholly swayed by the counsels of his evil advisers, Zedekiah was induced to rebel against Nebuchadnezzar, to whose leniency he owed both his life and his throne; and allied himself with Pharaoh-Hophra, king of Egypt—whom most writers agree in saying was the Apries and Vaphres of profane authors —who had been successful in several warlike expeditions. Nebuchadnezzar on learning the revolt, marched an army into Judæa, and besieged Jerusalem. At this crisis Zedekiah sent for Jeremiah, to consult him as to what course he should pursue. Jeremiah counselled him to save the city and his life by timely submission to the Chaldæans. Notwithstanding the predictions of the prophet, he did not follow his advice; but continued the defence of the city, in hopes that his Egyptian ally would march to its relief. His ally came, the siege was raised, and Nebuchadnezzar advanced against the Egyptians to give them battle, but they retreated into Egypt, and no battle was fought. Nebuchadnezzar continued the siege. When the city had been beleaguered for a considerable time, a famine ensued, and the inhabitants were reduced to the utmost extremities. After a siege of nineteen months the city was taken (B.C. 586) by assault during the night-time. As soon as the king of Judah saw that the Babylonian forces had entered the city, he fled "by the gate betwixt the two walls." These walls are supposed to be two parallel walls which encircled the citadel. Mr. Kitto, in a note to the xxxix. chap. of Jeremiah in 'The Pictorial Bible,' says that it is likely that the "king went out of the citadel on Mount Zion, between the two walls, and passed from the exterior wall by a way which led through the king's gardens, and which was perhaps a private subterraneous passage. The Jews indeed have a fable that there was a subterraneous way, extending from the king's abode to Jericho, and that by this he endeavoured to escape." He was however seen, pursued, and taken by the Chaldæans, who carried him to Nebuchadnezzar at Riblah, there to have judgment passed upon him. The king of Babylon inflicted on him the most horrible punishment. He ordered Zedekiah's sons to be slain before his face, so as to leave him no hopes of reigning by them; and the agonising sight of the death-throes of his sons was destined to be his last; for he had his eyes then scooped out, which disqualified him for ever reigning again in person. The king of Judah was then bound with fetters of brass, taken to Babylon, and there imprisoned for the remainder of his life. Thus were fulfilled the prophecies of the prophets Jeremiah and Ezekiel concerning Zedekiah. Josephus tells us that Zedekiah thought these prophecies contradictory to each other, and therefore believed neither of them. But both turned out to be true. Jeremiah in xxxii., 4, says, "He shall surely be delivered into the hands of the king of Babylon, and shall speak to him mouth

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to mouth, and his eyes shall behold his eyes." This was fulfilled, for Zedekiah was carried to Riblah, and there he saw and spoke to Nebuchadnezzar, but he was also blinded at Riblah; and although he lived at Babylon, and died there, yet he never saw it: thus was fulfilled the prophecy of Ezekiel when he said (xii. 13), "My net also will I spread upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldæans, yet shall he not see it, though he die there." The Temple and the wall of the city were destroyed, a great part of the inhabitants were removed, none but the poorest being left. Thus ended the kingdom of Judah, and from this time begins the long Captivity.

ZEEMAN, REMI'GIUS, a clever Dutch marine painter, born, according to Pilkington (ed. 1829), at Amsterdam in 1612. His real name was Remigius Nooms, but he received the name of Zeeman, says Heineken, from his painting pictures of marine subjects; he was however originally a common sailor by profession, and he acquired this name probably as much from that circumstance, as his style of painting. He lived some years in Berlin, where, in the royal palaces, there are many of his works; there are some in this country, but they are not common. There are likewise several etchings by him of marine subjects and shipping. He died in the latter part of the 17th century. (Heineken, *Nachrichten von Künstlern und Kunstsachen*.)

ZEGERS, or SEGERS, HERCULES, a clever Dutch landscape-painter and etcher, of Amsterdam, of the 17th century, remarkable for his want of success. He was a painter of great ability and great imagination; some of his landscapes exhibit a surprising extent of country, and are set off by judiciously chosen groups of trees and well-diversified foregrounds. He was however very unsuccessful in disposing of his pictures, and he tried his fortune in etching, but in this branch, though equally clever, he was equally unfortunate. He at last tried his utmost upon a large plate, but when he took it to a publisher for sale, the man offered him merely the value of the copper for it. This so incensed Zegers, that, having told the printseller that the day would come when each print from it would be worth more than he had offered for the plate, he had a few impressions taken from it, and then destroyed it. His prophecy came true, for even in Houbracken's time a print from that plate sold for sixteen ducats. Zegers, broken-hearted at his bad fortune, took to drinking, and, in returning home one night intoxicated, he fell, and died in consequence of the fall. Houbraken, who quotes S. van Hoogstraten in the account of Zegers, states that he cannot give either the year of his birth or death; in Pilkington's 'Dictionary' however (ed. 1829) the dates 1629 and 1675 respectively are given. Zegers invented a method of printing landscapes in colours upon calico, but his invention was not taken up by any one.

ZELOTTI, BATTISTA, a distinguished Italian painter, and one of the best of the native painters of Verona, where he was born in 1532. He was the scholar of Antonio Badile, but he is said by Vasari to have studied also some time with Titian. Zelotti was the rival of Paul Veronese, at Verona, and he assisted him in some of his frescoes; he surpassed him as a practical fresco-painter, and he is considered by some to have been superior to Paul, both in warmth of colouring and in correctness of design, but he was inferior to him in the beauty of his heads, and in the general grace and variety of his compositions. The invention of Zelotti was fertile, and his compositions full of power, but his reputation was always below his merits, from the circumstance of his being chiefly employed in fresco in the smaller towns and villages or at the villas of noblemen, whence his works were less seen and less known than they deserved to be. One of his greatest works is at Cataio, formerly the villa of the Marquis Obizzi, now of the Duke of Modena, where, about 1570, Zelotti painted a series of frescoes illustrating the services of the Obizzi family. He painted also some excellent works in the cathedral of Vicenza, which have been mistaken by many for works of Paul Veronese. Zelotti died about 1592, after a life of much labour for others, but little profit to himself. (Vasari *Vite de' Pittori, &c.*; Ridolfi, *Le Maraviglie dell' Arte, &c.*; Dal Pozzo, *Vite de' Pittori, &c. Veronesi*; Zanetti; Lanzi.)

ZELTER, CARL-FRIEDRICH, by profession an architect, or, as he modestly designated himself, a master-builder—though somewhat late in life he devoted himself entirely to music—was born at Berlin, in 1758. He received a liberal education; and at the age of seventeen he was articled to his father, a Saxon, and a builder. After a long illness from which he suffered in his eighteenth year, an extraordinary passion for music suddenly sprung up in him; but as his time was almost wholly occupied in his professional pursuits, he could indulge only in an evening in his favourite study. In 1783, having completed his probationary architectural drawing, he was admitted as a master-builder, by which more is meant in Germany than in England. And now for the first time he received instructions in counterpoint, from Fasch, to whom he acknowledges himself indebted for whatever merit his compositions possess. He also diligently attended his master's singing academy, a government establishment, and became one of its active members, whereof, in 1797, Fasch having become aged and infirm, he took the management. In 1809 Zelter was appointed, by the king, professor of music to the University and the Royal Institute of Berlin. At the commencement of the same year too, a new society was formed at Berlin, under the title of 'Die Liedertafel' (the Vocal Club), and Zelter was named the president. This was, in fact, a revival, in a much improved form, of the guild of the old German Meister-Sänger, and is now an establishment of even national importance. He died in 1832.

Zelter's compositions are spoken of in high terms by German writers, but they are little known beyond his own country. But while his musical works seem to have been for the most part confined to the place of their birth, his name is become familiar to all who take much interest in German literature. His correspondence with Göthe, published a few years ago, exhibits him as a philosophical, acute musical critic; as a man of general knowledge, of strong mind, and refined taste; and the friendship of the great poet with whom he was in such constant communication, which is so clearly evinced in Göthe's letters, is in itself a guarantee of the intellectual merits of him who enjoyed the intimacy and confidence of one of the most celebrated persons of the present age.

ZEMAUN-SHAH. [Shah-Zemaun.]

ZENI. Nicolò Zeno and Antonio Zeno were two brothers, the published accounts of whose voyages have occasioned much controversy. They were Venetians. The word employed to designate the family is Zen, or Zena; to designate a single individual of that family, Zeno; to designate two or more individuals, Zeni. The Zena is one of the oldest of the patrician families of the mainland territories of Venice. Its first distinguished member, Marin Zeno, lived about the year 1200. The posterity of Antonio Zeno survived the republic, and opened, in 1818, the family archives to the researches of Cardinal Zurla. But for the most part, when 'the Zeni' are spoken of, the brothers Nicolò and Antonio are meant. Their adventures, and the controversies to which they have given rise, shall therefore be first disposed of in the present article, although others of the name, having attained to some notoriety, must be noticed in the sequel.

Nicolò Zeno and Antonio Zeno were sons of Pietro Zeno, surnamed Dragone, and brothers of Carlo Zeno, commander of the Venetian fleet against the Genoese in the war of Chioggia. Their mother's name was Agnes Dandolo. The dates of the births of both brothers are known only from conjecture. Their parents married in 1326, and had in all ten children. Carlo was born about 1334, of whom it is known that his mother died when he was so young as scarcely to be able to remember her. This necessarily places the births of Nicolò and Antonio between the years 1326 and 1340.

The name of Nicolò appears frequently in the annals of Venice from 1365 to 1388. In 1365 he took a prominent part in the election of the doge Marco Cornaro; in 1367 he was one of the deputies sent to Marseille by the senate of Venice to convey the pope to Rome; he served during the war of Chioggia, in which he commanded a galley, in 1379; he is mentioned as having been considered one of the richest patricians in 1381; in 1382 he was one of the electors who nominated the doge Michelo Morosini, and in the course of the same year he was sent as ambassador to Ferrara; towards the close of 1388 he was sent, along with two other nobles, to receive the cession of Treviso from the lord of Padua. After this his name disappears from public history: his subsequent career is only known through a small work published by one of his descendants in 1558.

According to this work, Nicolò Zeno, having embarked on board a vessel of his own to visit England and Flanders, was driven out of his course by a storm, and shipwrecked on the 'island' of Frisland. Here he and his companions were rescued from wreckers by a prince of the name of Zichmni, into whose service Zeno entered in the capacity of pilot, and remained with him one or two years. At the close of that period, having been advanced by Zichmni to wealth and honours for services in war, he invited his brother Antonio to join him, which he did. Nicolò survived his brother's arrival four years, and died in Frisland. It is impossible to ascertain with certainty either the year in which he quitted Venice, or how many years elapsed from his departure to his being joined by Antonio. The year 1380, the date assigned to his shipwreck by his descendant, is evidently an error, for in November 1388, he was still in Italy. Most probably he sailed in 1389; two years at the least must have elapsed before his brother joined him; and he survived that event four years. This brings us down to 1395 as the year of his death. It is certain that he was dead in 1398, for the family register, making mention of his son Tomaso in that year, describes him as the son of the "quondam Nicolò."

Of Antonio Zeno's history previous to his setting out to join his brother in Frisland, nothing appears to be known, except that he was married in 1384. According to the conjectures above stated, he must have arrived in Frisland about the year 1391. He remained there fourteen years in the service of Zichmni, having succeeded at his brother's death to his property and employments. At the end of that time (say 1405) he returned to Venice, where it is probable that he died in the same year; for the passage in the family annals which notices the marriage of his son Dracone in 1406, speaks of him as "quondam Ser Antonio."

The controversy alluded to in the outset of this article relates to the countries visited by the Zeni, and whether their voyages extended to America. In attempting to form an opinion on these questions, it is necessary to keep in view the nature and amount of the information we have respecting those voyages; and with this view we shall set aside all that has been said by commentators, until we have ascertained

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what the text really says. All that we know is compressed in twenty-seven pages of a very small and not very closely printed quarto volume, printed at Venice, by Francesco Marcolini, in 1558. The narrative purports to have been compiled about that time by a younger Nicolò Zeno, who died in 1565, from the papers of Antonio Zeno. The materials in the possession of Nicolò the younger, at the time he wrote his book, appear to have been only two letters from Antonio Zeno to his brother Carlo, both written after the death of Nicolò. In one of these Antonio mentions that he composed a work descriptive of the countries he had visited or heard of, and their customs, a Life of his brother Nicolò, and a Life of Zichmni. But this book and a number of letters from Antonio had been destroyed by Nicolò the younger when a boy:—"These letters (the letters quoted in the book) were written by Messer Antonio to Messer Carlo, his brother; and it grieves me that the book and many other writings on the same subject have perished wretchedly, I scarce know how; for having come into my hands when I was quite a boy, I tore and dispersed them, as boys will do ('come fanno i fanciulli, le squarciai e mandai tutte à male'), as I cannot now remember without much sorrow." Our knowledge of the voyages of the Zeni therefore rests upon a book compiled about 150 years after the death of the longest liver of the two, from two of Antonio's letters, and such vague recollection as the writer retained of the contents of some manuscripts which had come into his hands and been destroyed by him when a boy. He states, it is true, that the map which accompanies his book was copied from an old and faded map ("marica e vecchia") in the family archives; but he does not assert that it was made by either of the brothers, or even that it was made about their time. From this review it must be apparent how little we know of the voyages of the Zeni, and how much that little has in all probability been disfigured.

Down to the death of Nicolò the elder, his descendant tells the story in his own person: this part of the book relates the Vikingar expeditions, in which Nicolò served under Zichmni. The rest of the book consists in great part of a letter from Antonio to Carlo, in which he rehearses the story of a fisherman who had been shipwrecked on some far western land, and detained there many years, and adds an account of an expedition, fitted out by Zichmni, to visit that country, in which he had accompanied him. The last two pages are occupied with a fragment of another letter from Antonio to Carlo, in which he mentions the book or books he has composed, and adds that he will write no more, as he hopes soon to communicate with him by word of mouth.

The part of the narrative which relates to Nicolò contains the history of three campaigns. In the first Frisland is subdued by Zichmni, who commands the land forces, while Nicolò Zeno co-operates with the fleet. Zichmni was lord of the island of Porland, half a day's sail from Frisland, which he had wrested the previous year from the king of Norway; and of the duchy ('duchea') of Sorano on the mainland ('fra terra') on the side next Scotland. Frisland was an island rather larger than Ireland. From the part of the coast where Nicolò was wrecked, he conducted the fleet of Zichmni to the west, and, after conquering several small islands, turned into a gulf called 'Sudero,' and captured in a port called 'Sanestol' some ships loaded with salt-fish. Here he was joined by Zichmni, who had marched over-land. Zeno again set sail to the west, and reached the opposite headland of the gulf: the sea, it is remarked, was full of shallows. He next returns to a part of Frisland named Bondendon, where he learns that Zichmni has conquered the whole island. He sails thence to Frisland, "the capital of the island, situated in a gulf on the south-east, of which there are many in the island, in which fish are taken in such abundance that many ships are laden with them, and Flanders, Bretagne, England, Scotland, Norway, and Denmark send there for supplies, and are much enriched." In all this part of the narrative the only hint given of the position of the countries is that Sorano "on the main" is on the side opposite Scotland. Were it not for the epithet 'island,' applied to Frisland, there is nothing incompatible with the notion of the country so named being the Friesland of the present day. There are even some points that coincide with it. Sailing westward from the part of Frisland which he was thrown upon, Zeno turns into the Gulf of Zudero (the Zuyder Zee?); and the capital of Frisland is situated within a gulf to the south-east (the Dollart?). The Zuyder Zee is full of shallows ("pieno di seccagne"). The bays of Friesland were at that time frequented by vessels from all the countries enumerated, seeking for cargoes of fish. There are small islands ('isolette') in abundance between the Texel and the mouth of the Ems.

The second campaign was undertaken by Zichmni against Estland, which is between Frisland and Norway ("sopra la costa tra Frislanda e Norwegia"). The expedition does not reach Estland, but is driven by a storm upon Grisland, a large but uninhabited island. No mention is made of the relative position of Grisland to any of the other countries mentioned, nor of its distance from them. From Grisland an expedition is made against the islands and Island ("le islande" and "Islanda che medesimamente con l'altre era sotto il Re di Norwegia") to the north. The expedition fails, but seven other islands in the same narrow seas ("negli stessi canali l'altre isole, dette islande, che sono sette") are conquered, a fortress erected in one of them, named Bres, and Nicolò Zeno left to winter there. Zichmni returns to Frisland. Our indications are here still fainter. Proceeding on the supposition that the Frisland of the Zeni may have been the country then and still so called, Estland (the land to the east), between Frisland and Norway, may have been the Danish peninsula. 'Islanda' and 'islande' appear to be merely the singular and plural of the Teutonic word island: the one cannot, and the other does not necessarily apply, to Iceland. Bres approximates to Bressay, the name of one of the Shetland islands.

The third campaign of Nicolò Zeno was a voyage of discovery he undertook from Bres. He set out in the month of July, and sailed to the north (or north-west) till he reached Engroneland. The distance is not given, but the whole description of Engroneland applies to Iceland, and is applicable to no other country. There are, the volcano; the hot springs; the brief summer; the early introduction of Christianity and the Latin language; the commerce with Norway—"Vengono molti navigli dal capo di sopra Norvegia e dal Treadon" (Drontheim?). The greater part of the priests we are told are "delle Islande"—from the islands; another corroboration of the opinion that Islanda, as used in this narrative, is not the proper name of any one country. These indications are extremely vague; but there is nothing in them incompatible with the notion that Frisland is Friesland; Engroneland, Iceland: and the intermediate Bress, the Bressay of the Shetland group.

There remain—Antonio Zeno's report of the story of the shipwrecked fisherman, and his account of Zichmni's expedition in search of the lands described by the fisherman.

The fisherman's story need not be minutely examined here. Antonio's version of it is sufficiently near the truth to show that it is really an imperfect account of one of the many accidental or premeditated visits paid by the Northmen of Europe, in these early ages, to the northern regions of America; but it is too succinct and disfigured to add anything to our knowledge of these expeditions: its only importance is derived from its having been the motive to Zichmni's voyage of discovery to the west.

This expedition, after labouring for many days among the islands and shallows which were the scene of Nicolò Zeno's first campaign, pushed out into "the deep sea" in the beginning of July. Scarcely was the voyage fairly begun, when a tempest broke loose and tossed the vessels about for eight days, swamping some of them, and leaving the surviving crews entirely ignorant of their whereabout. On the return of good weather, Zichmni steered to the west, and reached an island which Zeno calls Icari, adding, that the inhabitants said the name was derived from their first king, a son of Dedalus, king of Scotland. Every attempt to make good a landing on the territory of the Scotch colony having proved unavailing, Zichmni continued his voyage to the west for six days, at the termination of which he was assailed by another tempest, and forced to scud before the wind till he was driven to a land unknown to all on board. Here, as in the western voyage of Nicolò Zeno, the presence of a volcano appears to indicate Iceland, but the adventurer had no intercourse with the inhabitants, who are described as being of small stature, and inhabiting caves. Here Zichmni resolved to winter, and Antonio was sent to Frisland with some mutineers who refused to remain. A voyage of twenty days in an easterly and eight in a southerly course brought him to Frisland. The only indication in this voyage that aids us in conjecturing the places named is the volcano, which points to Iceland. If we assume Iceland to be its western termination, there is nothing in the narrative incompatible with the assumption that Friesland was the point of departure; and the bearings and the time occupied, as far as they are given, rather favour this view.

Confining ourselves to the narrative of Nicolò Zeno the younger, leaving out of view all that has been written by controversialists on the subject, we have found nothing inconsistent with the idea that the Frisland of the elder Nicolò may have been the Friesland generally known by that name, except that it is called an island; and considering that the Zeni appear to have been acquainted only with a limited portion of its shores, there is nothing extraordinary in their having taken it for an island. We have paid no attention to the map published along with the narrative of the younger Nicolò, for two reasons: in the first place, it is impossible to look at it without feeling convinced that its projection could not have been made so early as the time of the Zeni; in the second place, it is in parts inconsistent with the narrative. In his first campaign Nicolò Zeno is expressly said to have sailed first from east to west, and then from west to east; according to the map he must have sailed from north to south, and from south to north. There seems little doubt that the map is the compilation of some later cosmographer.

If we may assume Frisland to have been the country between the Zuyder Zee and the Ems, the Estland between it and Norway would naturally appear to indicate the more easterly Danish peninsula; 'le islande,' the different island groups north of Scotland, of which Bressay alone seems recognisable; and the Engroneland of Nicolò, and the nameless island of Antonio Zeno, each with its volcano, Iceland. In corroboration of this view may be recalled—first, the time and bearings of Antonio Zeno's voyage from the island to Frisland; second, the Scotch colony in the first island reached by Zichmni; third, the resort of vessels to Frisland from France, England, and the Netherlands for fish; fourth, the commercial intercourse between Engroneland and

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Norway—specially it would appear with Drontheim. The state of Friesland towards the end of the 14th century affords an additional corroboration: it was a rude country, intermediate between the Hans towns and the trading towns of the Netherlands, where the 'strandrecht' (privilege of wreckers) was in full force, and where pirates found shelter and purchasers of their plunder. Zeno's account of Zichmni conveys the idea of the chief of a band of rovers who wrested a small island near Friesland from the king of Norway, and thence made piratical excursions in every direction. Zeno's narrative would lead to the inference that his band were but indifferent seamen, and previously unacquainted with the countries they visited.

This view of the scene of the Zeni's wanderings is not put forth as certain: the materials do not admit of certainty. If it is not tenable, where is Frisland to be found? Some later writers have felt so strongly the impossibility of answering this question, that they have been obliged to assume that Frisland has since been submerged in the sea. Their difficulties appear to have arisen from the predetermination of earlier writers to convey the Zeni as far west as Greenland. Walckenaer, seeing the impossibility of this, has fixed the most westerly terminus of their voyages on the south-east of Iceland, to which he may have been led by the striking coincidence of the coast of Engroneland on the map of Nicolò Zeno the younger, and the south-east coast of Iceland. Walckenaer however seeks for the Frisland of the Zeni in the northern parts of Iceland. The data are too scanty to warrant any approach to dogmatism on the subject, but on the whole we incline to adhere to the conclusions we have arrived at: first, because we see no impossibility in the Frisland of the Zeni being the country generally so called; second, because the relative positions and distances of the different places and the state of society appear to correspond with that assumption.

The other members of the Zena family who appear to require notice we will take in chronological order.

Carlo Zeno, grand-admiral of Venice, brother of Nicolò and Antonio, was born about 1334. While yet quite a child the pope presented him to a prebendal benefice at Patras. At the University of Padua, some debts he contracted at play obliged him to abscond, and for five years he served as a soldier in different parts of Italy. Returning home, he found the republic engaged in a war with the Turks, and repaired to Patras for the double purpose of taking possession of his benefice and serving his country in a military capacity. In Greece he got involved in a duel, and this forced him at last to resign all views to an ecclesiastical career. He married a rich Greek widow, who however did not long survive their marriage. On his return to Venice he took for his second wife a lady of the Giustiniani family. Unable to remain at rest, he repaired to Constantinople in prosecution of commercial speculations, which kept him seven years engaged. His transactions brought him into connection with the emperor John Palæologus, and enabled him to bring to a conclusion the negociation by which that prince ceded Tenedos to the Venetians. This occurred in 1376, and is the first event in the life of Zeno of which we have been able to ascertain the date so nearly. This acquisition on the part of the republic was the commencement of the war of Chioggia, in which the Genoese, the Hungarians, and the Lord of Padua were leagued against Venice. The defence of Treviso against the Hungarians was intrusted to Carlo Zeno. He maintained that frontier post till 1379, when the Venetian government, after the loss of the sea-fight of Pola, recalled him to take the command of a fleet. With eight galleys he sailed from Venice, and broke through the Genoese fleet without losing a vessel. He took a number of the enemy's ships in the Sicilian waters, and negociated a peace with Joan of Naples. He then sailed northward, and made the victorious Genoese tremble for the security of their own coasts. After scourging the north-eastern shores of Italy he set sail for the Archipelago, where he received reinforcements. With his fleet augmented to fourteen galleys he steered to Beirout to offer convoy to the stores of Venetian merchandise which had accumulated during the war. He appeared with his rich fleet at the mouth of the lagoons on the 1st of January 1380. Venice was at that moment reduced to the last extremity. The Genoese had taken Chioggia and penetrated into the lagoons with a fleet of double the number of vessels that the grand-admiral Pisani had to oppose to them. The arrival of Zeno completely changed the face of affairs. He broke the Genoese blockade, provisioned Venice, and transferring his services from the sea to the land force, re-took Chioggia.

On the death of Pisani (15th August 1380), Zeno was appointed grand-admiral, and in that capacity he made head against Spinola in the Archipelago till the peace of 1381. The next five years were spent by Zeno in Lombardy in the service of the Visconti. After this he was employed on embassies to France and England, and advanced in succession to the dignified magistracies of Avogador delle Commune and Procurator of St. Mark. In 1403, while still holding the latter appointment, he was, contrary to the customary policy of Venice, placed in command of a fleet to oppose Boucicault, over whom he obtained a victory on the 7th of October. A few months later he was sent to command the army against Francesco Carrara, lord of Padua. Upon the death of Carrara and the sack of his palace, an entry was found in his registers of 400 golden ducats paid to Carlo Zeno. Zeno proved satisfactorily before the Council of Ten that this was simply the repayment of a debt which Carrara had contracted to him on the occasion of his flight to Ostia; but he was nevertheless deprived of all his employments and condemned to two years' imprisonment. As soon as he was set at liberty, Zeno embarked on a pilgrimage to the Holy Land. While there he entered into the service of the king of Cyprus, who was at war with the Genoese. In 1410, Carlo Zeno returned to Venice, and married for the third time. His remaining years were spent in literary pursuits, but tormented by the stone and the gout. He died on the 8th of March 1418. Of three sons whom he had by his second wife, two died before him. The family was kept up by the survivor, Pietro.

Iacopo Zeno, a grandson of Carlo, was a posthumous son of Iacopo, who died the year before his father. He was born in December 1417. He studied at Padua, and, after taking his degrees, repaired to Florence in 1439, during the sitting of the Council of Florence, and was soon received into the papal service. In 1441 he was apostolical referendary; in 1456 (or 1447, according to Ughelli) he was made bishop of Belluno and Feltre; in 1459 he was promoted to the see of Padua, where he died of apoplexy in 1481. Iacopo Zeno was esteemed one of the first orators of his age. He left a valuable library and several works of his own composition in manuscript. The most important were—1, 'Vita summorum Pontificum,' preserved in the Ambrosian Library, of which the Bollandists have made great use; 2, 'De Vita, Moribus, Rebusque gestis Caroli Zeni'—a life of his grandfather, of which an indifferent Italian translation by Francesco Querini has been repeatedly published. The original Latin appeared for the first time in vol. xix. of Muratori's collection of Italian historians.

Caterino Zeno, a grandson of the traveller Antonio and the son of his son Pietro, surnamed 'Il Dragone.' Pietro was married to Anne Morosini in 1406, but the year of his son's birth is unknown: so is the year of his death. In 1472 Caterino Zeno was appointed by the senate of Venice ambassador to Uzun-Hassan-Beg, king of Persia. He is said to have accepted the mission with the more readiness, that having married a relative of David Comnenus, the last emperor of Trebizond, he was allied by marriage to the King of Persia. At Tabriz, the residence of Uzun-Hassan, Zeno was (probably on account of his matrimonial alliance) received at court on a more familiar footing than the generality of Europeans. This enabled him to collect a mass of interesting information relative to the manners and politics of Persia. The insight thus obtained into Oriental customs he subsequently increased by journeys in Persia and Arabia. After the termination of his mission he published at Venice a short account of his travels. He subsequently returned to the east, and died at Damascus. The narrative of Caterino Zeno's travels became in little more than sixty years after his death so rare, that neither Ramusio nor his own kinsman Nicolò Zeno the younger was able to procure a copy of them. The latter endeavoured to supply the deficiency by compiling an account of Caterino's travels from letters written by him to friends during his absence in the east. Even this work has however become extremely rare. Formaleoni published at Venice, in 1783, an account of Caterino Zeno's adventures, which he pretended to have taken from an ancient manuscript. This work is a gross and rather clumsy forgery.

Nicolò Zeno the younger (a descendant in the direct line of Nicolò Zeno the elder), to whom we are indebted for the only notices we possess of the adventures of 'the Zeni,' and of Caterino Zeno, was born in Venice on the 6th of June 1515, and died on the 10th of August 1565. He was a member of the Council of Ten. His countryman Patrizi (a contemporary), and Gaspari (in his 'Catalogo della Biblioteca Veneta') speak in the highest terms of his eloquence, and of his acquirements in mathematics and cosmography. He published 'Dell' Origine di Venezia ed antiquissima Memoria de' Barbari.' But he is remembered chiefly for the little volume, published in 1558, containing the adventures of Caterino Zeno, in two books, and those of 'the Zeni' in one book. This work has every internal mark of being a faithful compilation from the very imperfect materials in his possession. He leaves his heroes as much as possible to tell their own story.

Antonio Zeno the younger, a respectable Greek scholar of the 16th century, also belonged to the family of the Zena. He published at Venice, in 1569, a commentary on the speeches attributed to Pericles in Thucydides, and Lepidus in Sallust—'Commentaria in Concionem Periclis et Lepidi, ex Thucydide et Sallustio.'

Apóstolo Zeno was born at Venice, on the 11th of December 1668. He was descended from a branch of the Zena family which had been settled ever since the 13th century in the island of Candia, whence the parents of Zeno were obliged to emigrate and return to Venice owing to the Turkish invasion, by which they lost all their property. Zeno's mother was of a distinguished Greek family of Candia. Zeno lost his father when a child, and his mother was thrown for support on the assistance of her brother-in-law, the Bishop of Capo d'Istria, who placed young Apostolo in the college of the Somaschi at Venice. He displayed early a decided taste for poetry, and after having left college he began to write melodramas, which were well received. One of them, entitled 'Temistocle,' so pleased the Emperor Leopold I. of Germany that he proposed to Zeno the situation of dramatic composer at Vienna, with a salary of 4000 florins, which Zeno declined. He received orders for melodramas from several courts of Germany and Italy, and was handsomely rewarded for them. Since the time of

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Rinuccini, who may be said to have created the Italian melodrama, that species of dramatic composition had partaken of the vicious taste of the seicentisti, or 17th century school. Apostolo Zeno was the reformer and renovator of the genuine melodrama as a poetical composition, in which he was followed by his successor Metastasio, and afterwards by Sograffi, Barbieri, Romani, and others.

Zeno, in the midst of his poetical occupations, did not neglect graver studies. He was possessed of sound critical discernment, and had collected an ample store of literary knowledge. In 1710 he began to publish his 'Giornale dei Letterati,' which was afterwards continued by his brother Pier Caterino Zeno, making altogether a series of forty volumes, full of important literary and biographical information. Having noticed many omissions and inaccuracies in the work 'De Historicis Latinis' of G. J. Voss, especially concerning the Italian historians who had written in Latin, Zeno undertook to supply the deficiency by his 'Dissertazioni Vossiane,' which were scattered about his Journal; they were collected and published after his death, in 2 vols. 4to, 1752, a work which is much valued. He likewise wrote a running commentary to the 'Biblioteca dell' Eloquenza Italiana' of Fontanini, which commentary is much more important and instructive than the text; it is written with much critical skill, and in somewhat a sarcastic vein. It was published also after Zeno's death, together with Fontanini's text, in 2 vols. 4to.

In 1717 Zeno was invited to Vienna by the Emperor Charles VI., with the offer of the situation of court poet, to which was afterwards added that of historiographer to his imperial majesty, accompanied with liberal emoluments. Zeno, having obtained leave of the state inquisitors, accepted the offer, and proceeded to Vienna in 1718. In crossing the Alps his coach was upset, and he broke his leg; but having recovered from the accident, he arrived at Vienna, where he was received by Charles in the kindest manner. He wrote dramas for the imperial opera, and oratorios for the imperial chapel till 1729, when his advanced years and the state of his health made him desirous of returning to Italy to end his days in his native country. Having obtained the consent of the emperor, and proposed young Metastasio to succeed him in his office of court poet, he returned to Venice, where he occupied himself in collecting books and medals, and in preparing his works for the press. The death of the Emperor Charles VI., and the war of the Austrian Succession which followed, deprived Zeno of the liberal emolument which he had continued to enjoy even after he left Vienna; but the Empress Maria Theresa soon after granted him an annual pension of 1000 florins, with the continuation of the title of poet and historiographer to the imperial court. In 1747 Zeno sold his cabinet of medals for 20,000 florins to the abbot of the Regular Canons of St. Florian in Upper Austria. His rich library he bequeathed by will to the convent of the Dominicans of Le Zattere, near Venice, whence the greater part has been since transferred to the library of St. Mark. Zeno died in November 1750, being then eighty-two years of age.

Besides the works already mentioned, Zeno wrote also—1, 'Mappamondo Istorico, Continuazione dell' Opera del P. Foresti,' 4 vols. 4to, Venice, 1702–3; 2, 'Vita di Paolo Paruta;' 3, 'Note alla Vita del Cardinal Bembo:' these two biographical works, as well as a Life of Sabellico in Latin, also by Zeno, are inserted in the collection of the historians of Venice, for which Zeno wrote also a 'Prefazione,' or introductory discourse; 4, 'Memorie Istoriche della Famiglia e Vita di Enrico Caterin Davila,' prefixed to the edition of Davila's 'Storie di Francia,' Venice, 1733; 5, 'Compendio della Storia della Repubblica di Venezia;' 6, 'Vita di Giambatista Guarino;' 7, 'Vita di G. G. Trissino;' 8, 'Notizie Letterarie intorno ai Manuzii, Stampatori, e alla loro Famiglia,' prefixed to the Italian translation of Cicero's Epistles by Aldo Manuzio, published at Venice in 1736; 9, 'Note e giunte alla Vita del Guicciardini scritta dal Manni,' prefixed to the edition of Guicciardini, in 2 vols. fol., Venice, 1738. Zeno's dramas have been published in 10 vols. 8vo, Venice, 1744. A selection of his letters was published in 3 vols. 8vo, 1752; but a more ample selection has been made by Morelli, in 6 vols. 8vo, Venice, 1785. Zeno left many other works unfinished or unpublished.

(Cornioni, *I Secoli della Letteratura Italiana;* Tipaldi, *Biografia degli Illustri Italiani;* Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*)

Pietro Caterino Zeno, elder brother of Apostolo, was born on the 26th of July 1666. He took the monastic vows in his twenty-second year, and was soon after appointed to teach rhetoric in his order's seminary at Murano; thence he was promoted to the chair of philosophy at Venice. When Apostolo quitted Venice, in 1718, he confided the task of editing the 'Giornale de' Letterati' to his brother, who continued to discharge it till 1728, when he was obliged to resign on account of ill health. He died on the 17th of June 1732, worn out by the excessive rigour with which he performed his devotional exercises. Besides his contributions to the 'Giornale de' Letterati,' Pietro Caterino Zeno published a translation of Arnauld's Logic, and translations of some of Bourdaloue's Sermons. He likewise published anonymously remarks on the poetry of Della Casa, and contributed the biographies of Baptisto Nani and Michele Foscari to his brother's 'Lives of Venetian Historians.'

(*Dei Commentarii del Viaggio in Persia di M. Caterino Zeno il K. e delle Guerre fatte nell Imperio Persiano, dal Tempo di Ussun-Cassano in quà, libri due; e dello Scoprimento dell' isole Frislanda, &c., fatto sotto il Polo Artico da due fratelli Zeni, libro uno: in Venezia,* 1558; *Di Marco Polo e degli altri Viaggiatori Veneziani più illustri Dissertazioni del* P. Ab. D. Placido Zurla, in Venetia, 1818; Fabroni, *Vitæ Italorum; Giornale de' Letterati,* vol. xxxviii.; *Journal of the Royal Geographical Society of London,* vol. ix.; *Biographie Universelle.*)

ZENO (Ζήνων), of Elea in Italy, was a pupil of Parmenides. According to the vague expression (ἤκμαζε) used by Diogenes Laertius, he was enjoying his greatest celebrity about B.C. 464. He visited Athens in company with Parmenides, and they were present at the Great Panathenæa. Parmenides is described by Plato as at this time a man advanced in years, with his hair quite white, but of a handsome and pleasing person: he was then about sixty-five years of age. Zeno, who was then near forty, is spoken of as a tall and comely personage. If we place this visit to Athens, with Clinton, in B.C. 454, in the fifteenth year of Socrates, Zeno was born about B.C. 494. The authority for the visit to Athens is the 'Parmenides' of Plato, which, so far as relates to this historical fact, is generally admitted to be sufficient authority.

Strabo is of opinion that Zeno, as well as Parmenides, was employed in legislating for Elea. He probably lived till the commencement of the Peloponnesian War, or at least to B.C. 435. According to Plutarch ('Pericles,' 4) he was one of the masters of Pericles. The circumstances of his death are reported with much diversity. He is said to have conspired against a tyrant of Elea, who is variously named, and, on the discovery of the conspiracy, to have been put to death in a cruel manner.

Many works were attributed to Zeno, which, says Diogenes, were full of wisdom. One of his great works he is said to have read at Athens, on which occasion Socrates was present. Though the 'Parmenides' of Plato, which is the authority for this reading at Athens, cannot be taken to be literally true in all respects—for Socrates, then a very young man, is represented as discoursing with Zeno—yet there seems no reason to doubt the fact of Zeno having read his work at Athens. The object of this work, which was divided into several parts, was to show that it is impossible to conceive things as being Many, and this conclusion was derived as a necessary consequence from the supposition of things being Many; for Zeno showed that if we suppose things to be Many, then the same things are both like and unlike. Now, it is impossible to conceive the same things to be both like and unlike, and therefore it is impossible to conceive things to be Many (*οὐκοῦν εἰ ἀδύνατον τά τε ἀνόμοια ὅμοια εἶναι καὶ τὰ ὅμοια ἀνόμοια, ἀδύνατον δὴ καὶ πολλὰ εἶναι.* Plato, 'Parmenides'). Zeno is said to have been the first who used the form of the dialogue in his philosophical discussions. His object was to maintain the doctrines of Parmenides, for he is said to have added little of his own to what his master did. His method was, to assume the truth of received opinions, and then to show the contradictions to which they lead, and, accordingly, Aristotle (as quoted by Diogenes) calls him the inventor of Dialectic; not of Logic, as some modern writers have it.

Zeno's work in defence of the Doctrine of the One was, as Plato makes him describe it, designed to support the opinion of Parmenides against those who ridiculed it on the ground that if there is only One, many absurd and inconsistent consequences must flow from the doctrine; and, accordingly, his work is in opposition to those who say that things are Many, and it has for its special object to show, that many more absurd consequences will flow from their hypothesis of things being Many, than from the hypothesis of the One, if a man rightly follow them up. This is the key to the explanation of what we know of the arguments of Zeno.

Zeno asked Protagoras if a single grain of millet, or the ten-thousandth part of a grain, would make a noise in falling. Protagoras said it would not. He then asked if a medimnus of such grains would make a noise in falling; and the answer was, Yes. Zeno further asked if there was not a ratio between the medimnus of grain and a single grain, or the ten-thousandth part of a single grain. Protagoras admitted that there was. "Will there not, then," said Zeno, "be the same ratio between the noise of the medimnus and of the single grain, as there is between the medimnus and the single grain? and consequently a single grain, or the ten-thousandth part of a grain, will make a noise in falling." There is nothing peculiarly subtle in this argument. If merely viewed as an instance that the senses do not always lead to a safe conclusion, it is well enough for that purpose.

Other arguments go deeper, and show more clearly the contradictions that arise from the notion of Many. Zeno, it is said, seemed to annihilate the notion of space, for his argument was this:—If there is space, it is in something, for everything that is, is in something; but that which is in something, is also in space. Space, then, must also be in space, and so on infinitely: therefore there is no space.

Again: he proves that if things are many, they are both finite in number and infinite; and he proceeds thus:—If things are many, they must be as many as they are, neither more nor less, they must, therefore, be finite. On the other hand, if they are many, they must be infinite; for there are always other things between things, and again, other things between these things, and consequently things are infinite. In the latter part he evidently considers the spaces between things as things, for things must have spaces between them; and these spaces he considers as things, or the equivalents of magnitudes, and as capable of endless subdivision.

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Another argument is to this effect:—If a thing exists, it must have magnitude; for we cannot imagine a thing as existing which will not increase another thing by being added to it, or diminish another thing if taken from it. Now, if a thing has magnitude, it is capable of infinite subdivision; therefore, if things are many, they must be both small and great—small so as to have no magnitude, and great so as to be infinite. This is the literal version of Simplicius, which seems to mean, that infinite division of a thing implies an infinite number of corpuscles; and in this view a body is infinitely great, but the corpuscles are infinitely small.

Zeno had four arguments against motion. The first argument is this:—If a certain space is to be passed over, the half must be passed over before the whole space, and the half of that half before the whole of it, and so on in infinitum. There is therefore an infinite number of spaces to be passed over; and if the whole is passed over in a limited time, then an infinite number of spaces will be passed over in a finite time, which is impossible. Bayle calls Aristotle's solution of the difficulty 'pitiable.' Aristotle's solution is this, as explained by the 'Commentarii Conimbricenses:'—That which is infinite in division, inasmuch as it is not infinite in act but in capacity only (non actu sed potestate), may be passed over in a finite time; for since time is continuous, and in like manner infinite, the time and the space will correspond in the same law of infinity, and in the same division of parts. It is easy to show that this is no solution.

Another argument is the Achilles, as it is called, which is akin to the last. Achilles runs a race with a tortoise, which has a certain start, but Achilles, though swift, can never overtake the tortoise, which is slow. For when Achilles has reached the point from which the tortoise started, the tortoise has advanced a certain distance; and this will always be the case: therefore Achilles can never overtake the tortoise. On this Ritter observes:—"We cannot suppose that Zeno, who in his proofs always maintained the infinite divisibility of space, should not also have considered the infinite divisibility of every portion of time; and yet the fallacy of the argument consists entirely in neglecting this consideration." But Zeno only admitted the infinite divisibility of space in order to show the consequences of the hypothesis. What Ritter says is no solution. We may take the fingers of the clock for Achilles and the tortoise, and assume that there is no other measure of time; and we will suppose the long finger to be at twelve, when the short finger is at one, and Zeno's argument is the same still. The difficulty lies in the idea of motion, of which Zeno gives another instance in a third argument against motion. An arrow when it moves through the air is at every moment in a space equal to itself, and therefore is at rest, for nothing moves in the space in which it is: but that which does not move is at rest, for everything either moves or is at rest. Therefore the arrow which moves, while it moves is at rest. Aristotle replies that this argument is false, for it supposes that time is composed of indivisible moments, and he adds, that time is not composed of indivisible parts, nor is anything else composed of such parts. But this is not an answer, for time may be excluded from the consideration. The arrow is supposed by those who admit motion, to pass from one point in space to another. But in every position between these two points it is, as Zeno says, where it is; and when a thing is where it is, we conceive it to be at rest, and we cannot conceive otherwise. Bayle, who seems not to approve of Aristotle's solution, offers one which is no better. Zeno's difficulty remains. There is no absolute motion: we only conceive motion relatively.

There is a fourth argument, which is well stated by Bayle.

If we view the arguments of Zeno as mere sophisms, we view them wrongly. They touch the fundamental difficulties of all science, and Aristotle admits that their solution is not easy ('Topic.,' viii. 8.) His arguments were directed to show the difficulties inherent in all our abstract notions. When, as Aristotle says, he denied motion and said that the space of a stadium could not be passed over, we need not suppose that he denied the phenomenon of a stadium being passed over by him who seemed to pass over it. He would not deny that there was the appearance of a stadium being passed over, but he denied that we could conceive how it was passed over, or that we could conceive absolutely any amount of motion. There is no authority for saying that he denied the existence of the One, even if he denied the existence of individual things. He did not admit that the true nature of the One could be known, for he said that if any person would show him what the One is, he would be able to tell him what things are (τὰ ὄντα). His speculations all point to the difficulty of determining the notion of individual things, and to the consequent conclusion of all things being One, without parts, an absolute, immeasurable, inconceivable Existence. Nothing particular is said of his theological doctrines, and the few physical doctrines that are attributed to him are not worth mentioning.

(Diogenes Laertius, *Zeno of Elea;* Ritter, *Geschichte der Philosophie*, vol. i., and the *Fragments of Zeno*, by Ritter and Preller, in their *Historia Philosoph. Græco-Roman.*; Bayle, *Dict.*, art. 'Zeno,' which has very copious and curious notes; *Biographie Universelle*, art. 'Zeno,' by Victor Cousin, *and the reference there;* Kant, *Kritik, &c.*, *Die Antinomie der Reinen Vernunft.*)

ZENO of Citium, a small town in the island of Cyprus, was the founder of the sect of the Stoics. The time of his birth cannot be accurately ascertained, nor the dates of the other events of his life. He was however a contemporary of Antigonus Gonatus, king of Macedonia, and died before him. Antigonus Gonatus died B.C. 240. Clinton places the birth of Zeno between B.C. 357 and 352, and his death either in B.C. 263, or in B.C. 259 according to Diogenes Laertius. His father was a merchant, and Zeno when young followed his father's business. It is said that his father, on returning from one of his voyages, brought home some of the writings of the followers of Socrates, and that the perusal of them determined Zeno to the study of philosophy. It is not certain what his age was when he came to Athens: some accounts make him to have been thirty years of age, but his disciple Persaeus says he was only two and twenty. He taught at Athens for fifty-eight years, and he lived to the age of ninety-two, or, according to other accounts, to the age of ninety-eight. In a letter addressed to King Antigonus, which is preserved by Diogenes Laertius, Zeno says that he is then eighty years of age, and he alleges this as a reason for not being able to visit the king according to his invitation; but he sent to him his disciples, Persaeus and Philonides.

When Zeno first arrived at Athens, he became the pupil of Crates the Cynic, and this will account for his doctrines having some relationship to those of the Cynic school. But Zeno's moral character was above the standard of the Cynics, and their meagre philosophy could not satisfy his intellectual desires. He subsequently attended the lectures of Stilpo and of Diogenes Cronus, who belonged to the Megaric school; but it is probable that he was not satisfied with them, for he ultimately came over to the Academy, and became a hearer of Polemo. Zeno's doctrines, so far as we know them, show traces of the various schools in which his philosophical character was formed. He was not an original thinker; he selected out of all that he learned what seemed to him the best for his purpose. It was accordingly objected to Zeno, that though he differed little from his predecessors, he still wished to found a school of his own; and it was further objected, that he made fewer changes in doctrines than in words. His pupils assembled in the painted colonnade (στοά) at Athens, whence they received the name of Stoics (Στωϊκοί): they were at first called Zenonians from the name of their master. A slight accident which happened to him on coming out of his school, determined Zeno to put an end to his life on the spot. His practice was, in accordance with his doctrines, characterised by the strictest integrity and morality: his mastery over all sensual gratifications was complete. A story is told which, whether true or false, shows at least the estimation in which he was held: it is said that the Athenians entrusted the keys of their fortresses to his keeping.

The name of Zeno is more conspicuous as the founder of a school, which continued for several centuries, than for what he did himself, though his writings were numerous. A list of them is given by Diogenes; a very few fragments of them remain. His style is said to have been characterised by brevity and closeness of argumentation. It seems probable that the Stoical doctrines, as exhibited in the opinions and writings of his followers, cannot be considered to have been elaborated by Zeno, though, according to all testimony, he laid the foundation of that which was developed and extended by others. His successors in the Stoic school were as follow:—Cleanthes, Chrysippus, Zeno of Tarsus, Diogenes of Babylon, Antipater of Tarsus, Panætius of Rhodes, and Posidonius. According to Clinton, Posidonius came to Rome B.C. 51. Panætius was the friend of Scipio Africanus the Younger, Laelius, and other distinguished Romans, and he introduced the Stoical philosophy at Rome. The Stoical doctrines suited in many respects the Roman character, especially in the modified form in which they received them, and these doctrines were embraced by many distinguished persons. In the imperial period the chief writers who belonged to the sect were L. Annæus Seneca, Musonius Rufus, who lived to the time of Vespasian, and Epictetus, a native of Hierapolis in Phrygia, and the master of Arrian, the historian of Alexander. But the most illustrious of all the Roman Stoics was the emperor Marcus Aurelius, who in his own work, which is extant, has left his portrait painted to the life.

Zeno's doctrines were mainly directed to the moral part of philosophy, and he approached nearer to the Cynics than his followers. It appears from the fact of his disciples separating into different parties, that his system was either not completely developed or that it possessed too little originality to unite all his followers. Chrysippus is said to have been the person who gave to the Stoical system its full development and fixed its doctrines; accordingly there was a saying, "If there had been no Chrysippus, there would have been no Stoa." The Stoics made three divisions of philosophy, which Plutarch calls the Physical, Ethical, and Logical (λογικόν), of which our word Logical is not a translation. But other Stoics made different divisions. The triple division was made by Zeno himself, as Diodorus states in his Life of Zeno, in which he has collected all the Stoical doctrines. The Logical part of the Stoical system comprehended their metaphysics. They made a distinction between truth (ἀλήθεια) and true (ἀληθές): truth implied body (σῶμα); but true was without body, and was merely in opinion. They attributed to things an absolute existence in themselves. Their system so far as we can learn what it was, was obscure, and they were certainly not well agreed among themselves on their metaphysical doctrines. They cultivated logic, rhetoric, and grammar. In their Physical doctrines they assumed two first principles, the Active and the Passive: the Passive was Matter (οὐσία).

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the first substance of which all things were made; the Active was God, who was one, though called by many names. The universal belief in a deity, or in many deities, they considered one of the evidences of God's existence. All the universe, says Seneca, according to our Stoical doctrines, consists of two things, Cause and Matter. The Cause which puts matter in motion is conceived as pervading it, but it is Rational; the motions produced are not the effect of chance, and all the harmony and beauty of the visible world are a proof of design. It followed from their general doctrines that the Soul (ψυχή) is corporeal, for they defined all things to be Body which produce anything or are produced. They argued thus: nothing that is without body sympathises with body, nor does body sympathise with that which is not body; but only body with body. The body and the soul sympathise, for they are both bodies. Death is the separation of the soul and the body. The Soul is a spirit (πνεῦμα) that is born with us; consequently it is body, and it continues after death; still it is perishable: but the Soul of all things, of which the souls of animals are parts, is imperishable. As to the duration of the soul, there were different opinions; Cleanthes thought that all souls lasted to the general conflagration; Chrysippus thought the souls of the wise only lasted so long.

The Ethical doctrines of the Stoics have attracted most attention, as exhibited in the lives of distinguished Greeks and Romans. To live according to nature was the basis of their Ethical system; but by this it was not meant that a man should follow his own particular nature; he must make his life conformable to the nature of the whole of things. This principle is the foundation of all morality; and it follows that morality is connected with philosophy. To know what is our relation to the whole of things, is to know what we ought to be and to do. This fundamental principle of the Stoics is indisputable, but its application is not always easy, nor did they all agree in their exposition of it. Some things were good, some bad, and some indifferent: the only good things were virtue, wisdom, justice, and temperance, and the like. The truly wise man possesses all knowledge; he is perfect and sufficient in himself; he despises all that subjects to its power the rest of mankind; he feels pain, but he is not conquered by it. But the morality of the Stoics, at least in the later periods, though it rested on a basis apparently so sound, permitted the wise man to do nearly everything that he liked. Such a system, it has been well observed, might do for the imaginary wise man of the Stoics; but it was not a system whose general adoption was compatible with the existence of any actual society.

The subject of the Stoical sect is one of great extent. The Stoics, or the so-called Stoics, formed a sect that continued for four centuries, in which time the doctrines were subject to so much change that we often see little besides the name in which the professors of this sect agreed. Most of the works of the Stoical writers are lost. Two of them whose works remain, Epictetus and the emperor Marcus Aurelius, if not the most genuine specimens of the Stoic school, are certainly two of the most worthy.

(Diogenes Laertius, *Zeno*; Ritter and Preller, *Historia Philosoph. Græco-Roman.*; AURELIUS; EPICTETUS; and other articles in this work.)

ZENO (Ζήνων), emperor of the East, succeeded, in A.D. 474, the emperor Leo I. Thrax, or more correctly his own son Leo II., the younger, as will appear below. Zeno was the son of Rusumbladeotes, or Rousombladeosa, a noble Isaurian, and his original name was either Ariomesius, or perhaps Taradicodisus or Taradiscodiseus, or more probably Trascalisseus. We know nothing about his earlier life, of which however detailed accounts were probably given in the works of Eustathius of Syria, which are lost, and those of Candidus, of which only some fragments are extant. We must suppose that he was a man of great influence, especially among his warlike countrymen the Isaurians, and well known at the court of Constantinople, for in A.D. 468 the emperor Leo Thrax gave him his daughter Ariadne in marriage, evidently for the purpose of securing his influence among the Isaurians, whose assistance he wanted against the ambitious schemes of his prime minister Aspar.

On that occasion the son of Rusumbladeotes adopted the Greek name of Zeno, and was created by the emperor Patricius, and appointed commander of the imperial life-guard and commander-in-chief of the Greek army in Asia Minor. In 469 Zeno was consul with Flavius Marcianus, and he assisted the emperor in getting rid of Aspar, who was put to death in 471. Leo, being old and childless, wished to appoint Zeno his successor, but the people disliked Zeno on account of his ugliness, a reason which may appear insufficient in our days, but which was important among the Eastern nations, who have always liked and still like to be ruled by handsome kings. Leo consequently gave up his plan, and chose Leo, the son of Zeno and Ariadne, for his successor, in 473. The emperor Leo Thrax died early in the following year, 474, and Leo the younger succeeded him under the regency of his father, upon whom the title of Augustus was perhaps conferred by Leo Thrax; it may be that Zeno assumed that title on his own authority, but neither of these opinions has been well established. Assisted by the empress-dowager Verina, and probably also by her daughter and his wife Ariadne, Zeno succeeded in gaining the affections of the people in some degree, and he consequently found no resistance when he contrived to be proclaimed emperor. His son, the young emperor Leo, put the imperial diadem on his head; but although Zeno became emperor, he was only the second in rank, as we may see in the laws issued by the two emperors, where Leo's name is always put before the name of his father: on some coins however the name Zeno stands before Leo. Leo died towards the end of the same year, 474. Zeno, and even his mother Ariadne, an excellent woman, have been accused of having poisoned their son, but this charge, as well as some other stories concerning the death of Leo, seem to be mere calumnies invented by orthodox ecclesiastical writers who found fault with the heterodoxy of Zeno.

Although Zeno met with no opposition in succeeding his son as sole emperor, he came to the throne under very difficult circumstances. Descended from a great Isaurian family; supported by two brothers, Conon and Longinus, who were both enterprising, active, and ambitious; surrounded by many other Isaurians, who looked to him for honours and power; and revered by the warlike inhabitants of Isauria, who were not of Greek descent; he had to experience that the very circumstances which seemed to consolidate his strength, made his throne totter, and were so many causes of those rebellions and other public calamities by which his reign was marked as one of the most disastrous for the dignity and grandeur of the Eastern empire. When Zeno became emperor, the Isaurians came into power: hence arose jealousy among the Greeks, and dissatisfaction among those who had helped him to the throne; intrigue, revolts, rebellion, and civil war were the consequence, and this was followed by revenge, cruelty, and rapacity; general discontent and weakness in the government; arrogance and threats on the part of foreign barbarians, the conquest of Italy by the East-Goths, and the foundation of a new Western empire by Theodoric the Great. In short, the reign of Zeno was a crisis in the history of the East. As the details of this reign are far from being sufficiently clear, we shall only give a sketch of the most remarkable events.

Zeno was scarcely established on the throne when he lost it by a rebellion of Basiliscus, the brother of the empress-dowager Verina, both of whom conspired against the new emperor when they saw that their influence was checked by the increasing power of the brothers and other Isaurian friends of Zeno. The rebellion broke out so suddenly (475) that Zeno fled to Isauria without making any resistance, and Basiliscus was proclaimed emperor. Zeno, being joined by Ariadne, prepared to oppose Illus, a general of Basiliscus, who advanced upon Isauria, and defeated Zeno, who retired into a castle called Constantinople. Illus was going to lay siege to it, when he was informed that there was great want of union among the adherents of Basiliscus, and that the people in general disliked the new emperor on account of his cowardly or treacherous conduct in the unfortunate expedition against the Vandals of Carthage, in 468. Upon this Illus proposed to Zeno to support him with his army; the proposition was accepted with great joy, and Zeno and Illus marched to Constantinople. Near Nicæa they met with Armatius, or Harmacius, the nephew of Basiliscus, who offered no resistance to Zeno, by whom he was apparently bribed, and the usurper was soon besieged in Constantinople by Zeno. The city was taken by surprise, and Basiliscus was made prisoner, and starved to death in a tower in Cappadocia. Zeno was re-established, and in order to reward Harmacius, he made him commander-in-chief of the army, presented him with large estates, and conferred upon his son Basiliscus the younger the dignity of Cæsar, which was equivalent to making him his successor. It seems that Zeno did not act voluntarily in this affair, but that Harmacius demanded the Cæsarship for his son, as the prize of his defection from the usurper Basiliscus. Harmacius became so arrogant, that Zeno resolved to get rid of him. Assisted by Illus, he succeeded in seizing Harmacius, who was put to death, and his son Basiliscus was banished, after having been deprived of his dignity as Cæsar. Illus now acquired great influence over the emperor, which he soon abused, and he not only insulted the empress Ariadne, but conspired against her life. Illus, being deposed from his rank as prime minister, fled to Asia and revolted against Zeno: his fate is told below. During the time that Illus was in power several other rebellions broke out. Theodoric, surnamed Strabus, an adherent of Basiliscus, retired after the fall of the usurper into Thrace, collected a considerable force, and ravaged the environs of Constantinople. The emperor, unable to subdue him, bought peace from him, in 478; but Theodoric soon forgot his oath, united himself with Theodoric the Goth, who afterwards conquered Italy, and the emperor would perhaps have lost his throne but for the death of Theodoric Strabus, which took place in 481. As to Theodoric the Goth, Zeno soothed his anger by creating him consul, and finally stimulated or allowed him to conquer Italy. [THEODORIC THE GREAT.] After peace had been concluded with Theodoric Strabus, in 478, another most dangerous revolt broke out under Marcian, the son of Anthemius, emperor of the West, and the grandson of the Emperor Marcian, who had married Leontia, the sister of the Empress Verina. Marcian intended to depose Zeno, and he took Constantinople by surprise, but he was surprised in his turn by Illus, and after a desperate fight fled for refuge to a church. He was taken out by force, his head was shaven, and he was banished to a monastery at Cæsarea. But he escaped, caused fresh troubles, and was exiled to the castle of Papyrus in Isauria, or perhaps to Tarsus in Cilicia. The third great revolt was that of Illus, who, as already observed, had

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insulted the Empress Ariadne, and escaped being put to death by flying to Asia, where he placed himself at the head of an army of 70,000 men. The patrician Leontius, who was sent by Zeno against Illus, betrayed the emperor and joined the rebel. Longinus, the brother of Zeno, took the field against both, but he was defeated, and probably made prisoner, for soon afterwards he was found in the camp of the rebels acting in concert with Illus and Leontius. The rebels then laid siege to the castle of Papyrus, where the Empress-dowager Verina was confined on account of her dangerous intrigues, and the castle having been taken, Verina also joined the rebels, and as they intended to put Leontius on the throne, she adorned him with the diadem, and he was received as emperor at Antioch, in 484. Zeno now despatched a fresh army against the rebels, which was commanded by John the Hunchback and John the Scythian, two generals who have often been confounded, but who were two different persons. They defeated the rebels in 488, who took refuge in the fortress of Papyrus, which the imperial generals hastened to surround with a superior force. At last the fortress capitulated; Illus and Leontius were made prisoners and put to death, and the empire was thus delivered from the greatest enemies of public order. Zeno died in the month of April 491, and his successor was an officer of the imperial palace guard (Silentiarii), Anastasius I., surnamed Silentiarius, who married Ariadne, the widow of Zeno. It is said that Zeno died under strange circumstances, but the accounts of his death are very contradictory. If we believe Zonaras and Cedrenus, Zeno was beheaded in his bed while asleep; or he died in consequence of a debauch; or was buried alive while insensible in a fit of apoplexy; and Ariadne was the author of his death. It happens however that some ecclesiastical writers, Theophanes, Evagrius, and Theodorus Lector, who make the worst of Zeno whenever they find an opportunity, do not mention a violent death, which, if true, would have served their purpose by throwing disgrace upon the memory of the emperor. The truth seems to be that Zeno died of apoplexy. Zeno's character was somewhat like that of his predecessor Leo I. Thrax, but he was his inferior in every respect, in good as well as bad qualities: he was cruel, especially in the latter period of his reign, but less cruel than Leo; he was often overpowered by anger, but he never fell into such frightful fits of passion as Leo; he sometimes did honourable things for honour's sake, but less frequently and with less dignity and generosity. In short he was the shadow of Leo, without his energetic character, intelligence, and knowledge. Zeno did not understand the art of government; he was as vain as a woman, and his constant endeavours to be admired as something great made him ridiculous in the eyes of the witty Greeks.

(Agathias, iv.; Evagrius, ii. 15, &c., iii.; Cedrenus, p. 351, &c., ed. Paris; Zonaras, vol. ii., p. 51, &c. ed. Paris; Candidus, p. 18, ed. Paris; Theophanes, p. 96, &c., ed. Paris; Procopius, *Bell. Vandal.* i. 7; *De Aedif. Justiniani*, iii. 1.; *Bell. Goth.*, i. 1, ii. 6; Jornandes, *De Regnorum Success.*, pp. 58-61; *De Rebus Gothicis*, pp. 139-141, ed. Lindenbrog; Suidas, sub voc. *Ζήνων*.)

ZENO'BIA (*Ζενοβία*, on the coins *Ζηνοβία*), SEPTIMIA, was the daughter of Amron, an Arab chief, who possessed the southern part of Mesopotamia. By her first husband Zenobia had a son named Athenodorus Waballeth. Her second husband was Septimius Odenathus.

Odenathus was of Palmyra, a flourishing city included within the limits of the Roman empire, and dignified with the title of Metropolis Colonia. He was at the head of some tribes who belonged to that part of the Syrian desert which surrounds Palmyra. His Roman name, Septimius, indicates some connection with the empire, and it is ingeniously conjectured by St. Martin that the origin of this connection and of the adoption of the name Septimius by the family of Odenathus must be traced to the time of the emperor Septimius Severus. The name of the father of Odenathus was Septimius Airanes Waballath, and Odenathus had by his first wife a son named Septimius Orodes, or Herodes, as Trebellius Pollio calls him. Septimius Severus married Julia Domna, a Syrian woman of Emesa, and this circumstance, combined with his long residence in Syria, renders it probable that a connection was formed between the emperor Severus and the family of Odenathus, who, as usual in such cases, would adopt the name of their Roman patron. In A.D. 244, after the assassination of the younger Gordian, Philip, called the Arabian, was proclaimed emperor, and on leaving Syria for Rome he entrusted the government of Syria to his brother Priscus. The bad administration of Priscus caused a rebellion in Syria, and Jotapianus, a descendant of the royal house which had reigned at or possessed Emesa, was proclaimed emperor. Jotapianus was defeated by the imperial troops and lost his life, but Philip was assassinated before the news could reach him. Other usurpers arose in Syria, but Palmyra preserved its independence. In the year 251 Septimius Airanes was prince of Palmyra, and his son Odenathus was general. On the death of Airanes, Odenathus succeeded to the principality of Palmyra. The year of the death of Airanes is not certain, but it was before 256. In 256, Mariades, whom Trebellius Pollio calls Cyriades, left Antioch with a large sum of money, and betook himself to Sapor, king of Persia. He persuaded Sapor and Odenathus to an invasion of Syria, in which Antioch was taken. Mariades was proclaimed Caesar. He enjoyed his dignity for about a year, having been assassinated, according to Trebellius Pollio, while Valerian was on his march to the Persian war. It was Sapor's design to anticipate Valerian by invading Syria, but he was defeated near Emesa, and on his retreat he was annoyed and robbed by his old ally Odenathus. But after the surrender of Valerian to Sapor, Odenathus sent costly presents to the Persian king, in order to conciliate him: the presents were rejected with contempt, and Odenathus was commanded to come in person. The prince of Palmyra disregarded the command, and while the Roman troops were retreating on all sides in the confusion which followed the capture of Valerian, he alone opposed the progress of the Persian arms. The Persians had entered both Syria and Cilicia, and Sapor was at Antioch. Odenathus, at the head of the Arabs of the desert, and some few Romans who had joined him, attempted to cut off the retreat of Sapor, in which he was aided by Balista, the Roman general, who made a diversion in Cilicia. His wife Zenobia also accompanied him in this campaign. Sapor at last commenced his retreat; but at the passage of the Euphrates he sustained a defeat and lost much of his baggage. He was followed by Odenathus through Mesopotamia, again defeated, and pursued to Ctesiphon on the Tigris, his capital. If Odenathus besieged Ctesiphon, it appears that it was unsuccessfully.

About this time Odenathus assumed the kingly title, and it is probable that he was considered emperor of the East. Gallienus, the son of Valerian, who became emperor upon his father's capture, in 260, was too indolent to attempt to maintain his authority. The Roman army in Syria and Egypt proclaimed Macrianus emperor, who associated with himself in the empire his two sons, Quietus and Macrianus. Quietus was left in Syria. The new emperor marched through Asia, and advanced as far as Illyricum, where he was opposed by Aureolus, who had also risen against Gallienus, and totally defeated. Upon this Aureolus was received by Gallienus into partnership in the empire, and he forthwith marched to the East to crush the partisans of Macrianus. Odenathus, seeing what turn things had taken, entered Syria, upon which Balista, who had quarrelled with Quietus, murdered him and delivered up to Odenathus the town of Emesa, in which Quietus and Balista were then besieged. Soon afterwards Balista proclaimed himself emperor, but he was defeated by Odenathus and lost his life. About this time probably (A.D. 263) Odenathus was associated by Gallienus in the empire, and received the title of Augustus. A coin also was struck in his honour, on which were represented the Persians taken captive. Odenathus now undertook a second war against the Persians, to avenge the cause of Valerian: he made many prisoners, whom he sent to Gallienus, and the slothful emperor enjoyed a triumph which was earned by the bravery of another. Odenathus again besieged Ctesiphon, but without any result. On reaching Ctesiphon he marched into Cappadocia to oppose the Scythians, who were ravaging that part of Asia Minor. Odenathus was assassinated at Emesa in Syria with his son Orodes, by a relation named Maeonius, in 267, but the conspirators were put to death by the soldiers of Odenathus, and his wife Zenobia succeeded to his power.

The events of the life of Odenathus are confusedly told, yet the main facts may probably be received as true. He was a brave and active soldier, and if he had lived longer he might perhaps have seated himself on the throne of the Roman Caesars. There are no medals of Odenathus. He left by Zenobia two sons, Herennius and Timolaus.

Zenobia, after the death of her husband, governed Palmyra till she was taken prisoner by Aurelian. It is said that she invested with the purple her son Waballath, or Athenodorus Waballath, and to him are attributed certain extant medals which bear the Greek legend of Athenodorus. The power of Zenobia extended from the Euphrates to the Mediterranean and the borders of Egypt. According to Zosimus, an army of Palmyrenes and Syrians under Zabdas, a general of Zenobia, invaded Egypt in the reign of Claudius, and got possession of the country. (Compare 'Claudius,' by Trebellius Pollio, c. 11.) Palmyra, in the Syrian desert, was her residence, a city then the centre of a great commerce, and which was adorned with magnificent buildings, the remains of which are still more striking from their contrast with the desolation around them. Zenobia maintained herself against Gallienus, and also during the reign of his successor Claudius, who was occupied with his Gothic wars; but the accession of Aurelian (A.D. 270) once more placed a soldier at the head of the empire. Zenobia was defeated by Aurelian, Palmyra was taken, and the Syrian queen appeared in chains in the triumph of the emperor, as an Egyptian queen, Arsinoe, once before had appeared in the triumphal procession of the dictator Caesar. [AURELIAN.] Zosimus indeed says that she died on her way to Rome; but the narrative of Trebellius Pollio appears too particular to be false. He says that after the triumph Aurelian gave her a residence at Tibur, which went by the name of Zenobia at the time when Pollio wrote.

The habits and person of this warrior queen are described by Trebellius Pollio. She lived in great state, like the kings of Persia. When she harangued her soldiers she wore a helmet: her dress had a purple border with jewels hanging from the fringe; her vest was fastened round the waist with a clasp, and her arms were sometimes bare. Her complexion was rather dark, her eyes black and piercing; her teeth were as white as pearls, and her voice clear and like a man's. She knew when to be liberal, though her general character was frugal. She rarely rode in a chariot, but often on horseback. Sometimes she would march several miles on foot with her soldiers. Her habits were sober, but she would sometimes drink with her generals. Besides her native tongue, Syriac, she was well acquainted with Greek, and spoke

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the Egyptian language to perfection. Her Greek secretary was Longinus. [LONGINUS.] Such was the woman whose ambition, it is said, led her to aspire to overthrow the Roman empire in the West. Her history is imperfectly known, but the main facts appear to be as well ascertained as other contemporary events.

There are coins of Zenobia with the Greek inscription Σεπτ. Ζηνοβια Σεβ. (Septimia Zenobia Augusta); and one coin has Zenob. Aug. (Zenobia Augusta) in Roman characters. On the reverse of one of her coins is the inscription Αυτ. Κ. Αυρηλιανος (Autocrator Cæsar Aurelianus).

(Zosimos, i. 39-59; Zonaras, xii. 27; *Historiæ Augustæ Scriptores; Biog. Univ.*, art. 'Odenath,' by St.-Martin, and 'Zénobie;' Rasche, *Lexic. Rei Numariæ;* Eckhel, *Doctrina Num. Vet.*, vii. 490, &c.)

ZENODO'RUS, a Greek sculptor, supposed by Thiersch to be a native of Massilia, from having first practised his art in Gaul, where he made an enormous colossal statue of Mercury, which occupied him ten years. He was called to Rome by Nero, in order to make a bronze statue of that emperor of far greater dimensions than any previous work. One account says it was 110 feet high, another 120. (Pliny, 'Hist. Nat.,' xxxiv. 18; Suet. 'Ner.,' 31.) This statue, which was set up in front of the Golden House, was afterwards re-dedicated as a statue of the Sun by Vespasian: its subsequent history is related by Thiersch ('Epochen,' 307, &c.). Zenodorus, though successful in casting his great bronze works, appears from the statement of Pliny to have been deficient in the higher and more refined technicalities of the sculptor's art. Zenodorus seems to have been equally famed for his skill in silver chasing, and the sculpture of small works in metal, as for his colossal statues. The date of his death is not recorded.

ZENO'DOTUS (Ζηνόδοτος) of Ephesus, a celebrated Greek grammarian. According to Suidas and Eudocia, he was a pupil of the grammarian Philetas, and lived at Alexandria in the reign of Ptolemy, the son of Lagus, whom however he must have survived, as his most active period belongs to the reign of his successor Ptolemy Philadelphus, about B.C. 280. Zenodotus was the first chief librarian at Alexandria, and was succeeded in this office by Callimachus. He is also said to have instructed the sons of the first Ptolemy. With Zenodotus there begins a new era in the history of grammatical and critical studies, both of which he treated according to the principle of analogy. He was the first Alexandrine critic who made a new edition (Διόρθωσις) of the Homeric poems, which is frequently referred to by Eustathius, the Venetian Scholia, and other grammarians. His edition of Homer and the later one of Aristarchus were held in the highest esteem by the ancients. This undertaking led him to a careful study of the Homeric language, and its comparison with that of later times. The signification of words and phrases appears to have much engaged his attention, and the fruits of his studies in this respect were deposited in his Glossary (Γλῶσσαι) and his dictionary of foreign or barbarous phrases (Λέξεις ἐθνικαί; Scholiast ad 'Apollon. Rhod.,' ii. 1005; ad 'Theocrit. Idyll.,' v. 2; Athenæus, i., p. 12; vii., p. 327; xi., p. 478; Galen, 'Glossar. Hippocrat.,' s. v. πέζαι and πέλτα). Athenæus (x. p. 412, and iii., p. 96) mentions two other works of Zenodotus, one called Ἐπιτομαί, and the other Ἱστορικὰ ἀπομνημονεύματα, although these works may possibly belong to a later grammarian, Zenodotus, who lived after the time of Aristarchus, and censured this critic for his bold dealings with the Homeric poems. Suidas attributes to this latter Zenodotus several works, of which however nothing except the titles is known. (Fabricius, *Biblioth. Græc.*, i., p. 362, &c.; Wolf, *Prolegomena ad Hom.*, p. 199, &c.; Heffter, *De Zenodoto ejusque Studiis Homericis*, 4to, Brandenburg, 1839; Gräfenhan, *Geschichte der Philologie*, i., p. 388, &c., 330.)

ZEPHANI'AH, or SOPHONI'AS, one of the twelve minor Hebrew prophets, was the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, and prophesied in the reign of Josiah, king of Judah (chap. i. 1). The period of that king's reign to which Zephaniah must be referred seems to be determined with tolerable exactness by the book itself, which describes the Jewish state as partially but not entirely reformed from the worship of Baal, and from other corruptions of religion (i. 3-5). Now, in the Second Book of Chronicles (xxxiii. 4-7) the reign of Josiah is divided into three periods: during the first, which extended to the twelfth year of his reign, he tolerated idolatry; during the second, from the twelfth to the eighteenth year, he instituted a partial reformation; but in the eighteenth year he commenced a thorough restoration of the Mosaic institutions, in which he persevered till the end of his reign. It is evidently to the second of these periods, which extended from the year B.C. 630 to 624, that the prophecies of Zephaniah must be referred. This date is confirmed by the prophecy (ii. 13-15) of the destruction of Nineveh, fulfilled in the year B.C. 625. Zephaniah was contemporary with Jeremiah during the first part of Jeremiah's ministry.

The prophecy of Zephaniah is a prediction of the judgments about to fall on the Jews and other nations. The first chapter contains a prediction of the destruction of Jerusalem, the desolation of the land of Judah, and the captivity of the people. The second chapter opens with an exhortation to repentance, and then denounces the destruction of the Philistines, of Moab and Ammon, of Cush and Assyria, as the enemies of the people of God, with hints of the restoration of the Jews. The third chapter recounts the sins of Judah, and promises the restoration and prosperity of Israel and Judah.

The style of Zephaniah is poetical, "but there is nothing," says Bishop Lowth, "very striking or uncommon either in the arrangement of his matter or the complexion of his style."

(E. F. C. Rosenmüller, *Scholia in Vet. Test., Proœm in Zeph.;* the 'Introductions' of Eichhorn, Jahn, De Wette, and Horne.)

ZEPHYRI'NUS, a native of Rome, succeeded Victor I. as bishop of the Christian Congregation of that city, during the reign of the Emperor Septimius Severus. We have no authentic records of his life, nor of his alleged martyrdom. He died about A.D. 202, and was succeeded by Calixtus I.

ZEUXIS, one of the most celebrated painters of antiquity and the greatest of his time, was born at one of the ancient cities named Heraclea, between B.C. 460 and B.C. 450. He was instructed by Demophilus of Himera or Nesеas of Thasos. Little or nothing is known about them. Pliny fixes the time of Zeuxis at B.C. 400; but he can scarcely have been born later than B.C. 450, as he was at the height of his reputation during the reign of Archelaus, king of Macedon, which was from B.C. 413 until B.C. 399; and Harduin and others are therefore probably incorrect in fixing upon Heraclea in Lucania, in Italy, as the birth-place of Zeuxis; for that city was not founded until after the destruction of Siris, B.C. 433. (Diodorus Siculus, xii., c. 6; Strabo, p. 264.) From the complaint of Apollodorus, who lived at Athens, Zeuxis must also have been early in that city; and he was most likely a native of one of the Heracleas in Greece, and, from his connection with Archelaus, probably Heraclea Lyncestis in Macedonia. Harduin supposed Heraclea in Lucania to be the birth-place of Zeuxis, from the circumstance of his being commissioned to paint a picture by the Crotoniats—a very insufficient reason. Zeuxis, when he had made himself rich by his profession, and must accordingly have been somewhat advanced in years, gave away some of his works, and Archelaus was then living, for he presented a picture of the god Pan to that king. Zeuxis lived also some time at Ephesus, and Tzetzes, an indifferent authority, calls him a native of that place.

Lucian terms Zeuxis the greatest painter of his time: he was immediately preceded by Apollodorus of Athens, whom he surpassed; and he was immediately followed by Parrhasius of Ephesus, who surpassed him. The peculiar excellence of Zeuxis is defined by many ancient writers: he drew well and in a grand style, and the beauty and grandeur of his forms were so predominant, that he was said by Aristotle to have failed in expressing mind. Aristotle adds that he was in this respect much surpassed by Polygnotus of Thasos, who preceded him about half a century. Quintilian says that Zeuxis followed Homer, who loved powerful forms even in women; he likewise notices his excellence in light and shade. Cicero also speaks of the fine forms of Zeuxis. That he was excellent in light and shade and colour is evident from the complaint of Apollodorus, that Zeuxis had robbed him of his art: effective colouring and light and shade were the peculiar excellences of Apollodorus. With these excellences Zeuxis combined a dramatic effect of composition, and he was distinguished also, according to Lucian, by a peculiar choice of subject; for he seldom or never, says Lucian, exerted his powers upon such vulgar or hackneyed subjects as gods, heroes, or battles; but he always selected something new and unattempted, and when he had chosen a subject he laboured his utmost to render it a masterpiece. Lucian instances, as an example, a picture of a family of Centaurs, of which he saw a copy at Athens, and which excited his wonder from its extraordinary excellence. The original was lost at sea on its passage to Rome, whither it was sent by Sulla. Lucian describes it as follows: "On a grass-plot of the most glossy verdure lies the Centauress, with the whole equine part of her stretched on the ground, the hind feet extending backwards, while the upper female part is gently raised and reclining on one elbow. But the fore feet are not equally extended, as if she lay on her side; yet one seems to rest on the knee, having the hoof bent backward, whereas the other is lifted up and pawing the ground, as horses are wont to do when they are going to spring up. Of her two young, one she holds in her arms to give it the breast, the other lies under her sucking like a foal. On an elevation behind her is seen a Centaur, who appears to be her mate, but is only visible to the half of the horse; he looks down upon her with a complacent smile, holding up in one hand the whelp of a lion, as if jocosely to frighten his little ones with it. . . . . In the male Centaur all is fierce and terrific: his shaggy mane-like hair, his rough body, his broad and brawny shoulders, and the countenance, though smiling, yet wild and savage: in short, everything bears the character of these compound beings. The Centauress, on the other hand, as far as she is brutal, resembles the finest mare of the Thessalian breed which is yet untamed and has never been mounted; by the other moiety she is a woman of consummate beauty, excepting only in the ears, which have somewhat of the satyr shape. The blending however of the human and the animal natures is so artificial, and the transition of one to the other so imperceptible, or rather they so gently lose themselves in one another, that it is impossible to discern where the one ceases and the other begins. Nor in my mind was it less admirable that the new-born young ones, notwithstanding their tender age, have somewhat wild and fierce in their aspect, and that mixture of infantine timidity and curiosity with which they look up at the whelp, while at the same time they continue eagerly sucking, and cling as close as they can to the mother" (Tooke's Translation). Pliny notices several pictures by

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Zeuxis, but his most celebrated work was his Helen, which he painted for the city of Croton. It was in the painter's own opinion a perfect work, and he inscribed upon the pannel, according to Valerius Maximus, the three lines of Homer, thus rendered by Pope:—

"No wonder such celestial charms
For nine long years have set the world in arms!
What winning graces! what majestic mien!
She moves a goddess, and she looks a queen."
'Iliad,' iii., 156-158.

This picture, for which, says Cicero, the citizens of Croton allowed Zeuxis to select five of their most beautiful virgins as his models, was dedicated in the temple of Juno Lacinia at Croton.

Ælian says that Zeuxis exhibited this picture at so much a head, and made a great deal of money by the exhibition, and that it acquired the name of The Prostitute in consequence. It was a very famous work in after-times, and painters apparently travelled to Croton to see it. Stobaeus relates that the celebrated Nicomachus of Thebes, hearing some person remark that he perceived nothing extraordinary in the picture, observed—"Take my eyes, and you will see a goddess." There was in Pliny's time a picture of Helen by Zeuxis, in the Portico of Philip at Rome. Probably a greater work by Zeuxis, though less celebrated than his Helen, was his picture which he presented to the Agrigentines, of the infant Hercules strangling the serpent sent by Juno to destroy him, in the presence of his panic-struck mother Alcmena and of Amphitryon. Other famous works by him were—Jupiter in the midst of the assembly of the Gods; Penelope bewailing the absence of her husband; Menelaus mourning over the fate of Agamemnon; a Marsyas bound, in the temple of Concord at Rome in Pliny's time; an Athlete, under which he wrote the line—"It is easier to find fault than to imitate,"—which, according to Plutarch, Apollodorus wrote upon some of his pictures; and a Cupid crowned with roses, which was in the temple of Venus at Athens. This Cupid is noticed by Aristophanes in the comedy of the 'Acharnenses,' but the painter's name is not mentioned; it is however ascribed by the scholiast to Zeuxis. As this comedy was acted as early as the third year of the 88th Olympiad (B.C. 426), Sillig has concluded that it is an error of the scholiast to ascribe the picture in question to Zeuxis, as he cannot have painted it so soon; but from what has been said above it is pretty evident that Zeuxis was a man of mature years in B.C. 426, and, as we have seen, he had amassed a fortune within twenty-seven years of this date, for he presented a picture of Pan to Archelaus, who died in B.C. 399. Zeuxis had previously executed several works for Archelaus in his palace at Pella, for which the king, says Ælian, paid him 400 minæ, 1625*l.*, according to Hussey: this, though a small sum compared with what was paid to some of the painters of the Alexandrine period and later, was probably at the time comparatively a very large one. The time and place of Zeuxis's death are unknown, but, as Sillig has observed, he must have died, and probably some years, before the second year of the 106th Olympiad (B.C. 355), the year in which Isocrates delivered his oration περὶ 'Αντιδόσεως (on the exchange of property), in which he praises Zeuxis, for, according to the Greek custom, he would not have done it had the painter been still living. Festus (sub voc. 'Pictor') relates, from Verrius, that he died through laughing excessively at the picture of an old woman which he had made, but this is probably a mere fiction: there is no other notice of such a disaster.

Zeuxis is represented as having been very proud of his reputation and ostentatious of his wealth; he used to wear a mantle with his name woven in letters of gold on the border. To balance this weakness there are two or three anecdotes of an opposite character, which show that he had no want of penetration. Plutarch relates a story, that upon an occasion when in his company a painter of the name of Agatharchus boasted of the great facility and rapidity with which he painted, Zeuxis quietly remarked, that he took a long time to paint anything. And Ælian records how he reproved a certain Megabyzus, a high priest of Diana at Ephesus, who during a visit to the painter conversed so very ignorantly about pictures, that some lads who were grinding colours were forced to laugh, upon which Zeuxis observed to him—"As long as you were silent, these boys were admiring you, wondering at your rich attire, and the number of your servants; but now that you have ventured to discourse about the arts, of which you have no knowledge, they are laughing at you." Plutarch relates this story of Apelles and Megabyzus, and Pliny relates it of Apelles and Alexander. Zeuxis, probably while at Ephesus, entered into a contest with Parrhasius; Zeuxis painted some grapes which are said to have deceived birds, but Parrhasius painted a curtain which deceived Zeuxis himself, who accordingly confessed himself beaten. Zeuxis also painted a boy carrying some grapes, which likewise deceived the birds, but in this instance, to the dissatisfaction of the painter, who observed, that if the boy had been as well painted as the grapes the birds would have feared to approach them. Though these stories in themselves are valueless, the fact that such stories should have been circulated in ancient times is of considerable interest, as it shows that the ancients believed that exact imitation could be accomplished in colours, a result they could only have arrived at by the evidence of their senses; yet they do not appear to have estimated such productions at more than their due value, which is evident from the fact that there is scarcely a passage in ancient authors in which mere beauty of execution and exact fidelity of imitation are praised, if we except one or two original expressions of Pliny, who is the least critical of all the ancient writers when speaking of the arts.

Cicero states that Zeuxis used only four colours, but this is probably an error, or he may mean in his carnations, in which four are all that are necessary. The same writer makes also the following remark:—that the works of Zeuxis, of Aglaophon, and of Apelles are in different styles, yet they are all three perfect in their respective styles. Zeuxis painted also pictures in white or mere chiaroscuro, that is, in light and shade, what the Greeks termed monochroms (μονοχρώματα), that is, in one colour.

It is remarkable that Pausanias does not mention the name of Zeuxis, and we may infer from this that Zeuxis painted easel pictures only, or upon tabulæ, wooden pannels (πίνακες), which, from their perishable nature and facility of removal, are very easily lost. The more eminent a painter therefore, the greater is the risk that his works will perish, as they are better worth removal. Few of the great painters of Greece painted upon walls: Apelles never did, and there is reason to believe that the works of Polygnotus at Delphi were painted upon pannels, which were inserted in the walls; on this subject see Raoul Rochette, 'Sur l'Emploi de la Peinture,' &c.

(Pliny, *Hist. Nat.* xxxv. 9, 36; Lucian, *Zeuxis* or *Antiochus*; Quintilian, xii. 10, 3; Cicero, *De Invent.*, ii. 1; *Brutus*, 18; *De Orat.* iii. 7; Valerius Maximus, iii. 7, 3; Ælian, ii. 2; iv. 12; xiv. 17 and 47; Tzetzes, *Chil.*, viii. 196; Stobaeus, *Serm.*, 61; Plutarch, *Peric.*, 13; *De Glor. Athen.*, 2; Aristotle, *Poet.*, 6.)

ZHUKOVSKY, VASILY ANDREEVICH, a Russian poet of the first order of eminence, was born at the village of Mishensky, about two miles from the town of Bielev, in the government of Penza, on the 29th of January (O.S.) 1783. The year of his birth, which has often been differently stated, is given on his own authority as reported by Sneguirev. At a very early age he lost his father, and he was chiefly brought up by his mother, grandmother, and aunt, in a household which contained nine girls and three young women, and in which he was the only boy. At school he had at first the reputation of being lazy and very averse to dry studies, while at home his good looks and good nature made him a general favourite. He formed all the girls into a troop of actors, and at an early age got up a play of his own composition, 'Camillus, or Rome Preserved,' in which he acted the part of the hero with great applause from the neighbours who were invited to the performance. At the age of thirteen, on the subject of 'Hope' being given him for a theme at school, he produced an exercise of such excellence that it has been inserted as a classical piece in several Russian compilations of the nature of Enfield's 'Speaker.' At the age of fourteen he began to appear in print by contributing to one of the Moscow periodicals under the signature of the 'Hermit of the Mountain;' and it was remarked, that while gay and lively in society, he was disposed in composition to be mild and meditative. His time appears to have been divided for some years between different towns in winter and his native village in summer; and while at the schools of Tula and Moscow he gradually won his way into notice and distinction by proficiency in study. At the village of Mishensky, which was picturesquely situated on the banks of the Oka, he cultivated his talents for poetry, music, and drawing, for all of which he had a natural gift.

It was at a house within sight of the church and churchyard of Mishensky that he wrote his translation of Gray's 'Elegy in a Country Churchyard,' the first production of his pen which made an impression on the public. Gray's 'Elegy' is at this moment the most universally known and universally popular piece of poetry in existence. Bowring, in 1821, mentioned that he had seen a collection of more than one-hundred and fifty different versions, and among them Zhukovsky's is undoubtedly one of the best. This fortunate translation, which was published in 1802, was, like Moore's 'Anacreon,' the foundation of a fame which encircled its author for a succeeding half-century. It first appeared in the 'Viestnik Evropui,' or European Intelligencer, then the leading periodical of Russia, of which Karamzin, its most popular author, was at the time the editor, and it introduced him at once to the friendship of Karamzin and Dmitriev, and a position amid the best literary society of Moscow. A few years later, in 1808 and 1809, Zhukovsky became himself the editor of the same periodical, but he soon relinquished the employment, though he had now devoted himself to a literary career. In the war of 1812, both Karamzin and Zhukovsky were anxious to bear arms, but the bodily infirmities of Karamzin would not allow him to sit on horseback, and Zhukovsky took leave of him at Moscow at the house of Count Rostopchin, where he was residing, to hasten to the ranks of the army. As a lieutenant of the Moscow volunteers, Zhukovsky fought at the great battle of Borodino, and he took an effective part in the subsequent memorable campaign, both as a bard and a soldier. It was in the former capacity however that he most distinguished himself; his 'Minstrel in the Russian Camp,' a series of songs on the war, created unbounded enthusiasm among the soldiery, were struck off at a military printing-press, and circulated and sung throughout the army. The poet however, unaccustomed to the fatigues of a military life, was attacked by fever, and obliged to quit the army early in 1813. The Empress mother, Maria Theodorovna, who had been delighted with his poems, was anxious to see and

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to reward the 'Minstrel;' a splendid edition of the work was issued with a poetical epistle to herself, and Zhukovsky, who had been decorated with the order of St. Anne for his military services, received from the Emperor Alexander a pension for life of 4000 rubles. For some years afterwards his time was chiefly spent at court at St. Petersburg in the enjoyment of imperial favour, of great success in society, and till the rise of the Russian Byron, Pushkin, of the reputation of being the first poet of Russia.

His most popular productions in this his most productive period were a number of ballads, a species of composition which he was the first to introduce into Russian literature. His first poem of the class, 'Ludmilla,' an imitation of Bürger's 'Lenora,' startled the Russian public into a burst of enthusiastic admiration. He afterwards treated the same subject with variations in a poem entitled 'Svietlana,' which is still considered his masterpiece, and finally he translated 'Lenora' itself simply from the German into Russian. Almost all his subsequent ballads are founded on foreign originals, and constitute what some of the Russian critics are fond of calling the "inimitable imitations" of Zhukovsky. But how far the imitation extends it is not always easy to ascertain, for in most cases he takes the liberty of suppressing the name of the original author. The reader who is acquainted with the poetical literature of England, France, and Germany, in looking through the ballads of Zhukovsky, is continually meeting with old faces and old favourites. From Southey alone, the Russian poet borrowed, without the mention of Southey's name, 'Queen Orraca and the Five Martyrs of Morocco,' 'Rudiger,' 'The Old Woman of Berkeley,' and 'Lord William,' the title of the last of which he altered to 'Varvik,' the nearest approach which the Russian alphabet allows to the English 'Warwick.' Still more strangely, while the ballad of 'Smailholm Tower' is acknowledged to be taken from Walter Scott, a tolerably close version of the condemnation of Constance, from the second canto of 'Marmion' is presented to the reader of Zhukovsky's works, as 'The Trial Underground, a fragment of an unfinished poem.' This mode of proceeding is not confined to Zhukovsky, and seems to be in accordance with the Russian code of literary ethics: as, though the native critics must be aware of the fact, we have never seen it mentioned with blame. How apt it is to mislead, may be shown from the example of Merimée, who, in his life of the false Demetrius, speaks of the beauty of the Polish ladies as being so remarkable as to have drawn from the Russian Byron, Pushkin, the very curious compliment paid to it in the ballad of 'The Three Sons of Bodrys,' quite unaware that the ballad in question has been transferred without acknowledgment from the Polish Byron, Mickiewicz.

Leaving their origin out of view, the ballads of Zhukovsky are beautiful specimens of animated narrative, and in his own poem of 'Svietlana' (which has been translated into English by Bowring) there is a power and force of what is now called 'word-painting,' which have rarely been equalled in any language. In his first romantic poem, 'Ruslan and Liudmilla,' Pushkin showed a similar power, and Zhukovsky sent a present of his works to him with the inscription, "From the conquered teacher to his conquering pupil." They became intimate friends, and around them were grouped for several years all the most eminent literary society of St. Petersburg, which was in the habit of meeting at Zhukovsky's house. All shades of opinion were represented. Zhukovsky, a favourite at court, was a contributor to 'The Polar Star,' edited by Bestuzev and Ruilyeev, who afterwards perished on the gallows and in exile for their conspiracy against the Emperor Nicolas. Zhukovsky became more and more connected with the imperial family. When the Grand-Duke Nicolas married a Prussian princess, he was selected to teach her the Russian language; and when Nicolas became emperor, and the offspring of the marriage, the hereditary prince, was of an age to require a preceptor, Zhukovsky was appointed to the office. This withdrew him for some years from the active pursuit of literature, but enabled him in various ways to act efficiently for the benefit of his literary brethren. It was by the influence of Zhukovsky that Hertzen [HERTZEN] was allowed to return from exile, and that Mickiewicz [MICKIEWICZ], the Polish poet, obtained permission to quit Russia, which he had entered as a captive. He too had probably a hand in obtaining a pension for Pushkin's widow after the decease of her husband, whose death he witnessed and described, but in a letter singularly jejune and destitute of his usual fire. It was remarked that, by a singular coincidence, the death of Pushkin took place on Zhukovsky's birthday, the 29th of January (o.s.). When the hereditary prince, now (1857) the Emperor Alexander II., made extensive tours through the vast empire which was to fall under his sceptre, Zhukovsky acted as his Mentor, and he also accompanied him in his visit to Germany, Italy, and England. The poet had made tours in Germany and Italy before, but to England this was his first visit; and though some of his poems had been translated by Bowring, and noticed by Byron, it is probable that the "Minstrel in the Russian camp" was recognised by few under the disguise of the French appellation on his cards—"M. de Joukoffsky." On his visit to the British Museum however, one of the assistant-librarians, who was a student of Russian literature, had the satisfaction of showing him an edition of his works which had just been added to the national library. Shortly after the prince's return to Russia, his preceptor's functions ceased. Zhukovsky's health had for some time been indifferent, and he transferred his residence to Germany, a country of which it is said he was "passionately fond," to have the benefit of the waters. He had always been a panegyrist and an admirer of domestic life, but he had now attained his fifty-ninth year and was still a bachelor. The Hereditary Prince in his European tour had been in search of a wife, and on the 28th of April 1841 he married the present Empress of Russia, the daughter of the grand-duke of Hesse. Within a month the preceptor followed the pupil's example. On the 21st of May 1841, at a little Russian chapel on a hill near Canstadt, which was erected over the remains of a Russian princess who had been queen of Wirtemburg, he was married to a beautiful girl of the name of Reutern, the daughter of an old officer and native of one of the Baltic provinces. Six years afterwards he wrote to a friend in raptures at the domestic happiness which had fallen to his portion. He chiefly passed his time at a retreat in the neighbourhood of Dusseldorf, and amused himself with translating into Russian poems by Ferduci and Homer. Two children, both boys, were the offspring of the marriage, and his chief delight was in superintending their education, which he wished that his life might be prolonged to his eightieth year to see completed. Neither this wish nor that of revisiting Russia was fulfilled. On the 12th of April 1852, Zhukovsky died, calm and resigned, at Baden, in the bosom of his family. His remains were afterwards removed to his native country.

An edition of Zhukovsky's works which appeared at St. Petersburg in 1835-37, fills eight octavo volumes, and three additional ones were published under the title of 'New Poems' in 1849. Only one of these eleven volumes consists of prose, the remainder is all either original or translated poetry. Among the prose the palm is generally given to a tale entitled 'Marina Roshcha' (Mary's Grove), the name of a favourite resort of the inhabitants of Moscow, which ever since the tale appeared has been regarded in the light of a classic spot. There are some fragments of a diary kept by Zhukovsky on his tours in Italy and Germany, which are singularly vivid, but nothing apparently has been published from his pen of his visit to England. Among the poems 'Svietlana' is the masterpiece, and he is often called by his admirers 'the poet of Svietlana.' One of the volumes is occupied with a poetic version of La Motte Fouqué's 'Undine,' and most of another with a version of Schiller's 'Maid of Orleans,' in both of which Zhukovsky is thought by Russian critics to have surpassed the originals. His later works consist almost entirely of translations, one from the 'Shah-Nameh,' into a metre not in the least resembling that of Ferduci, the other from the 'Odyssey' of Homer, into hexameters. Zhukovsky informs us in the preface that, not understanding a word of Greek, he had composed his version by means of an interlineary translation of the original which a German professor (Grashof) had been kind enough to make for his exclusive benefit, and candidly admits that to the question "if he has succeeded" he can make no answer, as he can be no fair judge, not being able to make a comparison. Those who can make it are not likely to be satisfied with his success. Considering the genius of Zhukovsky, and the great resemblance in many points of the Greek and Russian languages, the difference between the exquisite beauty of the original and the unpleasing abruptness in the copy is very striking. In addition to the translations from the English that have been already noticed, it may be mentioned that Zhukovsky also rendered into Russian the 'Alexander's Feast' of Dryden, Moore's 'Paradise and the Peri,' which he entitled 'The Angel and the Peri,' Byron's 'Prisoner of Chillon,' and numerous other pieces, some of which bear the names of the original authors.

A critical essay on Zhukovsky by Sneguirev appeared in the 'Moskvitianin' for 1853, and has been separately published. It is accompanied by a minute chronology of all his writings by Tikhonravov.

ZIEGLER, FRIEDRICH WILHELM, a popular actor and dramatic writer of Germany, was born at Brunswick in 1760. His fine person, and his great talents as an actor, made the Emperor Joseph II. anxious to gain him for the court theatre of Vienna, and the Emperor at his own expense sent him to the best German theatres for the purpose of studying and cultivating his art, and afterwards appointed him to the court theatre of Vienna, where Ziegler remained for nearly forty years. Not satisfied with his fame as an actor, Ziegler endeavoured to obtain the higher reputation of a dramatic author. His attempts were crowned with success, and he became one of the most popular and prolific writers of the day. His plays, partly comedies and tragedies, and partly domestic dramas, were performed at Vienna and in nearly all the towns of Southern Germany, where they enjoyed a popularity equal to those of Iffland and Kotzebue. Invention, situation, and effect were generally happily combined in his plays, and he showed a great practical knowledge of theatrical affairs: owing to these circumstances, some of his plays, such as 'Parteienwuth' and 'Die vier Temperamente,' still continue to be acted, although the language is rather obsolete. In 1798, when Kotzebue went to Vienna as the successor of Alxinger, Ziegler and some others formed so strong an opposition to him, that he quitted Vienna after two years. As Ziegler was engaged in the service of the imperial court, he frequently allowed himself to be made use of for political purposes, partly by writing plays with certain political tendencies, and partly by hints and allusions. A collection of his dramatic works, in 5 vols. 8vo, appeared at Vienna, 1791-94. A more complete collection of Ziegler's 'Sämmtliche Dramatische Werke,' in 13 vols. 8vo, appeared

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at Vienna in 1824. He made also several attempts as a critic on the dramatic and other arts, but his success was small, as he possessed little philosophical knowledge, whence his æsthetical works are very confused and almost worthless. His principal works of this kind are —1, 'Zergliederung von Hamlet's Character nach Psychologischen und Physiologischen Grundsätzen,' 8vo, Wien, 1803; 2, 'Die Dramatische Schauspielkunst in ihrem ganzen Umfange,' 8vo, Wien, 1821; 3, 'Der innere und äussere Mensch in Beziehung auf die bildenden Künste, besonders auf die Schauspielkunst,' 2 vols. 8vo, Wien, 1825. In the year 1821 Ziegler left the stage, and had a pension given to him for the remainder of his life, which he spent principally at Presburg. He died at Vienna, on the 21st of September 1827.

ZIMMERMANN, JOHANN GEORG VON, was born on the 8th of December 1728, at Brugg, a small town in the German part of the canton of Bern. He belonged to a distinguished family, especially on his mother's side, and as she was a native of the French part of the canton of Bern, Zimmermann acquired from his childhood an equal facility in speaking French and German. His education was conducted in the house of his parents up to his fourteenth year, when he was sent to Bern to prepare himself for the university. In 1747 he went to Göttingen, to study medicine, and there he was received by Haller, his countryman, in the kindest manner. Haller took him into his house, and assisted him in his studies, which were not confined to subjects directly bearing upon the medical profession; no branch of knowledge was without interest for him. He also learned English, and gained an intimate acquaintance with English literature, for which he had always a great partiality. His love of study was so great, that he scarcely ever took any relaxation; and he thus laid the foundation of an illness by which he suffered all through life. He was aware of his over-exertion, and he wrote from Göttingen to a friend: "I here lead the life of a man who is desirous to live even after his death." The first symptoms of melancholy appeared while he was yet at Göttingen. When he took his degree of doctor of medicine, he wrote a 'Dissertatio Physiologica de Irritabilitate' (4to, Göttingen, 1751), by which he acquired considerable reputation as a theoretical writer on medicine, both on account of the independence of his judgment and the soundness of his observations: this little work is still held in great esteem. It was translated into Italian by P. Gian Vincenzo Petrini (8vo, Naples, 1756). After leaving Göttingen he spent a few months in Holland and at Paris, and then returned, in 1752, to Bern, where he commenced his career as a physician with great success. Shortly after, Haller went from Göttingen to see his friends at Bern, and also for the recovery of his health, and his native place had such charms for him, that he resolved not to return to Hanover. Zimmermann was commissioned to fetch Haller's family from Göttingen, and not long after he married a relation of Haller.

About this time the place of public physician (Stadt physicus), at Brugg became vacant, and Zimmermann, who had already acquired great reputation as a physician, was prevailed upon to accept it on account of the property and family connections he had at Brugg. His practice here increased to an extraordinary degree, for no physician surpassed him in the quick perception of the nature of disease and the remedies required to remove it; patients came from all parts of Switzerland and from the adjoining countries to have his advice. But although he loved his profession, independent of all pecuniary advantages, he could not confine himself to the mere practice of his art, and he was unable to forego the pleasure of devoting himself to more extensive studies. His numerous professional engagements, and the fact that at Brugg he had no friends of congenial pursuits, produced great mental discontent. Zimmermann, with all his philosophy, had not the power of accommodating himself to circumstances, and while he was ever longing for the intellectual enjoyments of Göttingen and Bern, he refused, like a spoiled child, to enjoy the pleasures which he might have had. His hypochondriac disposition was thus gradually developed, and increased his love of solitude. He avoided society as much as he could, and spent all his leisure hours in reading, although he discharged his professional and official duties with the utmost strictness, and treated his patients with a kindness and cheerfulness which often produced the best effects. It is remarkable that even during the strongest attacks of hypochondriasis Zimmermann appeared a different man as soon as he entered the sick-room. In 1756 he published his first essay on Solitude, which is only a sketch of his celebrated work with the same title, which he published about thirty years later. About the same time he formed the plan of his work on Experience in Medicine ('Von der Erfahrung in der Arzneikunst'), which however did not appear till 1763 (2 vols. 8vo, Zürich). A second edition, in one volume, appeared at Zurich, 8vo, 1787. It is only a fragment; the author intended to add two more volumes, but he did not carry out his plan. This work possesses the greatest interest for the student of medicine and every one else. The philosophical spirit which pervades it, the amount of experience, and the sound rules as to the manner in which a medical man should observe, render it still a work of great utility. It has been translated into French and Italian. A third work was on National Pride ('Vom Nationalstolze,' 8vo, Zurich, 1758; the sixth edition appeared at Zürich, 8vo, 1789), the popularity of which is attested by the numerous editions and translations into French, Russian, English, and other languages. Zimmermann examines national pride in all its manifestations, investigates its causes and results, with a clearness and freedom from prejudice which are seldom found in similar works. The whole is interwoven with pleasing anecdotes. There are two English translations of it; the first bears the title, 'Essay on National Pride; translated from the German,' 12mo, London, 1771, but is much interpolated and altered. The second, by S. H. Wilcocke (8vo, London, 1797), is much better, and contains a memoir of Zimmermann.

Although his residence at Brugg was the source of discontent and melancholy, yet it is the period during which Zimmermann produced his best works, or at least, as in the case of that on Solitude, formed the plan of them. These works spread his fame far and wide, and the most distinguished learned and scientific societies of Europe honoured his merits by making him a member. This celebrity, instead of making him happier, only increased his desire to have a wider sphere of action. Many honourable offers were made to him from various parts of Europe, but he had not resolution enough to accept them, or they were not to his taste. At last however the post of physician to his Britannic majesty at Hanover, and the title of aulic councillor, were offered to him, through the influence of a friend. This offer seemed to satisfy his wishes, and in 1768 he went to Hanover. But the world in which he now lived was as little calculated to give him happiness as that at Brugg. The jealousy of one of his colleagues, and the pretensions of persons of quality and their unreasonable demands on his time, caused him not a little annoyance and vexation; he felt his own dignity too much, and had too just a notion of the duties of a physician to determine the number of his visits and their duration by anything else than the nature of the illness. Those who were offended by such straightforward conduct, did not of course contribute to make his residence at Hanover pleasant. But notwithstanding this, there was at that time no physician in all Northern Germany who enjoyed such unbounded confidence as Zimmermann, and the patients who consulted him were so numerous that he had little time left to indulge in his hypochondriac disposition. During this period of uninterrupted activity in his profession, his only recreation consisted in occasional visits to several of the courts of Germany, where his advice was requested, and to the waters of Pyrmont. But in a short time he found that Pyrmont, instead of being a place of rest for him, was a much more busy place than Hanover, for persons flocked thither from all parts when it was known that he was there. In 1770 his wife died, and he himself was at the time suffering from internal disease, which induced him the year after to go to Berlin for the purpose of submitting to a dangerous operation. He remained at Berlin for five months, and made the acquaintance and friendship of the most distinguished men of that capital. He was also introduced to Frederic the Great, with whom he had a long conversation. On his return to Hanover he felt in good spirits, and as he had got rid of the cause of his bodily suffering, he looked forward to happiness. But his great professional exertions brought on a return of his old complaint, and in its train came his former depression of spirits, which was increased by the death of his daughter. He had now only a son left, and this son was constantly in ill-health, which at length terminated in a state of perfect insensibility. The friends of Zimmermann, who pitied his situation, prevailed upon him to marry again: the influence which his young wife exercised over him promised to be most beneficial: he seemed to revive, he became cheerful, and took pleasure in social circles. The fruit of this happy period was the working out and completion of his great work on Solitude ('Ueber die Einsamkeit'), in 4 vols. 8vo, which appeared at Leipzig in 1784 and 1785. This work, the best and most matured of all his productions, was soon translated into all the languages of Europe, and became as popular in foreign countries as in Germany. The English translation, under the title 'Solitude considered with respect to its influence on the Mind and the Heart' (8vo, London, 1791), was made from the French translation of J. B. Mercier, which however is only an abridgment of the original; for Mercier had not the boldness to lay before the French public all the important disclosures which the original work contains. This book on Solitude procured the author friends and admirers in all parts of Europe. The Empress Catherine II. of Russia sent him a magnificent present, accompanied by a letter in which she thanked him for the salutary prescriptions he had given to mankind; she also invited him to St. Petersburg and offered him the post of her private physician. On his declining to go to Russia, the empress requested him to recommend a number of young physicians who were willing to settle in her dominions. This request was readily complied with, and Zimmermann was knighted, and received the order of St. Wladimir as a reward.

In 1786, when Frederic the Great was attacked by his last illness, he wrote two letters to Zimmermann to invite him to come to Potsdam and give him his advice. On his arrival there, Zimmermann discovered that the king's case was hopeless, and he refused to prescribe any powerful medicine. His visit to Potsdam was the turning point in his life: until then he had been the favourite of the public as a philosopher, a physician, and a highly gifted writer, but he now left the path in which he had earned his just laurels, and all he wrote after this time served rather to destroy than to increase his reputation. After his return from Potsdam he wrote two works on Frederic the Great: 'Ueber Friedrich den Grossen und meine Unterredung mit

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ihm kurz vor seinem Tode' 8vo, Leipzig 1788, and 'Fragmente über Friedrich den Grossen,' 3 vols. 8vo, Leipzig, 1790, which created the greatest sensation in Germany, and involved the author in disputes which ended only with his life. These works pretend to give an account of the king, derived from sources to which no one had had access before. They contained attacks on men of unblemished character, and Zimmermann charged them with things which had no existence except in his own imagination. Truth itself seemed no longer to be sacred to him, and various calumnious reports respecting the private life of Frederic the Great and other eminent men were set forth as new discoveries, and that in so coarse a manner as to offend the good feeling of the public. The cause of this change in his conduct must be looked for in his discontented disposition, and the desire to shine in a new sphere for which he was not fitted—politics and contemporary history. The peculiar state of his own mind prevented his gaining a clear perception of things, and made him see in the political changes of the time nothing but conspiracies to upset religion and all social order. The opposition he met with, especially on the part of the freethinker Dr. Bahrdt, and A. Hoffmann, only increased those feelings. He now devoted all his time to the combating of the monsters which his own imagination raised up, with the exception of two hours every day, which he gave to his patients. His diseased imagination represented to him Jacobins, Illuminati, and the promoters of improvements of every kind, as persons animated by the same evil spirit, and he denounced them all as criminals who ought to be put to death by the hangman. In order to secure the assistance of all governments against them, he drew up a memorial, which he sent to the Emperor Leopold, and which bore the following title: 'Ueber den Wahnwitz unseres Zeitalters und über die kräftigsten Hülfsmittel gegen die Mordbrenner, die uns aufklären wollen, und gegen die Untergrabung und Vernichtung der Christlichen Religion und der Fürstengewalt.' It consisted of 370 quarto pages. The emperor intended to place it before the princes' diet at Regensburg, and to call upon the princes of the empire to put an end to the proceedings of the Illuminati. But the death of the emperor, who had testified his gratitude to Zimmermann by a handsome present, prevented this plan being carried into effect. Zimmermann however continued his exertions till the year 1794, when his physical as well as mental powers began to decline, and he was obliged to give up all his occupations. His melancholy rose to a deplorable height. The French revolution was making rapid progress, and he fancied that the French were hunting him out and intending to put him to a cruel death as an aristocrat; he even thought of taking to flight, and as his physician believed that a change of place might be beneficial, Zimmermann went to Eutin in Holstein. But no means were of avail, and, after an absence of three months, he returned to Hanover in a worse condition than he had left it. His fear of his enemies was at last increased by the dread of poverty and starvation, a monomania which the most substantial proofs of the contrary were unable to destroy. Wherever he went he fancied that he was diffusing the miasma of the plague; in short his mind was completely deranged, and after months of severe suffering, both real and imaginary, he died on the 7th of October 1795, in the sixty-seventh year of his age.

Zimmermann was one of the most remarkable men of the last century, both as a physician and a philosopher. He possessed an inexhaustible imagination, great sagacity and judgment, and most extensive knowledge not only of medicine, but also of philosophy, history, and the whole range of ancient and modern literature. The great works which he wrote previous to 1786 are masterly productions of their kind. During the latter period of his life his nervous sensibility and his hypochondriac disposition had ruined his mental powers, and for all he did during that period he perhaps deserves more to be pitied than to be censured. Besides the works which we have already noticed, and a number of essays in literary and scientific journals, the following deserve to be mentioned:—1, 'Leben des Herrn von Haller,' 8vo, Zürich, 1755; 2, 'Vertheidigung Friedrichs des Grossen gegen den Grafen von Mirabeau,' 8vo, Hanover, 1787; 3, 'Versuch in anmuthigen und lehrreichen Erzählungen, launigten Einfällen und Philosophischen Remarquen über allerlei Gegenstände,' 8vo, Göttingen, 1779: this is a collection of essays which Zimmermann had contributed from time to time to a Hanoverian periodical, and were published in one volume by an anonymous editor; 4, 'Zerstreute Blätter vermischten Inhalts,' edited by a friend of Zimmermann after his death (8vo, 1799); 5, 'Die Zerstörung von Lissabon,' 4to, Zürich, 1756: this is an epic poem of no great value, which some friends of the author got published without his knowledge.

The number of works on the life and writings of Zimmermann is very great; the following are the best among them: S. A. D. Tissot, *Vie de M. Zimmermann*, 8vo, Lausanne, 1797; J. E. Wichmann, *J. G. Zimmermann's Krankengeschichte, ein Biographisches Fragment*, 8vo, Hanover, 1796: *Zimmermann's Verhältnisse mit der Kaiserin Catharina II., und mit dem Herrn Weikard, &c.*, 8vo, Bremen, 1803; Döring's *Zimmermann*, in the *Zeitgenossen*, third series, No. 6; *Zimmermann's Briefe an einige seiner Freunde in der Schweiz*, 8vo, Aarau, 1830.

ZINGARELLI, NICOLO, a celebrated Italian composer, was born at Naples in 1752. After receiving a complete musical education from some of the greatest masters of that day, he betook himself to dramatic composition, and produced several operas for the theatres of Naples, Milan, and Venice. He visited Paris in 1789, when his opera of 'Antigone,' of which the poem was written for him by Marmontel, was performed at the Académie Royale de Musique; but the storms of the Revolution drove him from France, and he returned to Italy. His operas were successful, but are now forgotten. Like most of the Italian dramatic music of that day, they gave way to the more brilliant style introduced by Rossini and his followers; and moreover, Zingarelli's genius and inclination led him to the cultivation of sacred music, to the study of which, on his return to Italy, he entirely devoted himself. He was elected maestro di capella in the cathedral of Milan, and on the death of Guglielmi in 1806 he succeeded that master in the chapel of the Vatican. He remained at Rome till 1811, when, having refused to comply with an order of the Emperor Napoleon to compose a Te Deum for the birth of the King of Rome, he was sent to Paris a prisoner under an escort of gendarmes. This strong measure, it seems, was taken without the sanction of the emperor, who ordered the composer to be immediately released, and compensation to be made him for the injury he had suffered; and Murat, then king of Naples, placed him at the head of the Conservatory of that city, then one of the greatest schools of music in Europe. This office he continued to hold till his death in 1837. Zingarelli's sacred works consist of oratorios, cantatas, and masses. His principal oratorio, 'La Distruzione di Gerusalemme,' is a masterpiece of the grand and simple but profound Italian style, which is now extinct; and its reproduction, by the conductors of some of our sacred concerts, would be an act of good taste, and probably good policy. As the head of the great Neapolitan Conservatory, Zingarelli was the instructor of several of the most eminent composers of the day, and in particular of his countryman Costa, now a naturalised Englishman, whose noble oratorio, 'Eli,' produced at the last Birmingham Festival, and since repeatedly performed at Exeter Hall, does honour to the master under whom he studied.

ZINGG, ADRIAN, a very clever Swiss draughtsman, etcher, and copper-plate engraver, was born at St. Gallen in 1734. His father was likewise an engraver, and he instructed his son in his art; but Adrian Zingg went early to Zürich, and continued the study of engraving with Rudolph Holzhalb. He went afterwards to Bern in 1757, and became the pupil of Aberli, with whom he became an excellent draughtsman and etcher of landscapes. In 1759 Zingg went with Aberli to Paris, and there studied several years with J. G. Wille, for whom he engraved many plates, by which he established a reputation as an excellent engraver. He was invited in 1766, while at Paris, by the Saxon government to Dresden, where he was appointed engraver to the court, and professor of engraving in the academy of Dresden; he was likewise elected a member of the academies of Vienna and Berlin. He died at Dresden in 1816, according to Heiler.

Zingg's works consist of some marine landscapes, many views in Switzerland, some of the best landscapes in the Dresden Gallery, and several prints from his own drawings, principally in the vicinity of Dresden. He engraved an excellent print of the celebrated picture of the 'Stag Hunt,' by Ruysdael, in the Dresden Gallery; he has engraved also after Both, J. Vernet, Vander Neer, Dietrich, Agricola, Aberli, Brand, and others. His plates after Dietrich are numerous, and he engraved a considerable number after his own designs, which he drew with a pen.

ZINZENDORF, NICOLAUS LUDWIG, COUNT VON, the founder (or rather restorer) of the sect of the Moravian Brothers, or Herrnhuters, was the son of Count Georg Ludwig von Zinzendorf, chamberlain and state-minister of Augustus II., elector of Saxony and king of Poland. He was born on the 26th of May 1700. He lost his father at an early age. His mother made a second marriage with the Count Von Natzmer, a Prussian field-marshal; and young Zinzendorf was educated under the care of his maternal grandmother, the widow of Baron von Gersdorf, a pious and learned lady, who wrote some hymns and treatises on religious subjects, and corresponded in Latin with several distinguished divines and scholars. This lady lived on her estate in Lusatia, where she was frequently visited by pious men: the celebrated Jacob Spener was her most intimate friend, and it was the influence of this divine, who was considered the head of the Pietists, which produced in the mind of young Zinzendorf that religious tendency which made him noticed when a mere child, and in later years led him to aim at reforming the Protestant faith. In 1710 Zinzendorf was sent to the Paedagogium at Halle, which was then directed by Francke, to whose particular care he was intrusted. In that school Zinzendorf remained six years, and as Pietism was the ruling principle there also, he abandoned himself entirely to religious pursuits, and founded a mystical order among his fellow-pupils, which he called Der Orden von Senfkorn, or the Order of the Grain of Mustard-seed, in allusion to the passage in St. Matthew (xiii. 31, 32). His family however was not pleased with the theological occupations of a young nobleman, whom they wished to bring up as a statesman, and not for the church, which had been deserted by the Protestant nobility of Germany since the bishoprics and rich prebendaries had been abolished by the zeal of the secular princes. Zinzendorf was accordingly sent to the university of Wittenberg (1716), where was a spirit in religious matters quite opposite to the Pietism of Halle; but far from giving up his pursuits, he continued to hold religious meetings in his house and elsewhere, and resolved to take orders and

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devote himself entirely to the church. It is however said that his life there presented a striking contrast with his principles; he was as often seen in gaming-houses as in conventicles; he dressed in the most fashionable style, and being possessed of great personal beauty, imagination, and vivacity, he became the favourite of women whose moral character was suspicious. It is said that he endeavoured to reclaim them to better principles, but it is also true that the doctrines which he afterwards preached presented a strange mixture of idealism and sensualism, and exposed him not only to vulgar slander, but to the reproach of a bad life and hypocrisy, with which he was charged by several of the gravest divines of his time. It was only for a short time that Zinzendorf led this equivocal course of life. During his stay at Wittenberg he formed a lasting friendship with Frederick von Wattevile, a young patrician of Bern, who afterwards became the protector of the Moravians in Switzerland; and as early as 1715 he made the acquaintance of Ziegenbalg, the German missionary, on his return from the coast of Malabar, where he had been sent by the Danish government. Ziegenbalg was accompanied by a young native of Malabar, whom he had converted to Christianity; and it is said that the sight of this proselyte inspired Zinzendorf with the idea of propagating the Christian religion among the heathens, a design which he never lost sight of, and which he ultimately carried into execution.

In 1719 Zinzendorf left Wittenberg, and travelled to Holland and France, for the purpose of making the acquaintance of distinguished divines. His religious principles at that time were in accordance with the Confession of Augsburg: he was of course not yet a sectarian, and distinguished himself from his fellow-believers only by his greater zeal and more fervent piety. At Utrecht he was highly distinguished by the jurist Vitriarius and by Basnage, both of whom encouraged him to preach, which he did with the greatest success. From Holland he went to Paris, accompanied by his friend the count of Reuss-Ebersdorf. Having been introduced to the nobility and at the court, he availed himself of the opportunity, and endeavoured to convert them to the Lutheran Church. On some his sermons had a good effect, others styled him a Jansenist and Pietist; but to the majority he was an object of laughter and mockery. None however ventured to ridicule him to his face. Instead of an ordinary preacher of awkward manners and uncouth Teutonic expressions, they saw a nobleman accustomed to frequent the most aristocratic societies, who spoke French elegantly, and who, notwithstanding his youth, showed so much talent, learning, and self-possession, that wherever he appeared he was an object of general attraction. He maintained serious discourses on religion in the midst of the most frivolous society in the world; he was much noticed by the first men in Paris, and was frequently at the court of the Duke of Orleans, then regent of France. Lord Stair, the English ambassador at Paris, treated him with great respect. Father De la Tour, the general of the order of the Oratory, introduced him to the archbishop of Paris: the prelate and the count endeavoured to convert each other, but neither succeeded. From Paris Zinzendorf went to Switzerland, and thence returned to Saxony in 1721. Being now of age he was entrusted with the management of his extensive estates, and the elector of Saxony appointed him a member of his state council. The count however was seldom seen at its meetings, and he resigned his place in 1728. As early as 1722 he married the sister of his friend the count of Reuss-Ebersdorf, and retired with her to his seat of Berthelsdorf in Upper Lusatia. One day a man called upon him, named Christian David, a carpenter from Moravia, who had travelled much: he belonged to the obscure sect of the Moravian Brothers, who professed the doctrines of John Huss in some remote corners of Moravia. David, who was a pious man, having informed the count of the oppression under which they lived under the Austrian government, Zinzendorf invited him to settle on his estate, and to bring thither such of his friends as would prefer liberty of conscience in a foreign country to religious oppression at home. David accepted the proposal, and returned in the course of the summer of 1722, with three men, two women, and five children, to whom the count gave some land and a wooden house situated at the foot of the Hutberg, or 'pasture-hill.' Such was the beginning of the celebrated colony of Herrnhut; for this name, which signifies 'the lord's guard,' was given by Zinzendorf to the settlement in allusion to the double meaning of the word 'Hut,' which signifies 'guard,' as well as 'a place were flocks are guarded,' that is, 'a pasture-ground.' The first settlers were so poor, that the countess presented them with some clothes and a milch cow, to prevent the children from starving; but they were industrious and good people, and soon got into better circumstances.

It was on this occasion that Zinzendorf first conceived the idea of forming a sect, and he published the principles of the new creed in several pamphlets, which sometimes contradict one another, but from which we may nevertheless see that he did not intend to separate from the Augsburg Confession. Hernhut was destined to become the centre of that sect, and he invited other Moravian brothers, whose religious principles seemed to him to correspond best with his own, to settle in the new colony, to which he gave his solemn benediction. He supported the settlers with great liberality, and he and his flock soon attracted the attention of Germany and other Protestant countries. The number of his adversaries increased with that of his followers: he was attacked publicly and privately; but he also received proofs of respect and esteem from the highest quarters: the emperor Charles VI. invited him to his court at Vienna, but Zinzendorf declined this honour as well as many others. Faithful to his plan of converting the heathen, Zinzendorf went to Copenhagen in 1731, for the purpose of inquiring into the state of the Danish missions in Greenland, and the East and West Indies; and he despatched several of his disciples as missionaries to those countries. This is the origin of the system of the Moravian missions which are now scattered over the world. The king of Denmark, Christian VI., rewarded his zeal with the Knight Cross of the Order of Dannebrog, which Zinzendorf accepted; but he sent it back five years afterwards. In 1734 Zinzendorf went to Stralsund for the purpose of being ordained a minister of the Lutheran Church. As his enemies were numerous, he adopted the name of Ludwig von Freideck, and engaged himself as tutor in the house of a merchant named Richter. After having been examined by the members of the consistory at Stralsund, he received ordination and preached in the chief church of that town. It is said that he became a tutor because he had devoted all his property to the establishment of his colony of Herrnhut, and wanted a livelihood; but this is scarcely credible. If he had lost his property, his devoted adherents would have supported him; or his brother-in-law, the count of Reuss-Ebersdorf, who was his sincere friend, would have supplied him with the necessary means. Besides, Zinzendorf continued to travel about the world; and although he was often in temporary want of money, because he spent large sums at once, he was never obliged to give up his plans for want of funds. In 1735 he intended to go to Sweden, but on his arrival at Malmoe, he was ordered to leave the kingdom immediately. Upon this he attacked the king of Sweden, Frederick of Hesse-Cassel, in a pamphlet, of which he sent copies to the principal courts of Europe. This made him new enemies, and in 1736 he was banished from Saxony on the charge of having introduced novelties and preached dangerous principles in meetings of a suspicious character, which tended to weaken the authority of the government and to bring into contempt the services of religion as practised by the Protestant Church. Zinzendorf took refuge with his brother-in-law, the Count of Reuss-Ebersdorf, who was a sovereign member of the empire; and it was only in 1747 that he was allowed to return into Saxony. In the same year, 1736, he went to Holland, at the request of the princess-dowager of Orange, and founded the colony of s' Heerendyk (the lord's dyke), which was afterwards transferred to Zuyst. Thence he went to Livonia and Esthland, caused the Bible to be translated into the Livonian and Esthonian languages, and established several Moravian colonies there. On his return he was invited to Berlin by the king of Prussia, Frederick William I., who had a very unfavourable opinion of Zinzendorf, whom he believed to be a vulgar fanatic; but no sooner was the count introduced to the king, and spoke to him with that gentle and noble persuasion which had always distinguished him, than the king changed his opinion. Their conversation lasted three days, and the king was so pleased with him that he promised to acknowledge him as bishop of the Moravians, if the count would be ordained. Zinzendorf having agreed to the proposal, the Reverend Jablonski, who held the office of the king's first court preacher, ordained him bishop (May 1737). The ordination of a bishop, by one who was not a bishop, was hardly in concordance with the canon law; but as Luther had ordained a bishop (Amsdorf), although he himself was no bishop, the practice seemed to be justified; and the ordination finally contributed to raise Zinzendorf in the opinion of the world, although, strange enough, the king of Prussia would not allow him to preach in public.

About this time Zinzendorf was informed that he might return to Saxony if he would sign a paper declaring himself guilty of several charges which had been brought against him by slanderers, but he nobly refused to do so, and continued to live in exile. In the same year (1737) he went to London, and held private meetings in his house, which were attended by a great number of both pious and curious persons, and led to the establishment of a Moravian congregation. Wesley received him with great kindness and esteem: and it is said that each of them tried to convert the other, but of course without effect. They were often engaged in discussions on religious subjects, and they argued particularly the question, whether men could attain perfection in this world, which Wesley affirmed, but Zinzendorf denied.

From London Zinzendorf proceeded to the Danish colony of St. Thomas in the West Indies, and on his arrival there found that the Moravian missionaries who had been sent thither a few years before had been thrown into prison, and their chapels shut up by order of the local government. He succeeded in obtaining their liberty, and defended his and their cause with so much eloquence that the governor promised not to obstruct the religious services of the brotherhood. He now returned to Germany, and made a tour through Switzerland, where Vernet and other French writers and philosophers received him with a kind of respectful curiosity, but avoided any intimacy with him; and in 1742 he set out on his great tour to the British colonies in North America. He was accompanied by his daughter, who was then only sixteen. No sooner had he arrived in Pennsylvania than he was assailed by accusations of a disgusting and revolting description, which he supported with his usual calmness and forbearance. At Germantown he performed divine service every Sunday, and made himself so popular that the inhabitants, who were mostly Germans, chose him their minister. He accepted the office with visible satisfaction, and

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being afterwards obliged to continue his travels, wrote to Herrnhut, and caused one of the preachers there to proceed to America at his own expense, and to take his place as minister at Germantown. He also ordered a church to be built there at his own expense, for the use of the Moravian congregation, who had hitherto assembled in a barn. At Philadelphia Zinzendorf delivered a Latin speech in presence of a numerous auditory, to whom he declared that he considered his title of count to be inconsistent with his holy functions, and that he would henceforth be called Von Thurnstein, which was the name of one of his estates. The Quakers in Philadelphia acted very kindly towards him, and defended him warmly against his detractors; they used to call him 'friend Louis.' After having visited the Indians in the interior of the country, and founded the celebrated colony of Bethlehem, he returned to Europe (1743).

During his absence the Moravian brothers in Livonia had endeavoured to establish their faith in an arbitrary manner in all the Lutheran churches of that country, and Zinzendorf was accused of having encouraged them to such proceedings. However, so far was he from having had the slightest idea of propagating his creed by other means than those of reasonable persuasion, that he immediately proceeded to Russia in order to justify himself. On arriving at Riga he received an order from the Empress Elizabeth to leave the empire immediately, and he was put under a military escort, which accompanied him on his return as far as the Prussian frontier, and prevented him from holding any communications with the inhabitants. A few years after this he was allowed to return to Saxony (1747). During his exile the brethren had increased in number and in wealth, and their good conduct and industry had made them many friends among people of rank, so that the government gradually treated them with less severity. Zinzendorf's numerous and powerful friends also pleaded in his favour, and the government was finally fully persuaded of the reformer's honesty by an offer of the brethren to buy the castle of Barby and its territory, which belong to the crown, but were of no use, as the castle was half in ruins and the soil barren, and for which the brethren offered to give one hundred and fifty thousand thalers (25,000*l*.), if they might be allowed to establish there a school of divinity. The Saxon government assented, full liberty of religion was granted to the brethren, and Zinzendorf returned to Herrnhut.

In 1749 he went to England, and through the protection of Archbishop Potter, General Oglethorpe, and several other men of influence whose attachment to the Church could not be doubted, he obtained an act of parliament for the establishment of Moravian colonies and missions thoughout the British possessions in North America. He now set out for America to carry his plan into execution, and after an absence of some years returned to Herrnhut. His last great tour was in 1757, when he visited his friend Von Watteville at Montmirail, in the canton of Bern in Switzerland, whence he proceeded to Holland. He finally returned to his flock, and the Countess of Reuss, his wife, being then dead, he married Anne Nitschmann, the daughter of one of the first Moravians who had settled at Herrnhut, and who had for many years been superintendent of the spinsters at Herrnhut. Zinzendorf passed the last years of his active life in perfect quiet and retirement at Herrnhut, and when he died, after a short illness, on the 9th of May 1760, he was buried in the cemetery of that place; thirty-two Moravian preachers from all the countries in the world, some even from Greenland, bore his coffin, which was followed by two thousand brethren and a crowd of people of all ranks and confessions.

Zinzendorf's activity was unbounded, but he had excellent health. He wrote more than one hundred pamphlets, all directed to the propagation of his creed, or to the defence of himself or his brethren. The following are some of them:—'Attici Wallfahrt durch die Welt' (Atticus' Travels through the World), a description of his first tour to Holland and France; 'Das gute Wort des Herrn' (The Good Word of the Lord), a kind of catechism; 'Die wahre Milch der Lehre Jesus' (The true Milk of the Doctrine of Jesus); 'Der Deutsche Socrates' (The German Socrates), a periodical, &c. Many of them are anonymous. He also wrote a great number of hymns, which are in the song-books of the Moravians; they are of a remarkable mystical tendency; the versification is often harsh and the style broken, but they are well adapted to the organ and to singing in chorus. His writings may generally be characterised as a compound of beauty and tastelessness, of clearness and mystical dimness, of deep thoughts and common-places wrapt up in grand words. There is another defect, but only in the earlier writings of Zinzendorf, which deserves censure, although the author made apology for it, and regretted his aberrations in his later and cooler years. This is the pious obscenity which poisons many of his hymns and sermons, and is particularly conspicuous in such as treat of the mystical marriage of Christ with his bride the Church, and the unctions of the Holy Ghost as a spiritual mother. Most of his sermons were not published, nor even written by him, but by others who took short-hand notes of them which they afterwards caused to be printed. Zinzendorf as a poet is the founder of a particular school of hymn-writers.

(Varnhagen von Ense, *Leben des Grafen N. von Zinzendorf*, in the fifth volume of his 'Denkmale;' this is the best biography of Zinzendorf; the author is considered to hold the first rank among German biographers; Spangenberg, *Leben des Grafen N. v. Zinzendorf*, from which extracts have been published by Reichel and Duvernois; Spangenberg was one of the earliest friends and disciples of Zinzendorf, and his work is not impartial; an English abridgment of it was published under the title of 'Memoirs of the Life of Count Zinzendorf, Bishop of the Moravian Brethren,' by Spangenberg, translated by Samuel Jackson, with an Introductory Essay by Latrobe, 8vo, London, 1838; Müller, *Das Leben des Grafen N. von Zinzendorf*, in the third volume of his 'Bekenntnisse berühmter Männer.')

ZISKA, or more correctly ZIZKA, OF TROCZNOW, JOHN, the celebrated leader of the Hussites, was born under an oak-tree in the open fields, near the castle of Trocznow, in the circle of Budweis, in Bohemia, about 1360, or, as some say, about 1380. His father, the lord of Trocznow, was a Bohemian noble of more credit than wealth. John Zizka lost one eye at an early age, and hence it was said that he was called Zizka, which would signify 'one-eyed' in the Bohemian language. But this is a fiction; Zizka was the name of his family, and it does not signify one-eyed either in Bohemian or in Polish. At the age of twelve John Zizka was received among the pages of Wenceslaus, king of Bohemia and emperor of Germany, and he became distinguished among his fellow-pages by his gloomy temper and his love of solitude. Disgusted with the trifling and capricious character of Wenceslaus, Zizka left the court, and sought his fortune abroad. For some time he served as a volunteer in the English army, and distinguished himself against the French. He afterwards went to Poland, and commanded a body of the Bohemian and Moravian auxiliaries of King Wladislaw II., Jagiello, in his war against the Knights of the Teutonic Order. The dreadful battle of Tannenberg (15th of July 1410), in which the grand-master Ulrich von Jungingen was slain, with 40,000 knights and soldiers, was decided in favour of the Poles by those auxiliaries, and John Zizka distinguished himself so much that King Wladislaw rewarded him with a chain of honour and other rich presents. The war being terminated by that battle, Zizka fought against the Turks in Hungary, and having again entered the English army, won fresh laurels at the battle of Azincourt (1415). After this he returned to Bohemia, and accepted a place as chamberlain at the court of King Wenceslaus, against his own inclination, and for reasons unknown.

Zizka was an adherent of the doctrines of John Huss, and the fate of this reformer and his friend Jerome of Prague, who were burnt at Constance in 1415, was considered by him as an insult to his faith and his country. His hatred of the Roman Catholic clergy was increased when his favourite sister was seduced by a monk. He became conspicuous among those Bohemian nobles who urged King Wenceslaus to revenge the insult, and to protect the followers of Huss against the decisions of the synod of Constance. The king, seeing him one day from the window of his palace walking in a thoughtful mood, asked him what he was meditating about. "Upon the bloody affront," answered Zizka, "which the Bohemians have suffered at Constance." "It is true," replied the king, "that we have been insulted, but I fear it is neither in my nor in your power to revenge it. If you can do so, I give you my royal permission." It is said that this circumstance first inspired Zizka with the resolution of defending with his sword the religious liberties of his country. But Wenceslaus was a man of so little steadiness and energy, that he was alarmed at his own resolves, and his perplexity was augmented when he was informed that the Bohemian nobles had resolved to take up arms in defence of the dignity of his own person. Their leader was Nicholas of Husynecz, and Zizka was among them. They did not venture to appear before the king though they acted with his permission. Zizka however persuaded them to follow him, and having been received by the king, spoke to this effect:—"Sire, behold a body of your majesty's faithful subjects. We have brought our arms, as you commanded. Show us your enemies, and you shall acknowledge that our weapons can be in no hands more useful to you than in those which hold them." "Take your arms," replied the king, after a moment's hesitation, "and use them properly." Zizka's conduct on this occasion recommended him to the confidence of his party. But the king's energy was not real; he did not protect the followers of Huss; and the Roman Catholic party became still more insolent. On the 30th of July 1419, there was a public procession at Prague, and some quarrel having broken out between the Roman Catholics and the Hussites, a Hussite priest was wounded by a stone thrown by a Roman Catholic. The discontent of the Hussites now burst out, and, as the government of the town was in the hands of the Roman Catholics, they proceeded to the town-hall, where the magistrates were assembled, and, led by Zizka, stormed it, and threw thirteen aldermen from the windows into the court-yard, where they were torn in pieces by the mob. When Wenceslaus was informed of it, he fell into a fit of passion and died. [WENCESLAUS.] This was the beginning of the Hussite war, the first great religious contest that desolated Germany. Zizka was proclaimed commander-in-chief by the Hussites, and he found no opposition to his authority.

Siegmund, king of Hungary and emperor of Germany, considered himself as the lawful successor of his brother Wenceslaus in Bohemia; but the Hussites, who knew the emperor's character, and had not forgiven him his faithless conduct towards Huss, did not acknowledge his title. They resolved to exclude him from the throne, they prepared for resistance, and protected the doctrines of Huss throughout the kingdom. In 1420 Siegmund entered Bohemia at the head of 40,000

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men, and Pope Martin V. endeavoured to increase his adherents by preaching a crusade against the Hussites. Encouraged by some advantages over Zizka, the emperor behaved with cruelty to the Hussite priests, who were burnt alive by his order wherever they fell into the hands of the Imperialists. But the party of the Hussites grew daily more dangerous, and Zizka not only disciplined their troops, but secured them against sudden attacks by building fortresses in proper situations. His principal fortification was near Bechin. A short distance from this town the Moldau winds round a craggy hill, and forms a spacious peninsula, the neck of which is scarcely forty feet wide, and on that side only is the peninsula accessible. The hill was fortified with great skill, and a strong body of Hussites encamped there in tents; but the tents soon became houses, in the midst of which stood the palace of Zizka. The name of the hill was Tabor, and hence the Hussites called themselves Taborites, by which name they afterwards distinguished themselves from some sects which sprung up among them, as the Calixtines, the Orebites, and the Orphanites. Zizka began his victories with the conquest of Prague, except the castle; and he took up a fortified position on Mount Wittkow in order to protect the town against Siegmund, who approached with 30,000 men: Zizka had only 4000. When he was attacked, on the 14th of July 1420, he not only drove the Imperialists back, but entirely routed them. That mountain is still called the Zizka-mountain. The emperor having been obliged to retreat from Bohemia, Zizka laid siege to the castle of Prague, which he took in 1421, and there found four cannons, the first which he had in his army. But he soon increased his artillery, and he procured a great quantity of small fire-arms, which had hitherto been very little used in warfare. He gave fire-arms to a considerable part of his army, and from this time they gradually became the common arms of the infantry of all nations. Zizka was also very deficient in cavalry, and, in order to protect his infantry against the attacks of cavalry, he invented, or rather introduced again, an ancient kind of barricado, made of baggage-carts, which is known by the German name of 'Wagenburg' (cart-fort). These were not the sole inventions of Zizka, whose name will ever be conspicuous, not only as a general, but also as an engineer. In the same year (1421) Zizka lost his other eye by an arrow during the siege of the castle of Raby; but he nevertheless continued to head his troops, in front of whom he was carried in a cart, and he arranged the order of battle according to the description of the ground made by his officers. In this difficult business he was greatly supported by his excellent memory and his complete geographical knowledge of Bohemia. Meanwhile Siegmund had levied a new army in Germany, the flower of which was a body of 15,000 Hungarian horse, who were considered the best in Europe, and were commanded by an Italian officer of great experience. A pitched battle was fought on the 18th of January 1422. Historians speak of the onset of Zizka's troops as a shock beyond all credibility, and it appears that they have not exaggerated it. The imperial infantry made no stand at all, and the horse took to flight after a feeble resistance: they were beaten by terror rather than by the sword. They retreated towards Moravia, and were so hard pressed by Zizka that they crossed the frozen Igla in large bodies, and, as the ice broke, about 2000 of them were drowned. In the same year Zizka obtained a decisive victory at Aussig, over a Saxon army commanded by the Electors of Saxony and Brandenburg. The Saxons however were excellent soldiers, and on their first onset the Hussites were so well received that they retired in confusion, and then stood still facing their enemy with silent amazement. They had never met with such resistance, and they believed that nobody could resist them. Upon this Zizka approached on his cart and said:—"Well, my brethren, I thank you for all your past services: if you have now done your utmost, let us retire." This noble rebuke roused their fanatical courage, and in a second attack the Saxons were routed and left 9000 dead on the field. Siegmund now saw that he could never conquer Bohemia, and he proposed an arrangement, to which he was the more inclined as some of the Bohemian states had offered the crown to Witold, grand-duke of Lithuania, who accepted it, and sent Prince Korybut to Prague as his viceroy. But Korybut, being only supported by part of the Hussites, could not maintain himself, and was compelled to return to Lithuania. On the other hand there were good reasons for Zizka making peace, for although his own authority was never shaken, the animosity between the minor sects of the Hussites was too great to allow the prospect of a lasting political union among them. Siegmund promised to grant full religious liberty to the Hussites, and to appoint Zizka governor of Bohemia and her dependencies, with great power and privileges. But Zizka did not live to complete the treaty, which was ready to be concluded after an interview had taken place between him and the emperor, with whom the blind general treated on terms of equality and with the confidence of a sovereign king. Hostilities were continued during the negociations: Zizka laid siege to the castle of Przibislaw, in the district of Czaslau; and a kind of plague having broken out, he was seized, and died on the 12th of October 1424. Zizka was victorious in thirteen pitched battles and more than one hundred engagements and sieges: he was only once beaten in the open field, at Kremsir in Moravia; but he retreated in such good order that his defeat was not followed by any bad consequences for him.

The only stain on his character was his cruelty. He believed himself the instrument of divine vengeance, and he called the cries and lamentations of the monks and priests who were burnt by his order the bridal-song of his sister. He was buried in a church at Czaslau, and his iron war-club, with which he is represented in many engravings, was hung up over his tomb. When the Emperor Ferdinand I. went to Czaslau, in 1551, and saw the tomb, he asked who was buried there, and being informed that it was Zizka, he cried out in Latin, "Phui, phui, mala bestia, quæ mortua etiam post centum annos terret vivos!" (Lo, the wicked beast, one hundred years dead, and still frightens the living!) The emperor it is said was so frightened that he left the church immediately, and would not stay the night at Czaslau, but proceeded on his journey: but it may be believed that he had some better reasons for continuing his journey than dread of the long buried Zizka. There is another idle tale that Zizka on his death-bed ordered his skin to be tanned, and put over a drum in order to frighten his enemies after death; and it is also said that the Hussites used that drum in many a battle: all this is fabulous.

After Zizka's death the negociations with the emperor were broken off: the Taborites chose Procop the Holy for their leader; the Orebites, Krussina; and the Orphanites, Procop the Little, who continued that awful war for eleven years more, till it was finished by the treaty of Prague, in 1435, in consequence of which Siegmund was acknowledged king of Bohemia.

(Millauer, *Diplomatisch-historische Aufsätze über Johann Zizka von Trocznow*, Prague, 1824; Koelerus, *Eulogium Joh. de Trocznow cognomento Ziskæ*, Göttingen, 1742; *The Life of Zizka*, in Gilpin, *The Lives of John Wicliff and of the most eminent of his Disciples, Lord Cobham, John Huss, Jerome of Prague, and Zizka*.)

ZOBEL, BENJAMIN, was born in 1762, at Memmingen in Bavaria. He received his education at the government school of that city, and acquired the rudiments of drawing from one of the monks belonging to the convent of Ottobeuern. In 1781 he went to Amsterdam, where he resided for two years, occupying himself chiefly in portrait-painting. In 1783 he came to London, where he formed acquaintance with Morland and Schweickhardt, the latter of whom was employed at Windsor Castle by George III.'s 'table-decker.' It was then the custom to ornament the royal dinner-table by having a silver plateau extending along the centre, on which were strewed various coloured sands or marble dust, in fanciful designs of fruit, flowers, arabesque-work, &c. For this an artist of some talent and great freedom of hand was required. On the retirement of Schweickhardt, Zobel was appointed; and he continued to fill the office for a considerable period. Ornamenting the royal table in the manner just described was a daily occupation, the sands not being cemented by any substance. From this occupation arose the idea in the mind of Zobel of producing a finished and permanent picture, by the use of some substance by which the sands might be fixed. After various experiments, a composition (in which gum-arabic and spirits of wine formed the chief ingredients) was found to answer the best. The subject of the picture having been designed either on pannel or milled board, a coating of the glutinous substance was spread over it; the different coloured sands were then used in a similar manner as that employed in decking the royal table, viz., by strewing them from a piece of card held at various elevations, according to the strength or softness of the tint required. Thus was formed a picture, not subject to decay, and permanent in all its parts, and this was called by the inventor, Marmotinto. Some of the best specimens of this peculiar art were formerly in the possession of the late Duke of York, but were sold, at his death, at Oatlands. Several are still among the collections of paintings belonging to the Duke of Northumberland and Sir Willoughby Gordon. Painting on gold and silver grounds in transparent colours for the representation of cabinets of humming-birds, &c., was also practised with eminent success by Zobel. He died in 1831.

ZOËGA, GEORG, was the eldest of the three sons of a Lutheran clergyman of Jutland, said to have been of Italian descent, and was born the 25th of December 1755, at the village of Dahlen in the county of Schackenburg and the diocese of Ripen, where his father was then minister, although he soon after removed to the parish of Mœgeltondern, near the town of Tondern in the same county. After having been carefully educated at home, under the eye of his father, Zoëga was sent, in 1772, to the gymnasium of Altona, whence the next year he proceeded to the university of Göttingen.

On finishing his academic course, in 1776, Zoëga set out on a tour through Germany and Switzerland, which he was eventually led to extend to Italy, and he did not return to his native country till he had visited both Venice and Rome. He then passed a winter at the university of Leipzig; after returning home from which he spent some time in the office of a brother of his father, who held a post under the government at Copenhagen; but at last, in October 1778, he accepted the situation of a family tutor in the little town of Kierteminde, on the eastern coast of the isle of Fünen. After a few months however he was offered the appointment of travelling tutor to a young gentleman who proposed to make the tour of Germany, Italy, France and England; this scheme exactly suited the taste of Zoëga, who was already devoted to the study of the fine arts. After a year's residence with his pupil at Göttingen, where he renewed his intimacy with his old professor Heyne, with whom he had been always a favourite, they set out together in March 1780, and after

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having visited Cassel and Frankfort, and traversed Hesse, the Palatinate, Suabia, and Bavaria, went down the Danube to Vienna, and thence crossed the Tyrol and Carinthia to Venice, whence they proceeded through Lombardy and Tuscany to Rome, and from Rome to Naples. Returning to Rome, they spent two months more in that city; and then, in May 1781, were about to take their departure, by the way of Milan and Turin, for France, when an unexpected death suddenly recalled them to Denmark.

Soon after his return home Zoëga was introduced to the Danish minister Guldberg, who, struck with his merit, appointed him to make a numismatic tour at the charge of the king in Germany and Italy. Upon this enterprise he set out in April 1782; and after spending six months in the Imperial Museum at Vienna, he arrived once more at Rome, in January 1783. From this date Italy, and chiefly Rome, continued, with the exception of a short visit which he made to Paris in 1784, to be the residence of Zoëga to the end of his life. The sudden death of his patron Guldberg, the news of which reached him while he was at Paris, in May 1784, reduced him for a time to great straits; and his difficulties were made the more serious by his having some time before married a young Italian lady, Maria Pietruccioli, the beautiful but penniless daughter of a painter, and become a convert to popery. He had however on the introduction of the Austrian papal nuncio Garompi, whose acquaintance he had made at Vienna, been received with distinguished favour by the celebrated Stefano Borgia, then secretary to the Propaganda College, afterwards cardinal; and he soon, through Borgia's interest, received from the pope the appointment of interpreter of modern languages to the Propaganda College. He was engaged in the preparation of a critical catalogue of the series of Egyptian coins struck by the Roman emperors, mostly as contained in the rich museum of Borgia at Velletri, which was at last published in 4to at Rome, in 1787, with the title of 'Numi Ægyptii Imperatorii prostrantes in Museo Borgiano Velitris, adjectis præterea quotquot reliqua hujus classis numismata ex variis museis atque libris colligere obtigit.' This work attracted great attention, and soon made the name of Zoëga known throughout Europe. It was followed by his greatest work, his treatise on Obelisks, prepared at the desire of Pope Pius VI., and the printing of which, after it had been going on for five years, was at last completed in 1797. But after the labours and anxieties of so many years, which pressed the more heavily upon Zoëga inasmuch as he had to contend at the same time with many other distractions and vexations, straitened circumstances, frequent attacks of illness, the still worse health of his wife, and the death of many of his children, eight of whom, out of eleven, he is stated to have lost in eighteen years, the publication of the work was for a time prevented by the hurricane of the French revolution which had already swept the north of Italy, and in the beginning of 1798 enveloped Rome, throwing down or scattering pope and cardinals, wresting from the libraries and museums many of their most precious treasures, threatening in short to break up the whole system of things in which the great archæologist lived and moved and had his being. At first Zoëga thought of taking flight, as his patron Cardinal Borgia had done; but, mainly, it is probable, from irresolution, he remained till the French liberating army, as it called itself, made its entry; and then, caught for the moment by the prevailing contagion, he joined in hailing what seemed to his excited imagination, and that of many others, the resurrection of old Roman freedom. But this enthusiasm did not last long; after a few months he is found in his letters expressing his repentant regret for having ever for an instant approached what he calls the popular volcano. Meanwhile he had been appointed a member of the newly established Roman National Institute, with the other most eminent of the Italian men of letters; and he afterwards read several learned discourses before this body. At last, in 1800, after the return of his friend Cardinal Borgia with the new pope, Pius VII., the treatise on Obelisks appeared in a magnificent folio volume, bearing the date of 1797, and the title of 'De Origine et Usu Obeliscorum; ad Pium Sextum Pontificem Maximum, auctore Georgio Zoëga.' A thousand copies were printed. This may probably be considered as the earliest modern work upon the subject of Egyptian antiquities which still retains any value, and as the foundation and commencement of all the sound investigation which that department of archæology has yet received.

Zoëga now, broken down by infirmities, though as yet only in his forty-fifth year, and having secured no provision for his family, began to turn his eyes to his native country; and with his great reputation he found little difficulty in obtaining from the king of Denmark an appointment to a professorship in the University of Kiel. This arrangement was made in the beginning of 1802; but in fact, he could not bring himself to leave Rome, and at last, in 1804, after he had repeatedly obtained leave to postpone his departure on various grounds, he was permitted to remain where he was, with the title of professor and the same advantages which he would have had at Kiel, retaining at the same time the appointment of agent to his Danish majesty, which he had held for some years past. His salary altogether is stated to have amounted to 900 crowns; but then it was paid in paper, and the Danish paper money at this time, and still more at a later date, was much depreciated. Zoëga's next work was a catalogue of the Coptic Manuscripts in the library of Cardinal Borgia: 'Catalogus Codicum Copticorum Manu Scriptorum qui in Museo Borgiano Velitris adservantur; auctore Georgio Zoëga, Dano, Equite Aurato ordinis Danobrogiei, fol., Romæ, Typis Sacræ Congregationis de Propaganda Fide.' The whole of this work, with the exception only of three pages of corrigenda, was printed in 1805, but the sudden death of Cardinal Borgia, which took place at Lyon in the end of 1804, and the embarrassment into which Zoëga was thrown by that event, which involved him in a law-suit with the heirs of the cardinal and the Propaganda College about the expenses of carrying the book through the press, prevented it from being published till 1810, after his decease, when the case was decided in favour of his children. Meanwhile he had commenced, in conjunction with Piranesi and the engraver Piroli, an account of the antique bas-reliefs existing at Rome—'Bassirilievi Antichi di Roma,' the first 4to volume of which, published in numbers, was completed in May 1808; a second volume was carried on for some numbers by Zoëga, without the assistance of Piranesi, but was left unfinished at his death, which took place on the 10th of February 1809. Eight days after his death the announcement was received by his family of his having been appointed by the king of Denmark a knight of the order of Dannebrog. A German translation of his last work, in 2 vols. small folio, (one of letter-press, one of plates), was published at Giessen in 1811-12, by F. G. Welcker, then professor of Greek in the university there, with the title of 'Die Antiken Bas-reliefe von Rom. In den original-kupferstichen von Tomaso Piroli in Rom, mit den Erklärungen von Georg Zoëga. Uebersezt, und mit Anmerkungen begleitet, von F. Gr. Welcker,' &c. In 1817 Welcker published an 8vo volume of detached dissertations by Zoëga; and in 1819 a collection of his Letters, in 2 vols., in German, with a memoir of his Life.

ZO'FFANY, JOHANN, R.A., a distinguished painter of the latter part of the 18th century, was by descent a Bohemian, but his father, who was an architect, had settled in Germany. Johann Zoffany was born, according to Fiorillo, at Regensburg in Bavaria, or, according to another account, at Frankfort-on-the-Main in 1735: the latter probably is the correct account. Young Zoffany was sent early by his father to Italy, where he studied some years. After his return to Germany he practised some time as an historical and portrait painter at Coblenz on the Rhine, from which place he came to England a few years before the foundation of the Royal Academy, for he was elected one of its first members in 1768. In England, Sir Joshua Reynolds and Garrick became valuable patrons to him, and his first pictures which attracted notice in London were a portrait of the Earl of Barrymore and some theatrical portraits. He painted Garrick in Sir John Bute, and as Abel Drugger in Ben Jonson's 'Alchymist;' Foote, as Sturgeon, in the 'Mayor of Garret;' Weston and Foote in Dr. Last; and Garrick in the 'Farmer's Return,' in which the character and drawing are very good: the colouring is less successful.

In 1771 Zoffany painted the royal family on a large canvas, to the number of ten portraits, of which there is a mezzotinto by Earlom. He painted likewise two separate portraits of George III. and his queen, which were engraved in mezzotinto by Houston. Shortly after this time he revisited Italy, and took a recommendation from George III. to the Grand-Duke of Tuscany at Florence, where he painted an interior view of the Florentine picture-gallery, which was purchased by George III. In 1774 he painted a clever picture of the 'Life-school' of the Royal Academy, in which he introduced two naked models and thirty-six portraits; it has been engraved in mezzotinto by Earlom. In 1781 or 1782 Zoffany went to the East Indies, and lived some years at Lucknow, where he met with the greatest success, and he painted three of his best works there, all of which have been well engraved in mezzotinto by Earlom. One is the Embassy of Hyderbeck to Calcutta, who was sent by the Vizier of Oude to Lord Cornwallis; he went with a numerous retinue by Patna to Calcutta: the picture is a rich display of Indian costume, and contains, besides about 100 figures, several elephants and horses; the scene is placed in Patna. The others are an Indian Tiger-Hunt, and, as a companion to the Embassy, a Cock-Fight, at which there are many spectators.

Zoffany returned to London about 1796 with a large fortune, and died at Kew in 1810.

(Fiorillo, *Geschichte der Mahlerey, &c.*; Pilkington, *Dictionary of Painters.*)

ZO'ILUS (Ζώϊλος), a Greek rhetorician and grammarian, is called by some a native of Ephesus (Scholiast ad 'Hom. Iliad,' v. 7), though the majority of ancients describe him as a native of Amphipolis on the Strymon, whence Heraclides Ponticus calls him a Thracian. (Ælian,' 'Var. Hist.,' xi. 10; Suidas; Heraclid. Pont., 'Allegoriæ Homeric.,' p. 424.) Ælian describes Zoilus as a pupil of Polycrates, who wrote an accusation of Socrates, and seems to have lived about B.C. 390. Vitruvius ('Præfat.,' lib. vii.), on the other hand, makes him a contemporary of Ptolemy Philadelphus, B.C. 283–247. Suidas (*s. v.* Ἀναξιμένης) states that Anaximenes of Lampsacus was a pupil of Zoilus, and we know that this Anaximenes must have lived shortly after the time of Alexander the Great. These different statements of the age at which Zoilus lived do not allow us to draw any more definite conclusion than that he must have lived during the period that followed the death of Philip of Macedonia, that is, after B.C. 336, for we know that he wrote a history which came down to the death of that king. Some modern scholars have had recourse to the usual expedient in such cases,

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namely, to suppose that there were two persons of the name of Zoilus —the one a grammarian who attacked Homer, and the other a rhetorician, though a careful examination of the passages in which Zoilus is mentioned leaves no doubt that they all refer to the same person. We have thus no alternative except to suppose that some of the ancients fixed the date of Zoilus incorrectly. From Heraclides Ponticus it appears that Zoilus was originally a slave, but he afterwards acquired great reputation as a rhetorician. He was notorious for the bitterness and severity of his attacks, whence he was nicknamed 'the rhetorical dog' (κύων ῥητορικός). He attacked Homer for introducing fabulous and incredible stories in his poems, and also Plato and Isocrates. (Scholiast ad 'Hom. Iliad.,' v. 7, 20, &c.; Longinus, 'De Sublim.,' ix. 14; Scholiast ad 'Plat. Hipparch.,' p. 240; Dionys. Hal., 'Demosth.,' 8; 'Isaeus,' 20.) For this reason his name appears to have become proverbial for a detractor in general. (Ovid, 'Remed. Amor.,' 366.) But Dionysius of Halicarnassus ('Epist. ad Pomp.,' c. 1) gives him the honourable testimony of having attacked no one except in defence of what he considered the truth, and he places him by the side of Aristotle and other great men. The story of his having been ill-used by Ptolemy Philadelphus for having censured Homer, and of his miserable death, of which three traditions are enumerated by Vitruvius, is probably a mere fable; and the account of Suidas, that he was killed at Olympia by the assembled Greeks for his hostility towards Homer, deserves just as little credit. The following works of Zoilus are mentioned by Suidas and others:—1, a work in nine books against the poetry of Homer (Suidas; Dionys. Hal., 'Isaeus,' 20); 2, an oration against Homer, Ψόγος Ὁμήρου (Suidas); 3, an historical work in three books, beginning with the theogony and ending with the death of Philip of Macedonia (Suidas); 4, a work on Amphipolis (Suidas); 5, an encomium on the inhabitants of Tenedos (Strabo, vi., p. 271); and 6, a work on the figures of speech, of which a fragment is still extant (Phoebammon, 'De Figuris,' p. 588, ed. Aldus; comp. Quintilian, ix. 1, § 14).

(Fabricius, *Biblioth. Græc.*, i., p. 560, &c.; Wolf, *Prolegom. ad Homer.*, p. 192; Vossius, *De Hist. Græcis*, p. 130, &c., ed. Westermann.)

ZOLLIKOFER, GEORG JOACHIM, one of the greatest German pulpit orators of the 18th century, was born on the 5th of August 1730, at St. Gallen in Switzerland. His early education was conducted by his father, a distinguished and much respected lawyer; and after having for some time attended the public school of his native place, young Zollikofer was sent to the gymnasia of Frankfurt-on-the-Main and of Bremen. When he had completed his preparatory courses, he went to the University of Utrecht, where he studied chiefly theology, but devoted also much time to the study of the ancients, of philosophy, and belles-lettres. Soon after his return to Switzerland he was appointed, in 1754, pastor at Murten in the Pays de Vaud, but he did not remain there long. After having successively been removed to Monstein and Isenburg, he was invited, in 1758, to the office of pastor of the Reformed (Calvinistic) congregation at Leipzig. In this place he continued until his death, on the 25th of January 1788, although several very honourable offers were made to him. His position at Leipzig was particularly favourable, for his congregation was one of the most enlightened in Germany, and his intercourse with the distinguished professors of the university had a great influence on the development of his talent as a pulpit orator. He also exerted a very beneficial influence not only upon his congregation, but upon the young theologians of Leipzig, to whom his upright and pious conduct was a model of what a pastor should be. His knowledge, though very extensive, was not always profound, and he attached a higher value to the practical part of religion than to learning and theological speculation. He taught his flock by word and example the practical influence which Christianity should have upon their conduct. His method of preaching was calm and dignified, impressive and convincing, without being rhetorical. Although his sermons were not exactly what we call popular, they were always clear and lucid, and won their way to the heart through the understanding. He counteracted the prevailing prejudices and evils of the time, and endeavoured to correct the vulgar notions of morality, and to enlighten his audience in the true sense of the word. What rendered his influence as a teacher the more efficacious was, the fact that his own life was a perfect exemplar of what he taught. As regards his doctrinal views, he did not hesitate to attack the common opinions where he thought them incompatible with reason and good sense; and, although he was not a neologian, yet he differed in several points from the common Calvinistic views. The best of his sermons, amounting to about 250, were published and received with great favour, and they are still much read in Germany. Zollikofer himself published several collections of them: one at Leipzig, in 1769-71, in 3 vols. 8vo; a second in 1784, 2 vols. 8vo, reprinted in 1790 and 1795; and a third in 1787, 8vo, of which a third edition appeared in 1789. After his death a collection of unpublished sermons was edited by F. Von Blankenburg, in 7 vols. 8vo, Leipzig, 1788–89, to which two more volumes were added by J. G. Marezoll, 8vo, Leipzig, 1804. About the same time there appeared a complete collection of all Zollikofer's sermons, in 15 vols. 8vo, Leipzig, 1789-1804. Besides these sermons, he published—1, a new Hymn-book for the use of the Reformed Churches, 8vo, Leipzig, 1766; some of the hymns are of his own composition, and the great popularity of them is manifest from an eighth edition being published in 1789, 8vo. 2, 'Abhandlung über die Erziehung,' 8vo, Leipzig, 1783. 3, 'Anreden und Gebete zum Gebrauch bei dem gemeinschaftlichen und auch dem häuslichen Gottesdienste,' 8vo, Leipzig, 1777, reprinted in 1785. 4, 'Andachtsübungen und Gebete zum Privatgebrauch für nachdenkende und gutgesinnte Christen,' 2 vols. 8vo, Leipzig, 1785. A third and fourth volumes appeared after his death, in 1792 and 1793, and a new edition of the two last volumes in 1802, &c. Zollikofer also translated several works from the French and English, with which languages he was thoroughly conversant. From the English he translated P. Brydone's 'Travels in Sicily and Malta,' of which a third edition appeared at Leipzig in 1783. Zollikofer's sermons were translated into English by William Tooke, 10 vols. 8vo.

(C. Garve, *Ueber den Character Zollikofer's*, 8vo, Leipzig, 1788; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, v. pp. 663-690.)

ZONA'RAS, JOANNES, a Greek historian and theologian of the 12th century of the Christian era. He was a native of Constantinople, and lived in the reign of the Emperor Alexius Comnenus. He was at first invested with the high office of præfect of the emperor's body-guards, and that of protoasecretis (πρωτοασηκρῆτις), but he afterwards entered a monastery. During this last period of his life, which falls in the reign of Joannes Comnenus, he devoted himself entirely to literary pursuits, and produced several great works, partly historical and partly theological. He is said to have died on Mount Athos, at the age of eighty-eight. He is spoken of by his contemporaries, as well as by subsequent writers, in terms of the highest praise, both as a man and a philosopher. We subjoin a list of those of his works which have been printed, and begin with the most important:—1, Χρονικόν, or annals from the creation of the world down to the death of Alexius Comnenus, 1118, at which point Acominatus Nicetas takes up the history. This work is divided into two great parts, and subdivided into eighteen books. It is a compilation from the earlier Greek historians, whose statements are sometimes only transcribed and sometimes abridged, so that the work is a substitute for many others which have perished. The 'Annals' of Zonaras were first edited by H. Wolf, with a Latin translation by A. Fogger (3 vols. folio, Basel, 1557). This edition was followed by a much better one by Du Fresne du Cange (2 vols. folio, Paris, 1686, &c.), with an improved Latin translation and notes. A reprint of this edition is contained in the Venice collection of the Byzantine writers of 1729, &c., in 23 vols. folio. In the Bonn collection of the Byzantine writers Zonaras is edited by Pinder. 2, Ἐξήγησις τῶν ἱερῶν καὶ θείων κανόνων, &c., that is, an exposition of the sacred canons and those of the apostles, councils, synods, and ecclesiastical fathers. The commentary on the canons of the apostles was edited in a Latin translation by J. Quintinus (Paris, 1558), and that on the councils and fathers, likewise in a Latin translation, by A. Salmatia, (Milan, 1613). The Greek original of the latter, with the Latin version, was published at Paris in 1618, folio. The whole of Zonaras's commentaries, both in Greek and Latin, was edited by G. Beveregius (folio, Oxford, 1672). 3, Λόγος πρὸς τοὺς τὴν φυσικὴν τῆς γονῆς ἐκροὴν μίασμα ἡγουμένους. It is published in E. Bonefidius's 'Jus Orientale,' iii. 261, &c., both in Latin and Greek, and also in Leunclavius and Freher's 'Jus Graeco-Romanum,' i. 351, &c. 4, 'Ἐκ προσώπου τῶν ἀρχιερέων περὶ τοῦ μὴ δεῖν διεξαδέλφους τὴν αὐτὴν ἀγαγέσθαι πρὸς γάμον:' that is, a treatise to show that two nephews should not be allowed to marry the same woman. It is printed in Latin and Greek in Cotelerius's 'Monumenta Ecclesiae Graecae,' ii. 483, &c. There are several other works of Zonaras, and among them several homilies and letters which have not yet been printed, or only in a fragmentary way: a complete list of them is given by Fabricius.

(*Biblioth. Graec.*, xi., p. 222, &c.; vii., p. 465, &c.: compare Cave, *Historia Literaria*, i., p. 648, &c.)

ZOROASTER, or ZERDUSHT, the founder of the religion of the Parsees, was born about B.C. 589, at Urmia, a town of Azerbijan, in the reign of Lohrasp, the father of Gushtasp (the Darius Hystaspes of the Greeks). His parents were in an humble condition, although of a noble family, and some of the Eastern authorities trace the lineage of his father, Purushasp, to Feridoon. Daghda (Anquetil writes Dogdo), the mother of Zoroaster, is also said to have been of princely birth, and it is needless to observe that her life is reported to have been so spotless as to attract the favour of the Deity, who foretold to her the greatness of Zoroaster while yet in the womb, through the medium of magic dreams. Nor is it necessary to state that the birth of the Persian prophet was attended with many miraculous circumstances calculated to make the persons who saw it adopt and spread the belief in the divine mission of the new-born infant. Many of these miracles have found their way into classical writings, and Pliny mentions that Zoroaster laughed on the day on which he was born, and that his brain palpitated so violently as to repel the hand when placed on it. ('Hist. Nat.' vii., c. 16; H. Lord's 'Account of the Modern Parsees in India,' c. 3.) Miracles of this kind are by Eastern authors always made to precede the life of a remarkable man, and they serve to show the high influence which Zoroaster obtained throughout life, and the respect which posterity paid to his memory. The years of Zoroaster's childhood quietly passed in his native town—although his historians delight in adorning them with the most extravagant accounts of his exploits when a child. However, he must have soon turned his attention to the study of nature, as it is stated that

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he passed twenty years in the deep caves of the mountain Elbrooz (Pliny mentions this with a slight alteration, 'Hist. Nat.,' xi, c. 42) before he went to the court of Gushtasp, at which period he is said to have been only thirty years of age (Hyde, p. 330, on the authority of Shahristani). His having secluded himself from the society of men for a great number of years, is a fact corroborated by many independent authorities. It was in his retirement that the will of the Supreme Being was made known to him, and as this portion of Zoroaster's life is the one upon which the Parsees rest most of the evidence of the truth of his divine mission, we shall relate it according to the Zerdusht-nameh. It must be observed that Zoroaster's journey to the mountain Elbrooz is by the Parsee authors invariably called the prophet's journey to heaven, where he received his instructions from Ormuzd (*i. e.* the Zend-Avesta and the sacred fire). Then (says the Zerdusht-nameh, c. 22) Bahman, radiant like the sun, and with his head covered by a veil, appeared before Zoroaster, by the command of Ormuzd, and said, "Who art thou? What dost thou want?" Zoroaster answered, "I seek only what is agreeable to Ormuzd, who has created the two worlds, but I know not what he wants with me. O Thou, who art pure, show me the way of the law." These words pleased Bahman. "Rise," said he, "to go before God; there thou shalt receive the answer to thy request." Zoroaster rose and followed Bahman, who said, "Shut thine eyes, and walk swiftly." When Zoroaster opened his eyes, he saw the glory of heaven; the angels came to meet him, and with them he approached Ormuzd, to whom he addressed his prayer. From him and the other six Amshaspands (or heavenly ministers) he received the following instructions; Ormuzd himself said to Zoroaster, "Teach the nations that my light is hidden under all that shines. Whenever you turn your face towards the light, and you follow my command, Ariman (the evil spirit) will be seen to fly. In this world there is nothing superior to light." He then handed to him the Zend-Avesta with the injunction to declare it before Gushtasp. Bahman, the Amshaspand presiding over the animals, surrendered his office to Zoroaster, and gave him the necessary directions. Ardibehesht, Shaherewar, Isfendermad, Khourdad, and Amerdad followed the example of Bahman, and Zoroaster returned to the world to overthrow the false doctrines which were upheld by magicians and had brought misery upon mankind. This fanciful story, which is gravely repeated by most of the authors on the life of Zoroaster, was evidently invented for the purpose of filling up the chasm which the twenty years of seclusion would have left.

Zoroaster first saw Gushtasp at Balkh, and he soon led this prince to become a zealous and powerful propagator of his faith. The Zinat-al-Tawarikh states that Asfandiyar, the son of Gushtasp, was the first convert of Zoroaster; and that his father was persuaded by the eloquence of his son to follow his example. However, the new doctrine, which Zoroaster said had been revealed to him from above, spread rapidly in the province of Azerbijan (*i. e.* 'the house of fire'). Gushtasp introduced it into every part of his dominions, and ordered 12,000 cow-hides to be tanned fine that the precepts of his new faith might be written on them. These parchments were deposited in a vault hewn out of a rock in Persepolis. He appointed holy men to guard them; and it was commanded that the profane should be kept at a distance from the sacred book (Malcolm, i. p. 45). The powerful protection of the king enabled Zoroaster to introduce his doctrine farther than the kingdom of Iran; we hear of his journeys into Chaldæa, and that Pashuran, the second son of Gushtasp, was sent by him into Varjamgherd in order to propagate his new religion. He also tried to gain proselytes in India, and succeeded in converting a learned Brahmin (Tchengrighatchah, according to Anquetil, vol. i., c. 2, p. 70), who went back into his native country with a great number of priests. Temples of Fire, or Ateshgahs, were erected in all parts of the empire at the expense of Gushtasp, whose zeal in imposing the Zend-Avesta not only on his own subjects, but also on those of the neighbouring monarchs, at last engaged him in a war with Arjasp, king of Turan. Zoroaster was undoubtedly the chief instigator of this war, which was protracted beyond his life-time, and finally ended in a victory gained by Asfandiyar over the Turanians, who, in the exultation of a first success, had determined on putting to death all the followers of Zoroaster. The prophet died in the year B.C. 513, about seventy-six years of age, a few months before the general massacre of the fire-worshippers had been resolved upon by Arjasp. Some authorities quoted by Hyde, pp. 323 and 329, say that he was murdered during the persecution.

The whole history of Zoroaster, when divested of all extraneous matter, can be reduced to the following statement:—The ancient religion which Djamshid had established in Iran had become merely traditional and lost its influence over the nation; new sects had sprung up in every direction; Hindoos and Chaldæans were endeavouring to introduce their own religion, when Zoroaster appeared. It is evident that the worship of elements had been established in his native province, before he produced his great reform in the adjacent empire; he therefore seems to have restored the religion of his ancestors to a state of greater purity and adapted it to the exigencies of the nation where he was the first to promulgate it.

What we have said hitherto rests entirely on the authority of Eastern authors—it has no claim to historical accuracy; but it contains more than can be gathered from classical writers. The Life of Zoroaster, prefixed to Anquetil du Perron's Zend-Avesta, is a compendium of all the extravagant stories which have been invented about Zoroaster.

From the different dates assigned to Zoroaster by Greek and Latin authors, many modern authors were led to believe that there were no less than six men of that name; but this opinion has been satisfactorily refuted by Hyde, in his 'Veterum Persarum et Majorum Religionis Historia;' and lately by Pastoret, in his 'Zoroastre, Confucius, et Mahomet comparés.' For an ingenious endeavour to prove that there were more than one Zoroaster we refer to Stanley's 'Historia Philosophiæ' (Pars xiii., Sect. i., c. 2); and to Bryant's 'Analysis of Ancient Mythology,' vol. ii., p. 388, where almost all the passages that can be found in ancient authors relating to Zoroaster are very carefully put together.

Again, there were writers who identified Zoroaster with Moses, among whom Huet is the most prominent ('Demonstratio Evangelica,' Prop. iv., c. 5); others again have supposed that Zoroaster was born in Palestine, or that he passed his early youth in that country and earned his subsistence by becoming a servant to a Jewish prophet (Hyde, p. 316). Abul-faraj states this prophet to have been Elijah, Hyde thought he was Esdras, while Prideaux conjectures that Zoroaster had been servant to Ezekiel. It is scarcely necessary to observe that these conjectures are utterly vain and quite useless. There was only one Zoroaster or Zerdusht, who lived in the time of Gushtasp and effected a great reform.

The leading doctrines propagated by Zoroaster were the following:—He taught that God existed from all eternity, and was like infinity of time and space. There were, he averred, two principles in the universe—good and evil; the one was termed Ormuzd, or the good principle, the presiding agent of all good; the other, Ariman, the lord of evil. Each of these had the power of creation, but that power was exercised with opposite designs; and it was from their united action that an admixture of good and evil was found in every created thing. The angels of Ormuzd sought to preserve the elements, the seasons, and the human race, which the infernal agents of Ariman wished to destroy. But the power of good alone, the great Ormuzd, was eternal, and must therefore ultimately prevail. Light was the type of the good spirit, darkness of the evil spirit; and, as stated above, God said to Zoroaster, "My light is concealed under all that shines." Hence the disciple of that prophet, when he performs his devotions in a temple, turns towards the sacred fire that burns upon its altar; and when in the open air, towards the sun, as the noblest of all lights, and that by which God sheds his divine influence over the whole and perpetuates the works of his creation. [ARIMANES.]

Zoroaster, we are told, was a great astrologer and magician; and it is even stated by Porphyrius that Darius was so proud of having been initiated into the mysteries of the art by Zoroaster himself, that he ordered it to be inscribed on his tomb.

After his death the religion he introduced was disturbed by a thousand schisms; many reforms were introduced; but it gradually sank to a mere idolatrous worship of the fire and the sun; the worshippers were persecuted when Mohammedan rulers had possessed themselves of Iran; they first fled into the mountains, and at last left the country and settled in Guzerat, where they are to this day but greatly diminished in number.

(Hyde, *Veterum Persarum et Magorum Religionis Historia*, Oxford, 1760; Anquetil du Perron, *Zend-Avesta*, Paris, 1771; Pastoret, *Zoroaster, Confucius, et Mahomet comparés*: Malcolm's *History of Persia*; Bayle, *Diction. Historique*, has a long and curious article on Zoroaster.)

*ZORRILLA, Y MORAL DON JOSÉ, the most popular living poet of Spain, is a native of Valladolid, where he was born on the 21st of February 1817. His father, who held important posts in the magistracy, was transferred from Valladolid to Burgos, to Seville, and in 1827 to Madrid, where his son, who of course accompanied him in his migrations, was sent to the Seminary of Nobles in that city. In early life he showed a strong partiality for the theatre and poetry, and he was fond of reading two very different books, Chateaubriand's 'Spirit of Christianity' and the Bible. His father, who intended him for the legal profession, sent him to study law at Toledo; but Zorrilla spent much of his time in rambling about the city and writing verses. In the sequel, when going to Valladolid to pursue the same study, he entirely neglected it for poetry, making his first appearance as an author in the pages of 'El Artista,' a periodical of that city, he was sent to his father at Lerma, under the charge of a muleteer who was bound for that town, and was so apprehensive of the reception he was likely to meet with, that on their stopping at the house of one of his relations on the road, he gave the muleteer the slip, borrowed a horse of his relative without the owner's leave, and rode back to Valladolid, and thence to Madrid. For ten months he eluded all the efforts to trace him made by his family, and then suddenly burst into the public notice at the funeral of the poet Larra [LARRA]. Roca de Togores had just concluded a funeral oration on the deceased, "when," says Nicomedes Pastor Diaz, who was one of the mourners, "from the midst of us and as if he had sprung from the sepulchre, we saw appear a youth, almost a boy, who was unknown to us all. His countenance was pallid; he cast a sublime glance first at the tomb, and then at the sky, and raising a voice that sounded in our ears for

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the first time, he began to read in broken and tremulous accents some verses in honour of Larra, which Señor Roca de Togores had to take from his hand, for overcome by the force of his emotions, he could not proceed. Our astonishment and our enthusiasm were equal. As soon as we learned the name of the gifted mortal who had pronounced such new and celestial harmony in our ears, we returned thanks to Providence for having raised up one poet at the death of another, and the same funeral procession which had just accompanied the illustrious Larra to the mansions of the dead left the precincts of the cemetery carrying in triumph a new poet to the world of the living, and proclaiming with enthusiasm the name of Zorrilla."

Such is the narrative prefixed by Pastor Diaz to a volume edited by himself and Roca de Togores of the poems of Zorrilla, which appeared a few months after in 1837. The first piece in the volume is the poem in memory of Larra, the remainder are chiefly pieces in which may be traced the influence of the poetry of Byron and still more of the French romantic school of the period. With much that was crude there was much of promise—the poet was still so young that the most brilliant hopes were formed of his career, and they have not been disappointed. In his next volume of poems, which followed soon after, he had changed his line of thought, and announced his ambition to become a national poet, and, as a Spaniard and a Christian, to sing the glories of Christianity and Spain. To this determination he has adhered for the twenty years that have since elapsed, and has thus perhaps assisted in confining his fame to his native country, where he appears to be recognised as decidedly the first poet of his time. His productions are numerous. His dramas alone amount to more than twenty in number, all of them on national subjects, and written in the old national metre of Lope and Calderon. One of them, 'The Apotheosis of Calderon' is quite in the old Spanish taste, the characters being Fame, Repose, Criticism, Homer, Virgil, Shakspere, and Cervantes. In 'Don Juan Tenorio,' a play in two parts, founded on the story of the world-renowned Don Juan, the termination leaves the hero not in hell but in purgatory, amid a burst of religious doctrine and feeling which in England would be thought unusual for the stage. The most popular of his dramas is another in two parts, 'El Zapatero y el Rey' (the Shoemaker and the King), which has been one of the most successful on the Spanish boards. Many of the others are accused of being melodramatic, but none of being dull. His ballads and shorter pieces exhibit the same national air. One of the finest is undoubtedly 'A buen Juez, mejor Testigo' (The Judge good and the Witness better), a story of a seduced lady who, unable to produce any evidence of her seducer's promise of marriage, appeals to a crucifix before which it was made, and is miraculously answered,—a tale so vividly and admirably told, that but for the Roman Catholic, and to English notions irreverent, character of some of its contents, it would probably have been long ere now translated and popular in English. While Zorrilla's subjects are thus national and antique, his style of narrative is by no means of the grave and serious real Spanish character, but rapid, concise, and energetic, with some of the best characteristics of modern French literature, which he appears to have studied closely. Perhaps his leading work, on the whole, is his 'Cantos del Trovador' (Songs of the Troubadour), a collection of legends and historical traditions (3 vols., Madrid, 1840-41). His 'Granada,' an epic poem (2 vols., Paris, 1852), appears to be less successful. In the preface he speaks in somewhat hyperbolic terms of Granada, which he informs us has "become for him the object of a superstitious idolatry which has absorbed all his thoughts." The whole history of the city was to be included in this poem and in another called the 'Cuento de Cuentos' (or Tale of Tales). Though so ardent a devotee of Spanish glory, Zorrilla has now lived for some years away from it, spending much of his time in France and Belgium, and by a passage in one of his notes to 'Granada,' he appears to have visited England. He speaks in the preface to the same poem of "the misfortunes which have nearly overwhelmed him," and "the loss of his parents and property." By a poem published as early as 1840 and addressed to his wife Donna Matilda O'Reilly y Zorrilla, it may be gathered that he was early married to a lady of Irish descent. An edition of his works was published at Paris in 1847, and again in 1853, as part of the collection of Spanish classics issued by Baudry.

ZO'SIMUS, a native of Greece, succeeded Innocent I. as bishop of Rome, A.D. 417, under the reign of Honorius, emperor of the West. At that time Pelagius and his friend Cœlestius were disseminating in the west their peculiar doctrines about the merit of good works and the freedom of man from sin. Zosimus appears at first to have been captivated by the eloquence of Cœlestius, who was a ready and subtle speaker, and to have countenanced his tenets. But Pelagius and Cœlestius were soon after condemned by the council of Carthage, A.D. 418, and Zosimus confirmed the sentence of heresy against the Pelagians. A dispute about jurisdiction having arisen in Gaul between the bishop of Arles and the bishop of Vienne, Zosimus supported the bishop of Arles, but the other bishops of Gaul did not submit to his decision. Zosimus encouraged appeals from the bishops to the see of Rome. His letters on the Gaulish and Pelagian controversies are worthy of notice, and they are inserted in Constant's 'Epistolæ Romanorum Pontificum.' Zosimus died in December 418. (Muratori, *Annali d' Italia*, and the Church Historians.)

ZO'SIMUS (Ζώσιμος), a Greek historian of the time of Theodosius the younger (A.D. 408-450). He is described by Photius ('Bibl. Cod.,' 98) as *κόμης καὶ ἀπὸ φισκοσυνήγορος*, (comes et exadvocatus fisci), and was perhaps a son of Zosimus, the præfect of Epirus, who is mentioned in the Theodosian Code in connection with some laws promulgated by Valentinian and Valens in A.D. 373. Zosimus is the auther of an historical work still extant (*ἱστορία* or *ἱστορικόν*), in six books, which appears to have been written after the year A.D. 425, as it (v. 27) mentions an occurrence which happened in that year. It begins with the history of Augustus, and after having given in the first book a sketch of the history of the emperors down to the end of Diocletian's reign, A.D. 305, the author devotes the remaining five books to a more detailed history of the Roman empire down to the year A.D. 409, when Rome was besieged by Alaric a second time, and Attalus was declared emperor. Zosimus seems to have been pretty well acquainted with the earlier writers on Roman history. Photius says that this work was a mere compilation from the chronicle of Eunapius, who however is not mentioned by Zosimus. He also used the works of Dexippus and Olympiodorus, from the latter of whom he copied whole chapters. As Zosimus did not examine the credibility of his sources, his own weight as an historical authority depends on that of his sources. The style of his history is well characterised by Photius, who calls it concise, pure, and pleasing. Zosimus himself was a pagan, and is severely censured by Christian writers for the frankness with which he records the crimes and vices of Christian emperors. (Phot., 'Bibl. Cod.,' 98; Evagrius, iii, 40, 41; Nicephorus, xvi. 41, &c.) But it cannot be proved that he carried his accusation any further than his duty as a historian required. The first edition of the history of Zosimus appeared in a Latin translation by Leunclavius, fol., Basel, 1576. It contains the vindication of the character of Zosimus against the imputations of Christian writers, and also a Latin translation of Procopius, Agathias, and Jornandes. The first edition of the Greek text, with the translation of Leunclavius (though the translator's name is not mentioned) is that of H. Stephens, 4to, Lyon, 1581. In this edition Zosimus is printed with Herodian. Zosimus is also contained in Fr. Sylburg's 'Romanæ Historiæ Scriptores Græci,' fol., Frankfurt, 1590: this was followed by two separate editions of Zosimus, the one by Chr. Olearius (Zeitz, 8vo, 1679, reprinted at Jena, 8vo, 1714), and the other by Thomas Smith (Oxford, 8vo, 1679). The best modern editions are that of J. F. Reitemeier (Leipzig, 8vo, 1784, with a valuable introduction, notes, and commentary), and of Emmauuel Bekker (Bonn, 8vo, 1837). There is an English translation, under the title of 'The New History of Count Zosimus,' &c., 8vo, London, 1684. (Fabricius, *Biblioth. Græc.*, viii., p. 62, &c.; Vossius, *De Historicis*, p. 312, ed. Westermann; Reitemeier, *Commentatio de Zosimi fide, stilo et Historicis quos ille sequutus est Scriptoribus*, in the *Bibliotheca Philologica*, ii., p. 225, &c., Leipzig, 8vo, 1780.)

ZOUCH, RICHARD, an eminent English civilian, was born about 1590. He was educated on the free foundation of Winchester school; elected to New College, Oxford, in 1607, and chosen fellow in 1609. He took the degree of Bachelor of Civil Law in June 1614, and was admitted at Doctors' Commons in January 1618. In April 1619 he commenced L.L.D., and was appointed Regius Professor of Law at Oxford in 1620. He represented Hythe in the last parliament of James I. In 1625 he was appointed principal of St. Alban's Hall, and chancellor of the diocese of Oxford, and soon after judge of the High Court of Admiralty. He contributed the legal arguments to the reasons against the Solemn League and Covenant, published by the University of Oxford in 1647. In 1648 he submitted to the parliamentary visitors, and was allowed to retain his university appointments till the Restoration. Cromwell appointed him one of the delegates in the cause of Dom Pantaleon de Sa, brother of the Portuguese ambassador, who was tried and executed in 1553, for the murder of an English gentleman. At the Restoration he was reinstated as judge of the Admiralty, and nominated a commissioner for regulating the university. He died soon after at his apartments in Doctors' Commons, on the 1st of March 1661.

Zouch published, in 1613, 'The Dove,' an indifferent poem. His professional works are:—1, 'Elementa Jurisprudentiæ, definitionibus, regulis, et sententiis selectioribus juris civilis illustrata,' 8vo, Oxford, 1629. 2, 'Descriptio juris et judicii feudalis, secundum consuetudines Mediolani et Normanniæ, pro introductione ad jurisprudentiam Anglicanam,' 8vo, Oxford, 1634. 3, 'Descriptio juris et judicii temporalis, secundum consuetudines feudales et Normannicas, 4to, Oxford, 1636. 4, 'Descriptio juris et judicii ecclesiastici, secundum canones et consuetudines Anglicanas,' 4to, Oxford, 1636. 5, 'Descriptiones juris et judicii sacri; juris et judicii militaris; et juris et judicii maritimi,' 4to, Oxford, 1640. 6, 'Juris et judicii fecialis, sivo juris inter gentes, &c. explicatio,' 4to, Oxford, 1650. 7, 'Cases and Questions resolved at Civil Law,' 8vo, Oxford, 1652. 8, 'Solutio quæstionis de legati delinquentis judice competente,' 8vo, 1657. 9, 'Eruditionis ingenuæ specimen, scilicet artium, logicæ dialecticæ, &c.,' 8vo, Oxford, 1657. 10, 'Quæstionum juris civilis centuria in decem classes distributa,' 8vo, Oxford, 1660. 11, 'The Jurisdiction of the Admiralty Court asserted against Sir Edward Coke's Articuli Admiralitatis, in the 22nd chapter of his Jurisdiction of Courts,' 8vo, London, 1663; a posthumous publication. An anonymous pamphlet, entitled 'Specimen quæstionum juris civilis,' 4to, Oxford 1653, has been attributed to Zouch.

ZOUCH, THOMAS, an English divine, was born near Wakefield in

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Yorkshire, in 1737. He entered Trinity College, Cambridge, in 1757. In 1760 he was elected into one of Lord Craven's scholarships. He was chosen fellow of his college, and appointed assistant tutor in 1763. The state of his health obliging him to leave the University in 1770, his college presented him to the living of Wycliffe, in the North Riding of Yorkshire. In 1791 he was appointed deputy-commissary of the archdeaconry of Richmond; and in 1793 chaplain to the Master of the Rolls, and rector of Scrayingham. At the death of his elder brother, the Rev. Henry Zouch, he inherited an estate at Sandal, where he continued to reside till his death. Mr. Pitt conferred upon him the second prebend in the church of Durham. The see of Carlisle was offered to him in 1808, but he declined it on account of his advanced age. He died on the 17th of December, 1815. Dr. Zouch was an elegant classical scholar, and possessed considerable acquirements in botany. Besides several occasional discourses, he published 'An inquiry into the Prophetic Character of the Romans, as described in Daniel viii. 23-25,' 1792; and 'An attempt to illustrate some of the Prophecies of the Old and New Testament,' 1800. He also published some biographical works :—1, 'Memoir of the Life and Writings of Sir Philip Sidney,' 4to, 1808; 2, 'Memoir of the Life of John Sudbury, D.D., Dean of Durham, 4to, 1808; and an edition of Izaak Walton's 'Lives,' with additions.

ZOUST, GERARD, called sometimes Sowst and Soest, was a German portrait-painter of great ability, who established himself in England, and was one of Lely's rivals, in the reign of Charles II. He was born in Westphalia, in 1637, but the year in which he came to England is not known. Buckeridge, in his 'English school,' says he came to this country about the year 1656, and found encouragement suitable to his merit. "His portraits of men," he continues "are admirable, having in them a just, bold draft, and good colouring;" but he did not always execute with a due regard to grace in women's faces; which is an habit that can only be acquired by drawing after the most perfect beauties, in which his country did not greatly abound. What we are most indebted to him for is his educating Mr. Riley." Walpole says of Zoust—"By what I have seen of his hand, particularly his own head at Houghton, he was an admirable master. It is animated with truth and nature; round, bold, yet highly finished." Jervase, the painter, admired Zoust's style and endeavoured to acquire it: he copied a portrait which he had in his possession, by Zoust, more than once. Zoust was a man of singular temper, and was much displeased at Lely's female portraits being preferred to his. He was slovenly in his dress, and he often opened his house-door in Cursitor's-alley or Holborn-row himself, and if he did not like the look of his visitor, he used to say that his master was not at home. Walpole mentions several portraits by him, among them a fine head of Loggan, the engraver, one of Sir F. Throckmorton, and an excellent one of a gentleman in a dark periwig, on the back of which was written the price of the picture and frame: the picture 3*l.* and the frame 16*s.* His draperies were frequently of satin, in which he imitated the manner of Terburgh. He died in 1681, aged forty-four.

ZSCHOKKE, JOHANN HEINRICH DANIEL, was born at Magdeburg in Prussia on March 22, 1771, and received the earlier part of his education in the Klosterschule and in the gymnasium of that town. When only seventeen he quitted his school and family, and became play-writer to a troop of strolling-players. In a short time however he returned to his family, and was sent to the university of Frankfurt-on-the-Oder, where, without any settled plan, he studied philosophy, theology, the fine arts, history, and finance. In 1792 he commenced private teaching in Frankfurt, but with little success; and he employed most of his time in writing for the stage, where his 'Abällino, the Bandit' (of which the story was borrowed by Monk Lewis for his 'Bravo of Venice'), and 'Julius von Sassen,' produced at this period, were favourably received. But he also wrote against a government edict respecting religion, and therefore when, in 1796, he applied for a professorship, it was refused him. He then left Frankfurt, travelled about Germany and France, and at length settled at Reichenau in the Graubundten where, in conjunction with Tscharner, he established a boarding-school for boys, which was so well conducted that the canton presented him with its freedom as a burgher, and he evinced his gratitude by writing his 'Geschichte des Freistaats der drei Bünde in Rhäetea' (History of the Free State of the Three Leagues in Rhætia), which was published in 1790. This is an account of the early associations of the canton for the establishment of its liberties, and was the precursor of several other works on the history of Switzerland. In that year however the Canton of Graubundten declined to join the Helvetic republic established under French influence; Zschokke was in favour of the union; he became unpopular, and his school was the sacrifice. Austrian troops entered the canton, and Zschokke withdrew to Aarau, where the central government of the Helvetic republic was then fixed. His reputation, his talents, and his political opinions, procured him employment under the government. He was made chief of the department of education, and was sent in the capacity of a fully-empowered government commissioner to settle the affairs of Unterwalden, then suffering from the devastations of a foreign enemy and the effects of party violence, where he acted as a true benefactor and a restorer of peace. A memorial of this remarkable period is given in his 'Historischen Denkwürdigkeiten der Schweitzerische Staatsumwälzung' (Historical Memoirs of the Swiss Revolution). His commission was subsequently extended over the cantons of Uri, Schwytz, and Zug, and his appeals for the help of the miserable sufferers remain in proof of his powers of eloquence. During this time he wrote his 'Geschichte vom Kampfe und Untergange der Schweitzerische Berg- und Waldcantone' (History of the Conflicts and Fall of the Swiss Mountain and Forest Cantons), an excellent sketch, published in 1801. In 1801 the central government of Bern nominated him to the bailiwicks of Lugano and Bellinzona, where he executed his duties with the best results. On his return to Bern he was loud in his complaints against the French ambassador Bernhard, and the General Dumas, on account of their oppressive conduct and arbitrary proceedings; for Zschokke had opposed the desires of the Graubundten for independence rather from a conviction of their hopelessness than from any unpatriotic love of French domination, and he stated "that the Helvetic executive directory enjoyed no influence or consideration; it was in a manner foreign to the people it was appointed to govern;" but it was not cruel, and it avoided anarchy, so that he was contented to act under it. His remonstrances had produced no immediate effects, when he was created governor of Basel, where a commotion had arisen against the land tax and tithes; he there threw himself into the midst of an armed assemblage of the people, and induced them to follow his advice and submit. When the central government at Bern, with the Landmann Aloys Reding at its head, prepared in 1801 to restore the ruptured federalism of the union, Zschokke resigned his offices, as he doubted whether the attempt could be successful then, and he retired to Biberstein in Aargau, to devote himself to his favourite studies. Much civil contention arose, and a civil war seemed inevitable, when in October 1802, Bonaparte offered his mediation, and by it the federal union of Switzerland was established in 1803. The modification brought Zschokke again into political activity. He was presented with the citizenship of Aargau, and nominated by the government in 1804 a member of the council of mines and forests. In the same year he commenced his popular 'Schweizerboten' (Swiss Messenger), and in 1807 his 'Miscellen für die neueste Weltkunde' (Miscellany of the most recent Events), which was continued without interruption till 1813; it displayed a happy choice of subjects, a richness of contents, a conscientious liberalism, and in general a strong and correct judgment. In 1814, when the Swiss, after the downfall of Bonaparte, again wished to reconstruct their constitution, Zschokke exerted himself to maintain peace in Aargau, while he strenuously defended its independence against the claims of Bern. In 1829, in consequence of some imputations against him as editor of the 'Schweizerboten,' he resigned his offices of church and forest inspector, but retained those of member of the council, of the school directory, and president of the directory of the school of education for artisans. In 1830 he was re-chosen a member of the church council, and he continued to exert himself actively and effectively in the promotion of education and all social reforms, though his time was now chiefly given to literary composition. With these duties and his literary works, which became extremely numerous, he continued to occupy himself until his death, which took place at Biberstein, on June 27, 1848. His published works are of very varied character. We have noticed some of his historical and political productions, but in this class the most valuable are his 'Geschichte des Baierischen Volks und seiner Fürsten' (History of the Bavarian People and their Princes), 1813-18; and 'Des Schweizerlandes Geschichte für das Schweizervolk' (History of Switzerland for the Swiss People), 1822; which are highly esteemed, have been frequently reprinted, and are distinguished by a lucidity of arrangement, clearness of perception, a keen insight into character, and warmth and strength of expression. His novels and tales exceed all other classes in number. Among the best are his 'Adventures of a New Year's Night,' which was translated in 'Blackwood's Magazine,' 'Jonathan Frock,' a serio-comic novel, 'The Dead Guest,' and 'The Goldmaker's Village.' His merits are a correct delineation of the nicer shades of character, a naturally simple pathos, a happy exposition of some of the weak points of our social institutions, a considerable amount of humour, and a constant maintenance of good principles and feelings. Some of these novels, like the 'Cottagers of Glenburnie,' aim at effecting the removal of social evils, national prejudices, or injurious customs, such as 'Die Branntweinpest' (The Brandy Pest); he is frequently tedious, and his plots are improbable, and the least happy of his attempts are of the historical class. His poetry seldom rises beyond mediocrity, nor are his dramatic attempts of a high character. He had much knowledge of a kind fitting him for his office of inspector of forests, and was acquainted with geology, particularly in reference to the country in which he resided, as is shown in his 'Gebirgsförster' and 'Die Alpenwälder.' By far the most popular of his works was his 'Stunden der Andacht' (Hours of Devotion), which was first published as a Sunday periodical, and which has gone through forty editions. It is one of the most complete expositions of modern rationalism, but its want of orthodoxy was held to be compensated by its fervid eloquence, and its zealous inculcation of every practical duty in all ranks. This work was not known to be his till the appearance of his 'Selbstschau,' a sort of autobiography of a somewhat singular character, which has been translated into English. He published a collected edition of his historical writings, in 1830, in 16 volumes, and a selection of his novels and poems in 10 volumes, in 1847; but an edition of his collected works, in 1825, occupied 40 vols.

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Many of his works have been translated into French; and in English we have his 'Goldenthal,' a tale; 'Der Goldmachersdorf;' 'Love's Stratagem,' and other tales; 'The History of Switzerland;' a volume of select essays; and the 'Stunden der Andacht,' under the title of 'Hours of Meditation and Reflection.'

ZUCCARELLI, or ZUCCHERELLI, FRANCESCO, a distinguished Italian landscape-painter, born at Pitigliano, near Florence, in 1702. He first studied figure-painting, but he eventually decided upon following landscape-painting, in which his first instructor was Paolo Anesi, at Florence. He afterwards went to Rome and continued his studies with Morandi, and lastly with Pietro Nelli. Zuccarelli established himself at Venice, but he acquired in time, through Smith's prints, after his works, so great a reputation in England, that he was induced to visit this country in 1752, and his success was such as to satisfy the most sanguine expectations. At the institution of the Royal Academy in 1768 he was elected one of the members, and is accordingly one of those who are considered its founders. Several of his pictures have been engraved by Vivares. The figures in them were painted by himself; and "it has been remarked," says Edwards, "that among the figures which he introduced in his landscapes, he frequently represented one with a *gourd-bottle* at his waist, as is often seen in Italy. This is said to have been done intentionally, as a sort of pun on his own name, *Zucco* being the Italian word for gourd."

In 1759 Zuccarelli painted a set of designs for tapestries, which were executed by the king's tapestry-weaver, Paul Saunders, for the Earl of Egremont's house in Piccadilly. He painted many creditable pictures in England, but they are generally very inferior to those he painted in Venice, and to which he was indebted for his reputation and the fortune he made in this country. His latter works are cold in colouring, want harmony, and are artificial in their composition; there are some specimens at Hampton Court. Zuccarelli however in his time reigned over the public taste in England; and the chief cause of Wilson's want of success was because he did not imitate him.

In 1773 he returned to Florence, and he gave up painting, having resolved to pass the remainder of his life in quiet retirement; the suppression however by the Emperor of Austria of a monastery, on the security of which he had advanced money, deprived him of his property. This misfortune compelled him to resume the pencil, and he found sufficient employment from the English gentlemen who visited Florence, where he continued to paint until his death in 1788. He etched some plates after Andrea del Sarto.

(Lanzi, *Storia Pittorica, &c.*; Edwards, *Anecdotes of Painting, &c.*)

ZU'CCARO, TADDEO and FEDERI'GO, two celebrated Italian historical painters, were the sons of Ottaviano Zuccaro, an obscure painter, and were born at S. Angelo in Vado.

TADDEO ZUCCARO, was born in 1529. He studied first with Pompeo da Fano, and afterwards with Giacomone da Faenza. He went early to Rome, and became a very popular painter, for the reason, says Lanzi, that there is nothing in his works that the populace cannot understand or imagine it understands. His pictures are compositions of portraits, simply disposed, dressed in the costume of his time, have little variety of character, and he rarely introduced the naked figure, but when he did it was natural and simple.

His early life—according to Vasari, who writes his name Zucchero—was one of extreme hardship. He left his father's house at the age of fourteen, and set out alone for Rome. When he arrived there he found himself friendless and houseless, and he was forced to seek employment as a colour-grinder, but in this way he added little to his means, and he was for some time comparatively destitute. He passed many of his nights in the streets of Rome, sleeping among the ancient ruins, or under the porches of the modern palaces or churches; and after much perseverance, he was at last compelled by excessive privation to return to his father's house, there to recruit his shattered constitution, for, says Vasari, he had been living upon his youth; but during all this period he let pass no opportunity that occurred of improving himself in drawing. As soon as he had recovered his strength he returned with renewed courage to Rome, and this time his exertions met with a different reward. He attracted the notice of Daniello da Parma, who had painted some years with Correggio and Parmigiano, and who took Taddeo with him to Alvito near Sora, where he was about to paint a chapel in fresco. The experience he acquired in this work was of great value to him, and although only in his eighteenth year, he returned to Rome in 1548 a good fresco-painter, and he gave a proof of his ability by the frescoes in chiaroscuro which he executed on the façade of the house of Jacobo Mattei, illustrating the life of Furius Camillus. From this time he found steady employment, and executed many vast works, good, bad, and indifferent, at Rome and elsewhere. He painted several frescoes for the Duke of Urbino, for Pope Julius III., and for Pope Paul IV.; but his greatest works were those which he painted for Cardinal Alessandro Farnese at Caprarola; his best works at Rome are some frescoes in the church of the Consolazione.

The paintings of Caprarola illustrating the glories of the Farnese family were engraved in 45 plates by J. J. Prenner, and were published in Rome in 1748-50, in folio; and there is a description of the paintings and the palace by L. Sebastiani, 'Descrizione e Relazione Istorica del real Palazzo di Caprarola,' published also at Rome in 1741. Taddeo died at Rome on the 2nd of September 1566, aged thirty-seven years and a day, and he was buried by the side of Raffaelle in the church of Santa Maria della Rotondo, or the Pantheon, at Rome.

FEDERIGO ZUCCARO, Taddeo's brother and pupil, was born at Sant' Angelo in Vado, in 1543. He was given to the charge of his brother at Rome when very young. Taddeo's numerous occupations gave Federigo great advantages, and he was early employed by his brother as an assistant. Federigo completed the works which Taddeo had left incomplete. He painted much in a similar style to that of Taddeo, but he was in every respect inferior to him, except in success and in the quantity and extensiveness of his works; his drawing was inferior, his compositions were more crowded, and there was generally more affectation in his style. He was invited by the Grand-Duke Francesco I. to Florence to paint the cupola of the cathedral, which had been commenced by Vasari. He there painted, says Lanzi, more than 300 figures 50 feet high, with a Lucifer so large, to use his own words, that the other figures appeared like babies. He boasted that they were the largest figures known, but, continues Lanzi, beyond their vastness they had nothing to recommend them. When Pietro da Cortona was in Florence there was a project to replace them by some works of that painter, but on account of the greatness of the undertaking, it was feared that he might not live long enough to complete it, and Federigo's works were not disturbed.

After this great work Federigo enjoyed a reputation which surpassed the fame of all his contemporaries, and he was recalled to Rome by Gregory XIII. to paint the ceiling of the Cappella Paolina in the Vatican. During the progress of this work he had a quarrel with some of the papal courtiers who brought various accusations against him, and to avenge himself he imitated the example of Apelles of Ephesus (Lucian, 'De Calumnia'), and painted a picture of calumny, in which he introduced the portraits of his accusers with asses' ears, and placed the picture on St. Luke's day over the door of the church of that saint. This proceeding was represented and gave offence to the pope, and Federigo was compelled to leave Rome immediately, to avoid the consequences. The picture in question is not the one he painted after Lucian's description of that of Apelles of Ephesus; this was painted in distemper on canvas, for the Orsini family; and it is, or was lately, in the Palazzo Lante; there is an engraving of it by Cornelius Cort. It is one of Federigo's best works.

After this event he went to Flanders, where he made some cartoons for tapestries; then to Holland, and thence came to England in 1574. Here he painted the portrait of Queen Elizabeth, and that of Mary Queen of Scots, which is at Chiswick, and which Vertue engraved. He painted a second portrait of Elizabeth in a sort of Persian dress, which is at Hampton Court, on which there is a scroll with the following verses attributed to Spenser, but which Walpole conjectures are by Elizabeth herself:—

"The restless swallow fits my restlesse mind,
In still revivinge, still renewinge wronges;
Her just complaints of cruelty unkinde
Are all the musique that my life prolongs.
With pensive thoughts my weeping stag I crown,
Whose melancholy teares my cares expresse;
His teares in silence and my sighes unknown
Are all the physicke that my harmes redresse.
My only hope was in this goodly tree,
Which I did plant in love, bring up in care,
But all in vaine, for now to late I see
The shales [shells] be mine, the kernels others are.
My musique may be plaintes, my musique teares,
If this be all the fruit my love-tree beares."

Federigo painted likewise the portrait of Sir Nicholas Bacon at Woburn, and those of Charles Howard, earl of Nottingham, lord high admiral; and Elizabeth's giant porter, now at Hampton Court. Walpole had a portrait of Sir Francis Walsingham by him.

He did not remain long in England; he was soon forgiven and recalled by the pope, and he returned to Rome and finished the ceiling of the Paolina. At the end of 1585, after the accession of Sixtus V. to the papal chair, Zuccaro was invited by Philip II. to Spain to paint the Escurial, with a salary of 2000 scudi per annum. He arrived at Madrid in January 1586, and he was occupied in the Escurial nearly three years, during which time he painted several works in oil and in fresco, some of which however were immediately afterwards removed or destroyed; yet Zuccaro left Spain richly rewarded. He returned to Rome at the end of 1588. In 1595 he founded the Academy of St. Luke there, for which a charter had been granted by Gregory XIII., and it was confirmed by Sixtus V.: he was the first president. He wrote a book on the principles of painting, sculpture, and architecture, entitled 'L'idea di Pittori, Scultori, e Architetti,' and printed it in 1603 at Turin, with a dedication to the Duke of Savoy. He published two other works at Bologna in 1608—one giving an account of his visit to Parma, 'La dimora, di Parma, del Sig. Cav. Federigo Zuccaro;' the other giving an account of a journey in Italy and his stay at Parma, 'Il passaggio per Italia colla dimora di Parma, del Sig. Cav. Federigo Zuccaro.' He died in 1609, the year following, at Ancona. Federigo Zuccaro, though a mannerist, had great ability as a painter. He was also sculptor, poet, and architect, and he is said to have owed his success chiefly to his general

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accomplishments and personal attractions: he was the most fortunate painter, or perhaps artist, of his time. Lanzi criticises his writings; he terms them bombastic and pedantic, and says that instead of instruction they present a mere tissue of sterile and undigested speculations, and that one page of Vasari is worth more than all that Zuccaro wrote.

(Vasari, *Vite de' Pittori, &c.*; Baglione, *Vite de' Pittori, &c.*; Walpole, *Anecdotes of Painting, &c.*; Lanzi, *Storia Pittorica, &c.*; Cean Bermudez, *Diccionario Historico, &c.*)

ZU'CCHI, ANTONIO, an Italian painter, born at Venice in 1726. His father, Francesco Zucchi, was an engraver, and was his son's first instructor in drawing; he afterwards learned painting under F. Fontebasso and J. Amigoni. Robert Adam, the architect, when in Italy, engaged Zucchi to make drawings for him; and Zucchi travelled with him in Italy and accompanied him to this country, and was much employed by him as an interior decorator and fresco painter. He painted mythological subjects, ruins, and ornaments: his colouring was pleasing, but his style was superficial and merely ornamental. He executed some works in the old Buckingham House, St. James's Park, and he painted much at Osterley Park, the seat of the Countess of Jersey, originally built by Sir Thomas Gresham. Zucchi lived several years in England, and was an Associate of the Royal Academy. He left this country in company with Angelica Kauffmann, and went to Rome, where he died in 1795.

(Longhi, *Vite de' Pittori Veneziani*, &c.; Edwards, *Anecdotes of Painting*, &c.)

ZUMALACARREGUI, TOMAS, was born, December 29, 1788, in the village of Ormaaitegui, near Villareal, in the Spanish province of Guipuzcoa. His parents belonged to the class of nobles, but were not rich. When the French invaded the Spanish peninsula in 1808 he was studying law in the University of Pamplona. He then relinquished his legal studies, and entered the army as a cadet. He served under Mina, and in 1813 had risen to the rank of captain. In 1822 he was still a captain, and soon afterwards commanded two battalions of Quesada's division in the royalist army in opposition to that of the constitutionalists. In 1825 he became lieutenant-colonel, and had the command of the first regiment of King's Volunteers, and subsequently the Prince's Regiment, the third of the line. Soon afterwards he became colonel, and commanded the third regiment of light infantry, and afterwards the regiment of Estremadura, the 14th of the line. These successive removals were made on account of his known talents in the discipline and organisation of large bodies of men; but his attachment to the party of Don Carlos was also known, and when the death of Ferdinand VII. was expected to take place, Zumalacarregui was not only displaced by the inspector of the infantry, but was arrested as an enemy of the existing government. Having been set at liberty, he sent in his resignation, and retired to Pamplona, where his wife and family were residing. On the death of Ferdinand in September, 1833, he was offered the rank of brigadier-general on condition that he would attach himself to the queen's army, but this offer he declined. He was strictly watched, but escaped by night, and on the 30th of October joined the insurgents in the Basque Provinces. He collected a considerable force, though his means were limited to about 200*l.* of his own money, and in a series of mountain conflicts he overcame the best of the queen's generals. Don Carlos left England secretly, and joined the army in July, 1834. Zumalacarregui defeated General Rodil in the valley of Amescoas on the 1st of August, routed the Christina force at Viana on the 7th of September, gained a victory in the plains of Vitoria on the 27th of October, and in the spring of 1835, after a conflict of four days with the queen's forces under Valdes, gained another important victory in the valley of Amescoas. On the 15th of June, while preparing to storm Bilbao, and while he was reconnoitring the place with a telescope, he was struck on the inner part of the calf of the leg by a musket-ball, which fractured the smaller bone, and lodged in the flesh. The ball was not extracted so soon as it ought to have been, inflammation supervened, and Zumalacarregui died, June 25, 1835. He had the sobriquet of "El Tio Tomas" (Uncle Thomas), by which he was more commonly designated than by his own name. In 1836 was published 'The most Striking Events of a Twelvemonth's Campaign with Zumalacarregui in Navarre and the Basque Provinces, by C. F. Henningsen, Captain of Lancers in the Service of Don Carlos,' 2 vols. 12mo.

ZUMMO, GAETA'NO GIULIO, a celebrated modeller in coloured wax, was born of a noble family at Syracuse in 1656: his name is commonly, but incorrectly, written Zumbo. He devoted himself early to the study of sculpture, and combining with it a careful investigation of the anatomy of the human body, he produced some very clever works and anatomical preparations in coloured wax, prepared after a method of his own. He acquired a reputation in several cities of Italy—in Bologna, Genoa, but especially at Florence, where the Grand-Duke Cosmo III. took him into his service. Among other works which Zummo executed for this prince is one which is called 'La Corruzione' (Corruption): it consists of a group of five figures in high relief, showing various stages of decomposition of the human body after death. At one corner of this work he has put his own portrait, and inscribed under it his name as follows:—"Caet^{us} Jul^{us} Zummo S^{us}," which is, "Caetanus Julius Zummo Syracusanus." He made another group showing the effects of the plague; and both works are as extremely repulsive to look at as they are remarkable for their ingenuity of execution. He made likewise at Florence several anatomical preparations. At Genoa he executed two very beautiful works, representing the Nativity and the Descent from the Cross; the latter has been well engraved by E. S. Cheron. They are both described by De Piles in his 'Cours de Peinture,'—'Description de deux ouvrages de Sculpture, qui appartiennent à Mr. Le Hag, faits par Mr. Zumbo, Gentilhomme Sicilien.' From Genoa Zummo went to Paris, where he died in 1701.

Upwards of a century before Zummo, Jacopo Vivio, an Italian artist, distinguished himself for his models in coloured wax; he is said to have made a copy of the Last Judgment by Michel Angelo in wax.

*ZUMPT, CARL GOTTLOB, was born on the 20th of March 1792, in Berlin. After receiving a good preparatory education in two of the gymnasiums of his native city, he proceeded in 1809 to the University of Heidelberg, where he devoted himself mostly to philological studies under Creuzer. In the following year he returned to Berlin, where, in the newly-founded university, he was stimulated and assisted in his favourite study of the classical languages by the lectures of Wolf, Heindorf, and Böckh. In 1812 he was appointed to the situation of an ordinary teacher in the Werder'schen Gymnasium, and continued in the performance of his duties there till 1821, when he was appointed a professor in the Joachimsthal Gymnasium. Meantime he had published his 'Rules of Latin Syntax' (Berlin, 1814), out of which, by additions, he constructed the first edition of his Latin Grammar, 'Lateinische Grammatik,' Berlin, 1818. In consequence of a dispute with the directors of the gymnasium, Zumpt resigned his professorship in 1826, and was for a time professor of history in the Military School, but in 1828 he was advanced to the situation of Professor of Roman Literature in the University of Berlin. In 1831 he made a tour in Italy, and in 1835 another in Greece. In the latter year he was elected a member of the Royal Academy of Sciences of Berlin.

Zumpt's great work is the 'Latin Grammar,' which has had a very large circulation in Germany, and has passed through several editions, each of which has been assiduously corrected and improved by the author, till it is become in its details quite a different work from what it was in its early state. Its chief merit consists in its copious and well-arranged syntax, and in this department it surpasses any Latin Grammar which has been produced in England. The etymology of the Latin language has been studied in this country more comprehensively than on the Continent, and in this branch its superiority is less decided. Two translations of Zumpt's 'Lateinische Grammatik' have been made into English. The first, by the Rev. John Kenrick, M.A., is from the third edition: it was published in 1823, and continued to be reprinted without receiving the corrections and improvements which had in the meantime been made in the German original. The other translation is by Dr. Schmitz, rector of the High School of Edinburgh. It is from the ninth edition of 1844, and was published in 8vo in 1845, in communication with the author, and with all the latest improvements.

After Zumpt's Latin Grammar had been awhile in circulation, it was found necessary to provide a more rudimentary grammar for younger students, and this 'Aufzug' has been also translated by Dr. Schmitz, under the title of 'A School-Grammar of the Latin Language, translated and adapted to the High School of Edinburgh,' 12mo, 1846.

Professor Zumpt's other works are mostly treatises and essays on subjects connected with the manners and usages of the Romans, such as, 'On the Court of the Centumvirs' (Über Ursprung, Form, und Bedeutung des Centumviralgerichts), 4to, 1838; 'On the Personal Freedom of the Roman Citizen' (Über die Persönliche Freiheit des Römischen Bürgers), 8vo, 1846, and others. Some of these are lectures which have been delivered before the Royal Academy of Sciences, such as 'Die Religion des Römer,' 12mo, 1845. He has also published editions of some of the Roman authors, with valuable notes. Among these are Quinctilian's 'Institutiones Oratoriæ,' Cicero's 'Orationes in Verrem,' Quintus Curtius, and others.

ZU'RBARAN, FRANCISCO, a very celebrated Spanish painter, was born at Fuente de Cantos, in Estremadura, in November 1598; he is called the Spanish Caravaggio. His parents, who were of the labouring class, soon discovered in young Francisco an ability to excel in painting, and they accordingly sent him to Seville to the school of Juan de Roelas. He made very rapid progress, and from the great resemblance of even his earliest works to those of Caravaggio, he is supposed to have copied some pictures of that master which he may have seen at Seville. He drew correctly, always painted from nature, and was remarkable for his persevering studies of white draperies from the lay figure, in painting which he greatly excelled. In 1625 the Marquis de Malaçon commissioned Zurbaran to paint some pictures for the altar of St. Peter in the Cathedral of Seville; and about the same time he painted his celebrated picture of St. Thomas Aquinas, for the great altar of the church of the college of that saint at Seville; it contains many figures larger than life, and for nature, chiaroscuro, and general execution, is considered Zurbaran's masterpiece, and ranks him, says Cean Bermudez, with the first masters of Lombardy. Other celebrated works by Zurbaran at Seville are three at the Carthusians of Santa Maria de las Cuevas; the two altar-pieces

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of San Lorenzo and Sant' Antonio Abad at the Mercenarios Descalzos; some pictures at the Merced Calzada; those by him in the church of San Buenaventura; and the crucifix in the oratory of the convent of St. Paul. He painted likewise several works at Madrid in the Palacio Nuevo, and in the Buenretiro, and some of them probably before 1633, for on some works painted for the Carthusians at Xerez in that year he signs himself painter to the king (Philip III.), a title which he most probably acquired after he had executed some of his paintings at Madrid. He also spent some time at Madrid after this date working for Philip IV., but he returned to Seville, and died there in 1662. He formed no scholars at Madrid, but Bernabé de Ayala, the brothers Polanco, and others, were his scholars and imitators at Seville.

Zurbaran's works are very numerous at Seville: there are also several at Cordova and Guadalupe, and some at Castello and Penaranda. Out of Spain they are very uncommon, but Marshal Soult brought away some, and others have been sold and removed more recently. In the Spanish Museum in the Louvre there is a room devoted chiefly to the works of Zurbaran; there are in it, according to the catalogue, 81 pictures by him, but many of them are very indifferent, and are probably not by him. In this country the Duke of Sutherland has a good specimen of his style, and there is a 'Virgin in Glory' from his pencil in the possession of Lord Elcho; Mr. Stirling, the learned historian of Spanish painting, has also two pictures by him. In the National Gallery is a 'Franciscan Monk,' which, though not a very important work, affords a good illustration of his style. His works have as much nature and power as those of Caravaggio, and less vulgarity. The pictures from the life of San Pedro Nolasco at the Merced Calzada at Seville, though some of Zurbaran's earliest works, are among his best; they are remarkable for the skill with which he has managed the white draperies of the monastics.

ZURITA, GERONYMO, a distinguished Spanish historian, was born at Saragossa, on the 4th of December, 1512. He studied at Alcala, under Hernan Nuñez. In 1530 he was appointed chief of the municipalities of Balbastro and Huesca. At a later period he succeeded his father-in-law, Juan Garzias de Olivan, as fiscal of Madrid. In 1543 he was admitted into the supreme council of Castile, and sent on a mission to Germany. On his return to his native country in 1549, he was appointed by the states of Aragon *coronista* (chronicler) of the kingdom, the first who filled the office, then newly instituted.

The duties of this appointment appear to have engaged his whole time from 1549 to 1567. An ordinance was issued in his favour by Philip II. to all the municipalities and abbeys of his dominions, enjoining them to open their archives and communicate their most secret papers to Zurita. Thus authorised, the Coronista travelled through Aragon, Italy, and Sicily, and collected a great number of important documents.

In 1567 Zurita was appointed private secretary to the king. In 1568 the grand inquisitor intrusted to his charge all the correspondence of the holy office. Towards the close of his life he resigned this appointment, and retired to the Hieronymite convent of Saragossa. The continuation of his Annals of Aragon was the occupation of his declining years. He died in his convent, on the 3rd of November, 1581. His books he bequeathed to the Chartreux of Saragossa, but most of them were taken possession of for the Escurial library.

The works of Zurita are:—1, 'Annales de la Corona de Aragon,' Saragossa, 1562-79; 2, 'Indices rerum ab Aragoniae Regibus gestarum ab initiis regni ad annum 1410, tribus libris expositi,' Saragossa, 1578; 3, 'Progressos de la historia en el reyno de Aragon, que contiene en quatros libros varios successos desde el an 1512, hasta al an 1580,' Saragossa, 1580; 4, 'Enmiendas y Advertencias en las coronicas de los reies de Castilla que escrivio don Lopez de Ayala,' Saragossa, 1683. Bouterweck speaks in high terms of the writings of Zurita. By a lucid exposition of the connection of events he has succeeded in developing the growth of the Aragonese constitution.

It was Zurita who first discovered the 'Chronicon Alexandrinum,' published by Ducange among the Byzantine historians. Some grammatical notes of Zurita on the 'Commentaries of Cæsar,' Claudian, and the 'Antonine Itinerary' are preserved in manuscript in the libraries of the Chartreux of Saragossa and of the Escurial.

(*Elogios de Geronimo Zurita primer Coronista del Regno de Aragon*, par Diego Josef Dormer; N. Antonio, *Bibliotheca Hispana Nova*.)

ZWINGLI, or ULRICH ZUINGLI, the reformer of Switzerland, was born at Wildhaus in the Toggenburg, in January 1484. His father was a substantial farmer. Zwingli studied at Basel, and then at Bern, from whence he went to study philosophy at Vienna; on his return to Basel he went through his theological studies under Thomas Wyttenbach. He was ordained priest and said his first mass in 1506. He was then appointed to the parish of Glarus, the head town of the canton of that name. He applied himself strenuously to the study of the Scriptures in the Hebrew and Greek text, and that of the early fathers of the church. He appears to have been early impressed with a notion that all was not right in the government and discipline of the church as then established, and he communicated his doubts by letters to several learned men, with whom he was acquainted. His life was pure and exemplary, and he was much beloved by his flock for his sermons; he inculcated the practice of Gospel morality, avoiding as much as possible to speak of the intercession of saints, of images and relics, and of fasts and pilgrimages. Twice he accompanied, as chaplain, the military contingent of Glarus to the wars in Italy, in which the Swiss were then taking an active part, as auxiliaries to one or the other of the belligerents. Zwingli was at Milan when a part of the Swiss, won over by the intrigues and bribes of Cardinal Schinner, refused to ratify the treaty of peace with France agreed upon by most of the cantons, and marched out to attack the French army under Trivulzio, more than double their strength. They fought desperately for two days at Marignano, on the 14th and 15th of September 1515, lost one-half of their number, but at the same time so crippled the French that they were allowed to retire unmolested with their artillery and their wounded.

On his return to Switzerland, Zwingli wrote some strong remonstrances to the governments of the various cantons, intreating them to put a stop to the practice of foreign enlistment, and not to allow the blood of their countrymen to be wasted for quarrels not their own. After having filled his post at Glarus for ten years, he was appointed, in 1516, preacher to the monastery of Einsiedlen. There, in the very sanctuary of devotional practices, pilgrimages, indulgences, and votive offerings, Zwingli preached more freely than he had done at Glarus against the abuse of those things, entreating his audience to seek forgiveness through the merits of the Saviour alone, and not through the intercession of the Virgin and other saints, and to consult the Scriptures as the only safe rule in matters of faith. He had several conferences with Cardinal Schinner, whom he had known in Italy, and he warmly represented to him as well as to the Bishop of Constance the urgent necessity of a reform in the discipline of the church, intreating them and their brother prelates to take the work into their own hands, for fear that the people whose eyes began to be opened to the astounding corruption around them, should lose all respect for the church, and the whole social and religious world be thrown into anarchy. At this time Zwingli had not even heard of Luther, whose theses against the sale of indulgences were affixed at the gates of the Castle church of Wittenberg, on the last day of October 1517, when Zwingli had been already preaching at Einsiedlen against similar practices for nearly two years. This shows that the movement of the Reformation did not originate with Luther alone, but commenced simultaneously in different countries, where minds similarly tempered, though unacquainted with one another, felt a common impulse from general circumstances and from what they saw of the condition of the church around them.

In 1518 the traffic in indulgences spread to Switzerland. Bernardin Samson, a Franciscan friar of the convent of Milan, was commissioned by his superiors to sell indulgences in Switzerland. Samson, a vulgar ignorant man, in his eagerness for customers went beyond the lax notions of the times, according to which most people believed that indulgences remitted the guilt as well as the penalty of past offences, a notion unwarranted by the councils or by the divines of the Roman Church. Samson told the Swiss mountaineers that by purchasing indulgences to a certain amount they might obtain a sort of privilege or immunity for future sins which they might happen to commit. Samson however was opposed by Zwingli, who made a stand at the church gate of the abbey of Einsiedlen, and refused the friar admittance, being supported in this by the abbot, and especially by Theobald, baron of Geroldseck, who was the vogt or economical administrator of the abbey. Zwingli then preached to the assembled pilgrims, not exactly against the doctrine of indulgences, but against the glaring abuse of them which was being made, exposing the mercenary object of the friar, and laying the blame not on the heads of the church, but on their subordinate agents. Even Faber, vicar of the bishop of Constance, was ashamed of Samson, and forbade him, under some allegation of informality, to sell his indulgences within his diocese. Bullinger, the rector of Bremgarten, and a friend of Zwingli, refused Samson admittance to his church. The friar however reaped a good harvest at Luzern, Bern, and other places.

In the mean time Zwingli had been invited by the chapter of the Gros Münster, or collegiate church of Zürich, to be their preacher, which offer he accepted, on condition that he should not be expected to preach anything but the word of God as it is in the Scriptures. On Samson making his appearance at Zürich, he found there his old antagonist, and was of course refused admittance. Soon after Samson left Switzerland to return to Milan, carrying with him, according to the account of Stettler, in his Chronicle, about 800,000 crowns. This was in 1519.

Zwingli, from his opposition to the sale of indulgences, was led to investigate other questionable practices of the Roman Church, as Luther was doing in Germany. He corresponded on these matters with several men of learning in other parts of Switzerland; Henry Lavit, of Glarus, styled Glareanus; Kodilin, who Latinised his name into Capito, according to the fashion of the times; Hauschein, of Basel, called Œcolampadius; Henry Bullinger, of Bremgarten; Thomas Wyttenbach, of Bienne; and Birchthold Haller, of Bern; all of whom preached against indulgences, and against the multiplicity of external forms in worship. They all insisted upon the propriety of reading prayers in the vernacular language of each country, and they recommended that religious instruction should be made clear, intelligible, and accessible to all. By degrees they were led on to gainsay the right assumed by the see of Rome to decide upon all religious and

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ecclesiastical questions. Erasmus of Rotterdam, who was living at Basel, and who had gone along with them in exposing and ridiculing various superstitious practices and other clerical abuses, stopped short when his friends directed their attacks against the papal authority. [ERASMUS.] The court of Rome, whose attention was engrossed by Luther's German schism, had hitherto taken little notice of the Swiss controversy, but now it began to threaten the innovators with excommunication. The bishop of Constance forbade the preaching of the new doctrines, and the Mendicant orders laid charges of impiety and sedition against Zwingli before the magistrates of Zürich. Zwingli published his defence under the title of 'Apologeticus Architeles,' in 1522, copies of which were rapidly spread all over Switzerland. Things bore a threatening appearance against Zwingli; Luther had just been condemned at Worms as a heretic, and was obliged to conceal himself. But Zwingli lived in a republican country, where he had less to fear from pope or emperor.

In January 1523, the Great or Legislative Council of Zürich appointed a conference to be held at the town-hall, to which all the ecclesiastics of the canton were invited, for the purpose of hearing the exposition of the new doctrines, and the arguments of their advocates as well as of their opponents. Zwingli published a list of articles to be discussed in the colloquy. As these form the main subject of the separation of the Swiss reformers, or Evangelicals, as they began to style themselves, from the Church of Rome, we shall quote the principal among them:—"It is an error," said Zwingli, "to assert that the Gospel is nothing without the approbation of the church, and to value other instructions and traditions equally with those contained in the Gospel. The Gospel teaches us that the observances enjoined by men do not avail to salvation. The mass is not a sacrifice, but a commemoration of the sacrifice of Jesus Christ. The power assumed by the pope and the bishops has no foundation in Scripture. God has not forbidden marriage to any class of Christians: therefore it is wrong to interdict it to priests, whose forced celibacy has become the cause of great licentiousness of manners. Confession made to a priest ought to be considered as an examination of the conscience, and not as an act which can deserve absolution. To give absolution for money is simony. Holy Writ says nothing of Purgatory: God alone knows the judgment which he reserves for the dead; and as He has not been pleased to reveal it to us, we ought to refrain from indiscreet conjectures on the subject. The jurisdiction exercised by the clergy belongs to the secular magistrates, to whom all Christians ought to submit themselves. No person ought to be molested for his opinions; it is for the magistrates to stop the progress of those which tend to disturb the public tranquillity."

On the day fixed for the conference, the Council of Two Hundred, presided over by the burgomaster, assembled in the town-hall, whither the ecclesiastics of the canton, Zwingli included, repaired, together with a great number of spectators. The Bishop of Constance had sent Faber, his vicar-general, accompanied by several theologians. The burgomaster opened the sitting by explaining the motives which had induced the government to convoke the assembly, for the sake of becoming enlightened by a public discussion on the questions which distracted the church and unsettled the consciences of the people. He then invited those who considered the doctrines of Zwingli and his friends as heretical, to state their arguments against them. Faber however declined entering upon particular points of controversy, but descanted on the necessity of union in the church, and of obedience to the decrees of the Councils, who were inspired by the Holy Spirit; on the evils of heresy, and on the audacity of turbulent men who excited contentions and schisms. "As to those who appeal to the Scriptures in the three languages," said he, "I reply that it is not sufficient to quote the sacred writings, but that it is also necessary to understand them. Now the gift of interpretation is not one which is given to all. I do not boast of possessing it: I am ignorant of Hebrew; I know little of Greek; and, though I am sufficiently versed in Latin, yet I do not pretend to be an able orator. I disclaim the presumption of assuming the office of a judge on questions concerning salvation; these can only be decided by a general council, to whose decisions I shall submit without a murmur; and it would become all present to show a like submission."

To this Zwingli replied, that if by the church Faber understood the popes and cardinals, the historical records of many of them showed that they could not have been enlightened by the Holy Spirit; that if he meant the councils, as embodying the authority of the church, he was forgetting how many of those assemblies had accused each other of bad faith and heresy. "Even the fathers of the church," observed Zwingli, "cannot be regarded as unerring guides, since they often do not agree among themselves; witness St. Jerome and St. Augustin, who held very different opinions on important points. . . . . There certainly is a church that cannot err, and directed by the Holy Spirit. This church is composed of all the true believers united in the bonds of faith and charity; but it is visible only to the eye of its divine founder, who knoweth his own. It does not assemble with pomp; it does not issue its decrees after the manner of the kings of the earth; it has no temporal reign; it seeks neither honours nor domination: to fulfil the will of God is the only care by which it is occupied." The conference after this turned upon the invocation of saints and other points in debate, but it was no more than a desultory conversation, as the two parties did not meet on common ground; Zwingli refusing to admit any arguments but those drawn from Scripture, while Faber chose his from the decisions of the councils and the traditions of the church. At last the burgomaster dissolved the meeting; but the council remained assembled, and after some deliberation, it came to a resolution that "Zwingli, having neither been convicted of heresy nor refuted, should continue to preach the Gospel as before; that the pastors of the town and territory of Zürich should ground their discourses on the words of Scripture alone, and that both parties should avoid all personal reflections and recriminations." The forms of worship remained unchanged for the present; mass continued to be said, the images remained, but more frequent and more scriptural sermons were preached for the instruction of the people. Some of the more impatient and rash partisans of the new doctrines, having pulled down a large crucifix which stood at one of the gates of Zürich, the culprits were arrested and charged with sacrilege. Zwingli blamed them for committing an act of violent innovation without the authority of the magistrate, but he at the same time maintained that the offence could not be called sacrilege, as images ought not to be objects of religious worship. This gave rise to much debate in the council, which at last convoked a second conference, for the purpose of deciding "whether the worship of images was authorised by the Gospel, and whether the mass ought to be retained." This conference was held in October 1523. About 900 persons were present, including most of the clergy of the canton of Zürich. The council had invited the other cantons and allies of the Confederation, as well as the University of Basel, to send their deputies, but Schaffhausen and St. Gall alone answered the call. Zwingli and his friend Leo Judä explained and supported their theses, namely, that the worship of images was unscriptural, and that the mass was not a sacrifice. The prior of the Augustines, after much desultory conversation, said that he could not refute Zwingli unless he were allowed to quote the canon law. The conference lasted three days, but was not productive of any new argument against the Reformers, who had full time to explain their doctrines and to produce a deep impression on the greater part of the assembly, after which the council closed the meeting, and adjourned its own decision to the following year.

During the interval the council applied to the bishops of Constance, Basel, and Coire, begging of them explicitly to state their sentiments concerning Zwingli's doctrines. The bishop of Constance alone sent to the council an apology for the use of the mass, which however contained nothing more than the usual reasonings of the Canonists in favour of whatever had been decreed by the church. Zwingli wrote an answer to it by order of the council, condemning the use of images, the invocation of the saints, the exhibition of relics in churches, and the ex voto offerings. At the beginning of 1524, the Great Council ordered all the pictures, statues, relics, offerings, and other ornaments to be removed from the churches, allowing those which were the gift of private individuals to be restored to them or their descendants. Thus Zürich was the first canton in Switzerland which openly embraced the Reformation: Bern, Basel, and Shaffhausen, and a part of Glarus and Appenzell, followed some years later. In January, 1525, the mass was finally abolished at Zürich; and on Easter Sunday of that year the Lord's Supper was celebrated according to the simple form suggested by Zwingli, and which is the same as that observed in the Reformed churches of Switzerland and France to this day.

The next thing was to provide for the instruction of the people, and to find funds for that purpose. The chapter of the Great Münster, or Collegiate Church of Zürich, of which Zwingli was a member, was a very wealthy body: it had its own fiefs and jurisdictions, and was independent of the council. Zwingli reasoned with his brother canons on the propriety of allotting a part of their ample revenues for the purpose of education, and on the expediency of doing this of their own accord, without waiting for the lay power to interfere. A majority of the chapter having recognized either the justice or the prudence of concession, a convention was agreed upon between the chapter and the council, by which the former resigned its regalia of feudal jurisdiction and immunities of the state, swearing allegiance to the council as its sovereign, retaining at the same time the administration of its own revenues, of which a part was to be appropriated to defray the salary of spiritual pastors for the town. Those canons who were capable of performing pastoral functions should be employed as such, and those who were old and infirm should retain their benefices; but at their death their places were not to be filled up, and the revenues of their benefices were to be employed in founding professorships for the gratuitous instruction of the people. A small minority of five canons protested against the convention, alleging the authority of the pope; and, not choosing to subject themselves to the lay authority, they quitted Zürich and retired into the Roman Catholic cantons. The abbess of the Frauemünster and her nuns followed the example of the chapter; and reserving pensions for themselves during life, they gave up to the state all their property and privileges. The surplus revenue was employed to found a seminary for candidates for the clerical profession. The convents of the mendicant orders were afterwards suppressed by order of the council, the aged and infirm members were granted annuities for life and a common habitation in one of the convents, and the others were placed in various trades and professions. The convent of the Dominicans was transformed into an

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hospital for the sick; that of the Augustines into an asylum for the destitute. In every instance the property of the church was neither swallowed up by the treasury nor embezzled by grasping individuals. It was guaranteed by the state, and made into a distinct fund for the purposes of education, religious instruction, and charity. Vested rights were respected, and a decent regard was observed towards the feelings and prejudices of the old occupants. This mode of secularisation of church property, so very different from the system of spoliation and plunder pursued in other countries, then and in our own days, even by states calling themselves Roman Catholic, is one of the bright features of the Swiss reformation, for the other reformed cantons generally acted upon the same principle of honesty which Zwingli proclaimed and enforced at Zürich.

Zwingli was commissioned by the government to organise a system of public instruction adapted to the awakened intelligence of the age. He reformed the public schools, appointed new professors for the classical languages, and founded an academy for theological studies. He appointed Conrad Pellican, a native of Alsace, to one of the chairs of divinity, and Rudolf Collinus, of Luzern, to that of Greek: this was in 1526.

The Anabaptists, a fanatical sect, the wild offshot of the Reformation, who among other vagaries wished to establish a community of goods and a commonwealth independent of magistrates or government, made their appearance in the canton of Zürich. Zwingli had several conferences with some of their leaders: he tried to convince them of the impropriety and impracticability of their schemes, but all to no purpose: disturbances were excited, the Anabaptists, being warned by the Council, refused to submit; they stirred up the ignorant people to acts of violence, until the government was obliged to resort to measures of severity in order to restore tranquillity.

Zwingli did not attend the conference held at Baden in Aargau, in 1526, in presence of the deputies of all the cantons, in which Eckius, chancellor of the University of Ingolstadt, challenged the theologians of the Reformation. The council of Zürich would not allow Zwingli to go, as there was a manifest intention of seizing his person and condemning him as a heretic. Œcolampadius, who was less known and less obnoxious to the Romanists, undertook to answer the arguments of Eckius, but the majority of the cantons being Roman Catholic, the diet supported the resolutions of Eckius and Faber, grand-vicar of the Bishop of Constance, to the effect that Zwingli and his adherents should be considered as heretics, and as such excommunicated, and it condemned all changes in doctrine or worship, and forbade the sale of heretical books. The cantons of Bern, Zürich, Basel, Schaffhausen, Glarus, and Appenzell protested against this decision; but the Roman Catholic cantons began to act upon it, and arrested and put to death several of the Reformed preachers within their territories.

At the beginning of 1528 Zwingli repaired to a conference held at Bern, by order of the senate of that canton. He was attended by Œcolampadius, Bullinger, Collinus, and Pellican, and by Bucer and Capito, preachers at Strasbourg. The conference lasted nineteen days, and as it was laid down as a preliminary principle that no argument would be admitted which was not grounded on a text of Scripture, the Reformed divines obtained a full advantage over their opponents. The consequence was that the important canton of Bern publicly embraced the Reformation.

In September 1529, Zwingli repaired with Œcolampadius and others to Marburg to hold a conference with Luther and Melanchthon. They agreed upon the principal points of faith, and signed together fourteen articles, containing the essential doctrines of their common belief: they only differed upon the subject of the Eucharist. Luther maintained the doctrine of the real presence, while Zwingli, in his 'Commentary on True and False Religion,' had asserted that "the outward symbols of the blood and body of Christ undergo no supernatural change in the Eucharist." Zwingli and Luther, after much discussion, parted, still in controversy, but not in anger. Zwingli was averse from dogmatism, and he did not pretend to erect his own ideas into articles of faith. In his 'Exposition of the Christian Faith,' which he addressed shortly before his death to King Francis I., while he admits the necessity of justification by faith for all those to whom the Gospel has been made known, he discards the sentence of sweeping condemnation against those who have not been acquainted with the Scripture, and he expresses his belief that "all good men who have fulfilled the laws engraven on their consciences, whatever age or country they may have lived in, will partake of eternal felicity."

In the year 1531, after several angry and hostile remonstrations between the Roman Catholic and the Reformed cantons, war actually broke out. The Reformed cantons, and Zürich in particular, complained of the persecutions to which their fellow-believers were subject, not only when found within the territory of the Roman Catholic cantons, but also on the neutral ground of Thurgau, Baden, and the other common subject bailiwicks, where the bailli or governor for the time happened to belong to a Roman Catholic state. The Roman Catholics complained of the interference of Zürich with the territories of the Abbot of St. Gall, where the commissioners from Zürich had proclaimed liberty of conscience. The grounds of the dispute were of a mixed nature, resulting from religious and political jealousy. The Roman Catholic cantons broadly refused liberty of conscience to their citizens or subjects, on the plea that it was contrary to the doctrine of their church. Bern and Zürich came to the determination of stopping the supplies of provisions which Luzern and the forest cantons were in the habit of procuring from or through the territories of the other two, forbidding the citizens of the Waldstätten to frequent the markets of Bern and Zürich, and enforcing a kind of blockade which was severely felt by the mountain cantons, which, being chiefly pastoral, depended for their supply of corn, salt, and other necessaries on the markets of their more favoured neighbours. The five cantons of Luzern, Zug, Schwyz, Uri, and Unterwalden declared war against Zürich and Bern, and their troops advanced to Cappel, a village on the road from Zug to Zürich, and within the territory of the latter canton. The council of Zürich, which was far from unanimous, was taken by surprise, for it did not expect so sudden an attack. A few hundred militia were posted at Cappel, and a body of about 2000 more were ordered to reinforce them in haste, and Zwingli received orders from the council to accompany and encourage them. On taking leave of his friends, he told them that their cause was good, but was ill-defended; that his life, as well as the lives of many excellent men who wished to restore religion to its primitive simplicity, would be sacrificed: but no matter, said he, "God will not abandon his servants; he will come to their assistance when you think all is lost."

On arriving at the field of battle the disproportion of the two hosts became visible. The men of the five cantons, nearly 8000 strong, attacked the Zürichers, by whom they were repulsed at first; but a body of the former passing through a wood, which had been left unguarded, turned the position of the Zürichers, and fell upon their rear. Confusion became general among the Zürichers, most of whom were killed and the rest dispersed. Zwingli received a mortal wound and fell, but not senseless. Some Catholic soldiers passing by, without knowing who he was, offered to fetch a confessor, which he refused. They then exhorted him to recommend his soul to the Virgin Mary, to which Zwingli replied by a negative motion of the head. One of the soldiers then ran him through with his sword, saying that he ought to die, being an obstinate heretic. The next day, the body, being recognised, was burnt, and his ashes scattered to the wind, amidst the acclamations of the men of the five cantons. Zwingli was forty-seven years of age when he died. The battle of Cappel was fought on the 11th of October 1531.

Zwingli was a very remarkable man. Inferior perhaps to Luther in fiery eloquence, and to Calvin in logical acuteness, he was possessed of deeper learning and more consistency and sobriety of thought than the German reformer, and had more candour and charity than he of Geneva. For piety of life, sincerity of purpose, and knowledge of the Scriptures, he is inferior to none of the reformers of the 16th century.

His works, written some in Latin and some in German, consist of controversial treatises, expositions of his doctrines, epistles, notes, and commentaries on the book of Genesis, on Isaiah, and Jeremiah, on the Gospels, and on the Epistles of Paul, James, and John; treatises on original sin, on Providence, on true and false religion, on the certainty and clearness of the word of God, and others. They were collected and published at Zürich in 3 vols. 4to, in 1581, with an 'Elenchus articulorum,' consisting of sixty-seven articles or conclusions gathered from the works of Zwingli, with explanations. Myconius, J. G. Hess, Usteri, and Vögelin have written biographies of Zwingli; and Hottinger, in his history of the Swiss Reformation, has spoken of him at length. The Life of Zwingli, by Hess, has been translated into English by Lucy Aikin; and the Life and Times of Zwingli by J. J. Hottinger, by Professor T. C. Porter.

The disciples of Zwingli received the name of ZWINGLIANS, and consequently that name was given to the reformed churches of German Switzerland in general. Owing to their controversy with the Lutherans concerning the real presence in the Eucharist, they were also called 'Sacramentarians.' But the name which they themselves assumed was that of Evangelicals, which after a time displaced the other two. They are also called by the name of the Reformed Churches of Switzerland, as distinct from that of Protestants, which applies more particularly to the German Reformed Churches, in consequence of the 'protest' delivered to the Diet of Spires, in April 1529. It ought to be observed however that the Lutherans were not alone in signing the protest, as many towns of Germany and the Landgrave of Hesse, whose tenets were like those of the Zwinglians or Sacramentarians, also joined in it; so that the appellation of Protestant is not confined to the Lutheran Church, but applies in an historical sense to the German reformed churches in general. The Swiss had no participation in the protest, which was a political act of the German states.

The Swiss cantons and towns which embraced the reformed doctrine as preached by Zwingli, did not constitute one compact and uniform church; having no bishops or hierarchy, and being politically divided into independent republics, or municipalities, each canton had its synod or assembly of pastors, which regulated all ecclesiastical affairs, in concert with the lay authority. Zwingli had from the beginning inculcated the principle of subjection to the magistrates in matters concerning temporal discipline and jurisdiction. Spiritual matters alone were left entirely to the pastors. We read of the church of Zürich, the church of Basel, the church of Bern, and others; they all called each other sisters—they all lived in communion with one another—they all agreed in the fundamental points of faith, but each

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drew up its formulary or profession of faith. At last the want of a common bond among them, like the confession of Augsburg for the Lutherans, was felt. The impulse however came from Germany. In 1566 the Emperor Maximilian II. convoked a diet at Augsburg to settle the political disputes among the various states of Germany which arose from the difference of religion. The Lutherans endeavoured to keep out the Sacramentarians, as they styled them, from the general pacification of Germany; and above all, they strove to exclude Frederic III., elector-palatine, who was at the head of that party. Frederic asked the advice of Bullinger, the friend of Zwingli, whom he had succeeded as head pastor at Zürich, and requested him to forward him a confession of faith, which he might lay before the diet. Shortly before this Bullinger had privately written an abstract of his belief, as a legacy to his friends, during a pestilence which desolated Switzerland, and by which he had been attacked himself, but recovered, after losing his wife and children. He now sent it to the elector, who wrote an answer to testify his joy at the perusal of Bullinger's confession. All the reformed cantons and towns of Switzerland then said, "Why not adopt it as our own?" And it was so adopted.

"Every confession of faith," observes a modern Swiss historian, "partakes of the character of the age in which it is written, but that of Bullinger may be said to have been better than its age. It was neither the offspring of polemical disputation, nor the cold, calculating work of an assembly of theologians; it was the effusion of a pious mind, animated by a wish for peace. It was the work of a man who, when he wrote it, thought himself on the brink of the grave, and it partook of the solemnity of that last period of existence. There was no mention of anathema in it. On the subject of the Eucharist, it expressed Zwingli's doctrine clearly, but in a less harsh and abrupt manner than that of the preceding formularies. Beza, who had succeeded Calvin as the head of the church of Geneva, hastened to sign Bullinger's Confession. Zurich, Bern, Schaffhausen, Muhlhausen, Bienne, and St. Gall gave in their assent. The Evangelical portion of Appenzell and Glarus were already agreed in their tenets with the church of Zürich. Neuchâtel added its signature to that of its allies. Basel had an old formulary of its own, which did not materially differ from Bullinger's confession, and it was only in the following century that it formally acknowledged the Helvetic confession of faith, as it was now styled. Knox and about forty ministers of the kirk of Scotland sent in their signatures. The churches of the Palatinate, those of Poland and Hungary, signed also the Helvetic Confession. The reformed churches of France, through political and other reasons, drew out a confession of their own, acknowledging however their concord with the Swiss churches." (Vulliemin, 'Histoire de la Confédération Suisse, Continuation de Müller, Gloutz, et Hottinger.') An abstract of the Helvetic confession of faith is given in the appendix to the 'History of Switzerland' published by the Society for the Diffusion of Useful Knowledge. On the abstruse topic of predestination, it affirms that "God, out of his wisdom, has predestined or chosen, from all eternity, freely, of his own mere grace, and without regard for persons, the righteous whom he intends to save through Jesus Christ," but at the same time it condemns any rash judgment concerning the salvation of any one individual or class; and it says that we must hope favourably of every one. "If we hold communion with Christ, and that by means of a true faith, he be ours and we his, we then have a tolerably certain proof that our names are written in the book of life."

The appellation of Calvinists has occasioned some confusion with regard to the Reformed churches. Calvin, who began his career as a Reformer several years after Zwingli's death, and when the Reformation in Switzerland had been already effected, was, properly speaking, the head and the great teacher of the church of Geneva. His doctrines, which may hardly be said to differ in any point from those of the Helvetic Church, except perhaps in a stronger expression of the dogma of predestination, exercised an influence over the Reformed churches of France. But Calvin has had no influence over Switzerland, where the Reformation was established long before his time; and it is only by a sort of anachronism that the Reformed churches of Switzerland have been called Calvinistical.

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SUPPLEMENTARY NAMES.

In the Alphabetical arrangement of the "English Cyclopædia," some names that it was intended therein to have had a place have been omitted. The *Supplementary Names* now given will not meet the wishes of several correspondents, who have pressed upon us the extension of our list, especially of living persons. Some of the names which now appear may even suggest the inquiry, why they should be inserted whilst others are omitted? The omission in their proper places of those which now appear has chiefly arisen from the want of the necessary materials in time for periodical publication, and from other circumstances. The omission of some others, both in the alphabetical order and in this Supplementary List, has in some cases arisen from individual reluctance to furnish the necessary materials for a Biography. But with reference to the general question of omissions, we have only to call attention to the fact that the extent of our work was confined within the limit of these six volumes. Many names of persons worthy to have a place in a *complete* catalogue of those who have obtained celebrity in Science, Literature, or Art, and of Public Men eminent in Civil or Military stations, both of the past time and the present, are no doubt wanting in this Cyclopædia; but had we attempted an almost impossible completeness, we should have required many more volumes than six, and have engaged in an undertaking far beyond that with which we proposed to meet the public demand. As the Cyclopædia of Biography now stands, it will be found to embrace a wider range than any existing English work of the same character; and it may be not disadvantageously compared, for practical usefulness, with the most voluminous of the German or French Biographical Dictionaries.

A BECKET, GILBERT ABBOTT, was born in Golden-square, London, in the year 1810, the son of a respectable solicitor, and was educated at Westminster School. He very early displayed great talent as a humourist. As early as 1825 eight of his dramatic productions, in prose and verse, but all of a burlesque character, were published in Duncombe's 'British Theatre;' in 1828-29 nine more appeared in Cumberland's 'British Theatre;' and in 1837 four others were printed in Webster's 'Acting Drama;' most of which had attained some success on the stage. In 1843 he produced 'The Mirror, or Hall of Statues,' a musical burlesque. In connection with the drama, also, he published in 1844 'Scenes from the Rejected Comedies by some of the Competitors for the Prize offered by Mr. Webster:' these 'Scenes' were a series of parodies upon living dramatists (including one of himself), which had appeared in 'Punch' previous to their publication in a separate form. In 1846 he published 'The Quizziology of the British Drama.' In conjunction with his schoolfellow, Mr. Henry Mayhew, he started several comic periodical works, of which 'Figaro in London,' begun about 1830, was undoubtedly the precursor of 'Punch.' When that work had swallowed up its rivals, Mr. A Becket became a constant contributor to it, and the adventures, the epistles, and anecdotes of Mr. Dunup were among the most laughable morceaux of that publication. He took a pride in the work, and it was his boast that, till the period of his death, no number appeared without something, however small, from his pen. His humour was without malice, and displayed a varied reading, with considerable knowledge of the law; in the midst of his ebullitions of fancy, he had not neglected the more serious studies of his profession. He was trained as a lawyer; and in March 1846 his reputation induced Mr. Charles Buller to entrust to him the investigation of the iniquities practised in the Andover Union. This he conducted in a most satisfactory manner, and in his report he displayed a clear and solid judgment in sober and well chosen language. Some leaders in 'The Times' on the same subject have been also attributed to him: he had previously been an occasional contributor to that journal. His conduct of the Andover inquiry led to his appointment in 1849 as magistrate of the police-court of Greenwich and Woolwich, whence he was removed in 1850 to that of Southwark—positions which he held in an irreproachable manner. Besides an edition of 'The Small Debts Act, with Annotations and Explanations,' published in 1845, he produced the 'Comic Blackstone,' which was published in 1844-46; a 'Comic History of England,' published in monthly parts, forming a volume completed in 1848; and a 'Comic History of Rome,' also in monthly parts, completed in 1852. He likewise, in 1845, edited George Cruikshank's 'Table Book.' After a very short illness he died at Boulogne, on the 28th of April 1856.

AMHERST, WILLIAM PITT, 2nd LORD and 1st EARL, nephew and successor of the first Lord Amherst [AMHERST, JEFFERY, BARON], was born in 1773. He was sent as ambassador to China early in the present century, but was wrecked on his return in the Eastern seas, and with difficulty reached Java in an open boat. He succeeded the Marquis of Hastings as governor-general of India in 1823. He signalised his administration by the first Birmese war, which was brought to a successful issue by the arms of Lord Combermere, and resulted in the annexation of Assam, Aracan, Tenasserim, and other provinces of the Birman empire to the British dominions. He was created an earl in 1826, and resigned his post in India in 1827, when he was succeeded by Lord William Bentinck. He spent the latter years of his life in retirement, and died in March 1857, in his eighty-fifth year.

* ANSTED, DAVID THOMAS, a distinguished living geologist, was born in London about the year 1814. He was educated at Cambridge, where he was one of the most zealous and distinguished scholars of the celebrated professor of geology in that university, Adam Sedgwick. On the retirement of Mr. John Phillips from the chair of geology in King's College, London, Mr. Ansted was appointed his successor. He subsequently became assistant secretary to the Geological Society, and editor of the 'Journal' and 'Proceedings' of that society. In 1844 he published his first work on geology, in 2 vols. 8vo, with the title 'Geology, Introductory, Descriptive, and Practical, with numerous illustrations, comprising Diagrams, Fossils, and Geological Localities.' This work, which was written in a clear and elegant style, at once obtained for its author a high position as a geologist. The subject of geology was treated in it in a more systematic manner than in any previous treatise; the practical departments of the science were also more fully developed. In 1845 he published a smaller work, which was an epitome of the first work, and was called 'The Geologist's Text-Book.' At this time Mr. Ansted delivered courses of lectures in many of the literary and scientific institutions of the metropolis and the larger towns of England. In this way he was largely instrumental in diffusing a knowledge of those sound principles of geology which are recognised so extensively in this country, and have made it the most popular of the various branches of natural knowledge. In 1847 he published a popular manual on geology, entitled 'The Ancient World, or Picturesque Sketches of Great Britain.' At the time of the discovery of gold in Australia, Mr. Ansted produced a little volume, intended as a geological guide to those who were engaged in seeking for the precious metal, with the title of 'The Gold-Seeker's Manual.' He also produced a smaller work on the subject of geology, including mineralogy and physical geography, intended as a text-book for those attending geological lectures, with the title 'An Elementary Course of Geology, Mineralogy, and Physical Geography.' One of his most recent contributions to geological literature is on 'The Applications of Geology to the Arts and Manufactures.' All these works are written in a popular style, and have supplied a large proportion of the general reading on the subject of geology at the present day. Independent of these distinct works, Mr. Ansted has written several papers on geology, which have been published in the Journals and Transactions of societies devoted to geological science. Of these the following may be mentioned:—'On the Carboniferous and Transition Rocks of Bohemia' (Proc. Geol. Soc., vol. iii.); 'On the Zoological Condition of Chalk Flints, and the probable causes of the Deposit of Flinty Strata alternating with the upper beds of the Cretaceous Formation' (Annals and Mag. of Nat. Hist., vol. xiii.); 'On a Portion of the Tertiary Formations of Switzerland' (Trans. Cambridge Phil. Soc., vol. vi.).

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During the last few years Professor Ansted has devoted himself to the practical applications of geological science in the investigation of the strata of the earth containing mineral riches. In the course of these researches he has travelled extensively both in the New and Old Worlds, and has produced many elaborate and valuable reports.

*ARGELANDER, FRIEDRICH WILHELM AUGUST, Professor of Astronomy in the University of Bonn, and one of the most eminent astronomers of our time, was born at Memel, in East Prussia, on the 22nd of March 1799. He was educated in the University of Königsberg, where he at first studied financial economy (Kameralswissenschaften); but the discourses of Bessel led him to exchange that study for astronomy. Under Bessel's instruction he was soon occupied with practical calculations and observations, and in 1820 was appointed his assistant in the Königsberg Observatory. In 1822 he employed himself as a private tutor in the university, whence, in 1823, he removed to the handsome newly-erected observatory at Abo in Finland, where he succeeded the astronomer Waldeck. Here he diligently occupied himself in examining principally those stars which have a peculiar motion. A fire, which destroyed Abo in 1827, interrupted his labours. The university was removed to Helsingfors in 1832, whither he had to follow; and he had to superintend the building of a new observatory, which was completed in 1834. The result of his observations was a catalogue of 560 stars having a peculiar motion, which was published by the Academy of St. Petersburg, and received the Demidoff prize. In 1837 he was nominated to the post at Bonn which he at present holds. Here he was again called upon to superintend the construction of an observatory, which was not completed till 1845. In the interim, as the produce of his observations, he published at Berlin, in 1843, 'Uranometria nova,' an astronomical chart, with specifications of the different relative magnitudes of the stars visible by the naked eye. In 1846 he published at Bonn, 'Astronomische Beobachtungen auf der Sternwarte zu Bonn,' which is a continuation of Bessel's observations on the zone, and contains a review of the Northern Hemisphere from 45° to 80° of declination, fixing the position of about 22,000 stars. His labours during the last twenty years have been directed to the subject of the change of luminosity in some of the variable stars. In 1856 he published some additional observations on the Northern Hemisphere.

AUCKLAND, GEORGE EDEN, 2ND LORD AND 1ST EARL OF, eldest surviving son of the 1st lord, was born in 1784. After receiving his education at Eton and Oxford, he entered the House of Commons as M.P. for Woodstock, but was soon removed to the House of Lords by his father's death. He formed a part of the Whig administration as President of the Board of Trade, and was appointed First Lord of the Admiralty by Lord Melbourne in 1834. In the following year he went out to India as governor-general. His administration is marked by the ill-advised Afghan war (1838-39), almost the only bright spot in which was the capture of Ghuznee by Sir John Keane in 1839 (KEANE, LORD). The Earl of Auckland was recalled to England in 1842, having been previously advanced to an earldom: the final settlement of the Afghan affairs was left for his successor, the Earl of Ellenborough. Lord Auckland died suddenly, January 1st, 1849.

AYTOUN, WILLIAM EDMONDSTOUNE, Professor of Rhetoric in the University of Edinburgh, was born in Fifeshire in 1813, and educated in Edinburgh University, where in 1831 he gained the prize for his poem of 'Judith.' For some time Mr. Aytoun practised as a writer to the signet at Edinburgh, but in 1840 was called to the bar. By his writings and his social qualities having obtained a high local reputation, Mr. Aytoun was in 1845 appointed to the chair of rhetoric in the University of Edinburgh, and his lectures have amply sustained his previous celebrity. His local standing has also been supported by his position as editor of 'Blackwood's Magazine,' in which office he succeeded his father-in-law, John Wilson, and he has contributed to the magazine many sparkling essays and sharp criticisms, as well as much poetry. His services to the Conservative cause were acknowledged by his appointment by the Derby-Disraeli ministry, in 1852, as sheriff and vice-admiral of the Orkneys. His claim to public notice as a poet is founded mainly on his 'Lays of the Scottish Cavaliers,' 8vo, Edin., 1849 (10th edit., 1857), which are marked by a good deal of the old Scottish ballad spirit and energy, with an ample share of modern nationality; but he has also published 'Poland, and other Poems,' and 'Bothwell, a poem, in six parts,' 8vo, Edinb., 1856; and the caustic parody on certain poets of the so-called spasmodic school, 'Fermilian, or the Student of Badajoz; a Spasmodic Tragedy, by T. Percy Jones' (Edinb. 1854), is understood to be a production of his fluent pen. In prose his only separate work is 'The Life and Times of Richard the First, King of England,' 8vo, Lond., 1840. In 1853 Professor Aytoun delivered a series of lectures on 'Poetry and Dramatic Literature' to a distinguished audience at Willis's Rooms, London. 'The Ballads of Scotland, edited by Professor Aytoun,' were published in 1858. [*See* SUPPLEMENT.]

*BAILEY, PHILIP JAMES, author of 'Festus,' was born in Nottingham, April 22, 1816, and was educated at Nottingham and at Glasgow University. Having selected the legal profession, he in 1833 entered the office of a solicitor in the Temple, where he remained for two years. Turning his thoughts to the bar, he then entered a conveyancer's office; was admitted a member of Lincoln's Inn in 1835; and in 1840 was called to the bar. In the previous year however he had published his poem 'Festus' (commenced in 1836), and the general attention which that remarkable work excited had probably deepened his long growing dislike to the law; at any rate, he after a short time abandoned the bar, returned to Nottingham, and devoted himself to literary, and especially to poetic studies. 'Festus' created a new phase of English poetic literature. A work written with a moral and metaphysical purpose (a kind of devouter Faust) treating often of the highest and most abstruse subjects—

("It aims to mark
The various beliefs as well as doubts
Which hold or search by turns the mind of youth,
Unresting anywhere")—

lofty and swelling in diction, yet occasionally stooping to the homeliest colloquialisms; earnest, and even passionate in tone and manner, abounding in strange, often extravagant metaphors, and turns of expression, and in vivid descriptions, yet everywhere running into mysticism and obscurity,—however it might be open to captious or to sober criticism, was a work well calculated to captivate young and ardent minds; and it found many and passionate admirers and imitators, as well in America as in the author's native country. Its influence on younger poets, especially those of a metaphysical turn, has been very great. But though 'Festus' passed through several editions (a fifth was published in 1852), it was not till 1850 that Mr. Bailey put forth a new poem, when there appeared 'The Angel World, and other Poems,' in which the reader was carried into the realms of Christian doctrine. Again he was silent till 1855, when he published his 'Mystic,' another psychological poem, even more venturesome in its soaring, and more mystical in treatment than was 'Festus,' but, like it, abounding in passages of power, beauty, and suggestiveness.

BAINES, EDWARD, an eminent example of the success of industry, good conduct, integrity, and of unceasing endeavours to make his talents beneficial to his fellow-men as well as useful to himself, was born on February 5, 1774, at Walton-le-Dale, a village about a mile from Preston, in Lancashire, of a respectable but not wealthy family long settled at Marton-le-Moor, near Ripon, in Yorkshire. He was first sent to the free grammar-school at Hawkshead, the master of which was Edward Christian, afterwards Downing Professor of Law in the University of Cambridge, whence he was removed when eight years old to the free grammar-school of Preston. His father had commenced business as a cotton-weaver, and wished to bring his son up to that business, but he preferred a more intellectual employment, and at the age of sixteen was apprenticed to a printer in Preston. After serving about four years and a half, during which time he had seen something of the management of a country paper, his master's business falling off, he transferred his services to Leeds, where he finished his time in the office of the 'Leeds Mercury.' During his apprenticeship he sedulously cultivated his mind. He invited several of his companions to join him in forming reading and debating societies, in the latter of which he is said to have distinguished himself by his liberal opinions, his toleration, and his plain good sense. In September 1797, the day after the expiration of his apprenticeship, he began business for himself in connection with a partner, from whom he separated in the course of the following year. From the political circumstances of the time the dissenters from the Church of England were the most liberal in their political opinions. Mr. Baines, from their consonance with his own, was thus brought into association with many of the most influential among them; and at length joined the body as an Independent. In July 1798 he married the daughter of Mr. Matthew Talbot, an excellent and pious woman, and continued by his industry and attention to business to win the confidence of the dissenting body and to increase his means. In 1801, assisted by some of the wealthier members of that body, he purchased the copyright and the printing materials of the 'Leeds Mercury,' of which he immediately became editor as well as printer. By judicious but not sudden improvements he gradually increased its circulation, and extended its influence, while his good taste and temper led him to abjure all grossness and bitterness of altercation; and he promoted as far as lay in his power all local schemes for the amelioration of the position of his poor fellow-townsmen, by advocating the establishment of hospitals, friendly societies (savings-banks had not yet been established), and the extension of education. A large part of the influence he acquired arose from his being among the first who introduced leaders or original editorial dissertations on political subjects into a provincial paper; these leaders being distinguished by the moderation of their tone, their independence, their fearless advocacy of the opinions he entertained, the force of their style, and their general good sense. In the severely contested election for Yorkshire in 1807, he took an energetic part in support of Lord Milton in opposition to Mr. Lascelles, although he differed in opinion from Lord Milton respecting the desirableness of peace on proper terms, and a reform in parliament, both of which he advocated, while there were few more earnest in supporting the dignity of England when threatened by France, and his appeals to the inhabitants of Leeds to join the volunteers when an invasion was feared, had a most remarkable effect. But we are not about to narrate all the incidents connected with Mr. Baines's conduct of his paper, which

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was carried on with a strict adherence to the same principles until the close of his life; we shall only say that he was the principal means, in his paper, of developing, in 1817, the conspiracy of Oliver and Castles, the paid emissaries of the government to foment insurrections in the northern counties, and that after his exposure there were no more plots. In 1815 he made his first prominent appearance as a public speaker at a meeting at Leeds to oppose the enactment of the Corn Laws, and in 1817, at another in favour of parliamentary reform. In 1814 he commenced the publication of 'The History of the Wars of the French Revolution,' which met with such success that he continued it under the title of a 'History of the Reign of George III.,' the whole being a compilation of considerable impartiality and talent. In 1822 and 1823 he wrote and published 'The History, Directory, and Gazetteer of the County of York,' in two thick volumes; and in 1824-5 a similar work for the county of Lancaster, subsequently expanded into a 'History of the County Palatine and Duchy of Lancaster,' which was not completed till 1836. In 1834, on a vacancy being made in the representation of Leeds by the appointment of Mr. T. B. Macaulay (now Lord Macaulay) to be one of the commissioners in India, Mr. Baines was chosen member in opposition to Sir John Beckett, after a severe contest. In the House of Commons he maintained the character he had acquired as a journalist, and though not a brilliant speaker, his integrity, independence, industry, and conciliatory manners, with his close connection with the dissenting interest, made him an influential member. In January 1835 he was re-elected, and again in 1837. Though generally supporting the Whig party, he was opposed to them in their schemes for public education, which he always contended would be best effected by voluntary subscriptions, and he deprecated the assistance of the State as tending to give an undue domination to the Established Church. In 1841, his health having suffered from the sedulous performance of his parliamentary duties, he retired from the representation, and proposed Mr. Hume as his successor, who however was defeated. In September of that year his former constituency presented him with an elegant silver service as a testimony of their recognition of his services. From that time he retired to some extent from public life, but continued to take an active part in local affairs, both as a magistrate and a poor-law guardian, in both capacities promoting social improvements as far as lay in his power; and he was always ready to interpose as mediator between the men and their employers in the many strikes that took place in the north, representing to the men the folly of their having recourse to violence in endeavouring to effect their object, and to employers the desirableness of placing the men in as comfortable a position as the circumstances would allow. In 1845 the 'Leeds Mercury' warned the speculators of the danger attending the railway mania, though fully acknowledging the advantages of the railway system. He saw that though the facility of communication was a great good, yet that if it became a mere traffic for premiums, it was likely to produce much distress. In 1846, though he had declined to accept the office, his fellow-townsmen chose him for alderman as a mark of their respect, but he immediately resigned the office. In 1847 he again opposed Lord John Russell's scheme for state education of the poor, and the opposition of the dissenters was so strong that the plan was withdrawn. On August 3, 1848, after a long life of usefulness, and after a short illness, he died, and was honoured by a public funeral.

BAINES, MATTHEW TALBOT, the eldest son of the preceding, was born at Leeds in 1799. He was educated at various provincial schools, and then proceeded to Cambridge, where he graduated with honours in 1820. He adopted the profession of the law, entered himself at the Inner Temple, and was called to the bar in 1825. He went the Northern Circuit as a barrister, and attended the West Riding Sessions with considerable success. In 1837, on the death of the recorder of Leeds, he was recommended by the town-council to succeed him; but Lord John Russell, then secretary of state, thought his intimate connection with the town an objection, and he therefore removed the recorder of Hull to Leeds, and gave the recordership of Hull to Mr. M. T. Baines. In 1847 he was elected member of parliament for Hull, and towards the end of 1848 he was appointed to succeed Mr. Charles Buller as President of the Poor-Law Board. In February 1852 he resigned office with the rest of the Russell ministry, and on the election of a new parliament he was elected member for Leeds, for which place he still sits. On the defeat of the Derby ministry in the House of Commons on December 16, 1852, and the accession of the Earl of Aberdeen, he was re-appointed to his previous office, which he held till the ministry was re-organised under Viscount Palmerston in 1855. He remained out of office till 1856, when he was made Chancellor of the Duchy of Lancaster, with a seat in the cabinet.

*BAINES, EDWARD, the second son of Edward Baines, was born in Leeds, in 1800. He early became the assistant of his father in the management of the newspaper, was taken into partnership in 1827, and has conducted it since his death on the same principles that governed it during his father's life. It has always been an active organ in opposing all schemes for state interference with the education of the poor. Mr. Baines is the author of a valuable work, 'The History of the Cotton Manufacture,' published as a volume in 1835, but which was originally written as a part of his father's History of Lancashire; and also a Life of his father, published in 1851, to which we have been indebted for many of the facts in the preceding notices. [See SUPPLEMENT.]

*BALFE, MICHAEL WILLIAM, a popular dramatic composer, was born at Dublin in 1808. He showed precocious musical talent, and at nine years old composed a ballad, called 'The Lover's Mistake,' which was sung with great applause by Madame Vestris in 'Paul Pry.' He became known to the London public as a juvenile violin-player, and obtained an engagement in the orchestra at Drury-Lane Theatre, then conducted by Mr. Thomas Cooke. Having a fine baritone voice, he appeared on the boards of that theatre with success. He then went to Italy, where he resided a good many years, during which he sang at the principal theatres of that country. In 1835 he returned to England, and produced at Drury-Lane his first opera, 'The Siege of Rochelle,' which became highly popular, and established his reputation as a composer. His next opera was 'The Maid of Artois,' in which Madam Malibran achieved one of her greatest triumphs in this country. Since that time he has resided chiefly in London, with lengthened visits to Paris, Germany, and Italy; and has produced a long succession of Operas, of which the most remarkable are, 'The Bohemian Girl' (which has gained an European celebrity), 'Catherine Grey,' 'Falstaff' (an Italian opera produced at the King's Theatre), 'Keolanthe,' 'The Daughter of St. Mark,' 'The Enchantress,' 'The Bondmen,' and 'The Rose of Castille.' This last (written in three weeks for the English Opera Company at the Lyceum under the management of Miss Pyne and Mr. Harrison), was produced in October of the present year, and is now (December 1857) "running" with brilliant success. Mr. Balfe has also composed several operas for the Parisian stage; particularly 'Le Puits d'Amour,' 'Les Quatre Fils d'Aymon,' and 'L'Etoile de Seville,' which have had great success at the Opera Comique. Balfe's style as a composer is light, melodious, and animated. He strongly resembles Auber, with whose works several of Balfe's may without disadvantage be compared.

*BALFOUR, JOHN HUTTON, Professor of Botany in the University of Edinburgh, was born in Edinburgh, and educated for the medical profession in the university of that city. Although intending to practise his profession, he took a great interest in the study of botany, and was one of the most distinguished pupils of the late Professor Graham. After taking his degree of Doctor of Medicine he commenced the practice of his profession in his native city. He still however pursued the science of botany and in conjunction with the late Professor Edward Forbes and other ardent young naturalists, founded the present Botanical Society of Edinburgh. This society has done much towards promoting the accurate study of British plants by distributing amongst its members specimens as well as publishing properly classified lists of British plants. On the appointment of Sir William Jackson Hooker to be superintendent of the Botanical Gardens at Kew, the chair of botany in Glasgow became vacant. Dr. Balfour offered himself as a candidate, and was eventually appointed to the professorship. On the death of Professor Graham he became a candidate for the chair of Botany in Edinburgh, and after a sharp contest in which he was opposed by Dr. Joseph Hooker, he was elected to this position. Since his appointment Dr. Balfour has shown great energy in the direction of the Botanic Gardens of Edinburgh, which are placed under his superintendence, and also in the instruction of the medical class in the science of botany.

Dr. Balfour has written several works on botany. He contributed the articles on botany to the last edition of the Encyclopædia Britannica. In 1849 he published a 'Manual of Botany,' intended to be employed as a text-book to his course of lectures on botany in the university. Several editions of this book have since been published, but not edited by the author, as from some misunderstanding with his publisher, Dr. Balfour withdrew his interest from the work. He subsequently, in 1852, published a 'Class-Book of Botany,' having the same object in view as the first work. An epitome of this work, under the title of 'Outlines of Botany,' has also been published. In addition to these works Dr. Balfour has published many papers in connection with the Botanical Society of Edinburgh and the British Association for the Advancement of Science. He is a Fellow of the Royal Societies of London and Edinburgh, also of the Linnæan Society of London.

BEAUFORT, REAR-ADMIRAL SIR FRANCIS, K.C.B., F.R.S. &c., late Hydrographer to the Admiralty, is the son of the Rev. Daniel Augustus Beaufort, rector of Navan, county of Meath, Ireland, and author of a Map of Ireland, published with a Memoir, in 1792, as well as of some theological publications. Francis Beaufort entered the navy, in June 1787, as a volunteer on board the Colossus 74, stationed in the Channel. He was made midshipman in June 1790, and while holding that rank saw much active service, assisting among other duties in the capture of several vessels. In May 1796 he was created lieutenant, and whilst acting as first lieutenant of the Phaeton, 38 guns, he, having under his orders a barge and two cutters, boarded and took the San Josef, a Spanish polacre rigged ship of 14 guns and 56 men, which lay moored under the protection of five guns of the fortress of Fuenzirola, near Malaga, supported by a French privateer. Lieutenant Beaufort in this brilliant affair received a wound in his head, and several slugs in his body and left arm; but was recompensed by obtaining, as a recognition of his skill and courage, a commander's commission. During a

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cessation from service afloat, he was engaged from November 1803 to June 1804 in superintending the construction of a line of telegraphs between Dublin and Galway. In June 1805 he proceeded as commander of the Woolwich 44 guns, to the East Indies, and thence to the Rio de la Plata, of which river he made during the campaign of 1807 a very valuable survey. He was afterwards stationed at the Cape of Good Hope, and in the Mediterranean. In May 1809 he was appointed to the command of the Blossom, and the following year with the rank of Post Captain to the command of the Frederickstein frigate. During 1811-12, he was engaged in making a minute survey of the coast of Karamania in Asia Minor, but was compelled in the latter year to return home in consequence of wounds inflicted on him by a fanatic Mussulman.

In the course of these services Captain Beaufort had obtained a very high rank, as a scientific as well as a brave seaman, and equally so as a hydrographer and geographer. He was now consequently called upon by the Board of Admiralty, to devote himself to working out and embodying in a series of charts, the results of his various surveys. Among other charts constructed by him were one of the Archipelago, three of the Black Sea, including the coast of Asia, and seven of Karamania, these last being accompanied with a 'Memoir of a Survey of the Coast of Karamania in 1811 and 1812.' In 1817 he published in 8vo, a fuller and more elaborate work on the same district: 'Karamania; or a brief Description of the South Coast of Asia Minor, and of the Remains of Antiquity, &c., with plans, views, &c.' His labours and scientific merits found their appropriate reward in his elevation, in July 1832, to the post of Hydrographer to the Admiralty, to which important office he imparted new honour by the manner in which he fulfilled its duties; and which he continued to hold till he retired full of years and honours on the 30th of January 1855, having very nearly completed his 68th year of service. He was succeeded by Captain Washington [WASHINGTON, CAPTAIN JOHN]. In April 1835, Captain Beaufort was appointed Commissioner for inquiry into the Laws, &c. affecting Pilots; and in January 1845 a Commissioner for inquiry into the Harbours, Shores, and Rivers of the United Kingdom. He was created rear-admiral, October the 1st, 1846.

Admiral Beaufort, besides his memoirs on the coast of Karamania, &c., has contributed papers to the Geographical and other learned Societies; and the important collection of Maps of the Society for the Diffusion of Useful Knowledge was executed under his supervision. He was elected a Fellow of the Royal Society in June 1814; he is also a Member of the Council of the Geographical Society, a Fellow of the Royal Astronomical Society, a Corresponding Member of the Institute of France, &c. [*See* SUPPLEMENT.]

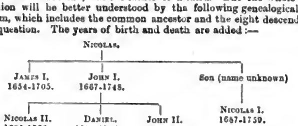
BEHNES, WILLIAM, the eminent English portrait sculptor, was born about the beginning of the present century. He was a student in the Royal Academy, where in 1819 he gained the silver medal for the best model of an academy figure from the life. He early distinguished himself by his busts, and though he has occasionally executed poetical and classical statues, it is to his portrait busts that his celebrity is mainly owing. His sitters have included a large number of the most eminent men of the day. Among statesmen and lawyers he has produced busts (some of them of colossal size,) of Wellington and Peel; Lords Eldon, Stowell, and Lyndhurst; Joseph Hume and Benjamin Disraeli; Sir William Follett, Sir Frederick Pollock, Sir John Jervis, Sir Fitzroy Kelly; Sir William Molesworth, Thomas Clarkson, Chevalier Bunsen; among prelates, of the Archbishops of Canterbury and Armagh, the Bishops of London, Norwich, Llandaff, Carlisle, and Calcutta; among artists and literary men, of Benjamin West, Northcote, Sir Charles Barry, George Cruikshank, Samuel Rogers, Dr. Croly, George Grote, Macready, Colonel Leake, Sir John Barrow; among surgeons, Earl, Carpue, Travers, Dr. Babington, &c.; among members of the fashionable world, the Countess of Chesterfield, the Countess of Malmesbury, Count D'Orsay, &c.; civic dignitaries, as Aldermen Venables, Lucas, Pirie, Moon, &c. Mr. Behnes has likewise executed several important memorial and monumental statues, among others, of Gresham, at the Royal Exchange, of Sir William Follett, of Lord William Bentinck, and the colossal bronze statues of Sir Robert Peel, in Cheapside, London, and at Leeds. Of his imaginative statues it will be enough to mention his 'Lady Godiva,' 1844; 'Europa,' 1848; and 'The Startled Nymph,' 1849. Mr. Behnes may be safely placed at the head of living portrait-sculptors—at least as far as regards busts. His style is bold and masculine, his execution is generally admirable. Whilst giving the characteristic likeness, he is happy in preserving the more intellectual expression of the sitters, and to his chisel posterity will owe the permanent record of the happiest likeness of several of the most distinguished men of the last and present generations. [*See* SUPPLEMENT.]

* BENEDICT, JULES, one of the most distinguished foreign musical composers who have devoted their genius chiefly to the English stage, was born at Stuttgart in 1805. After having begun his studies under Hummel, he received instructions from Weber, and became a favourite pupil of the author of the 'Freischütz.' At nineteen, he was, on Weber's recommendation, engaged as conductor of the German opera at Vienna; and afterwards employed in a similar capacity at the two principal theatres (the San Carlo and the Fondo) of Naples. He came to London in 1835; and his first occupation was to conduct the performances of an Opera Buffa carried on for two seasons at the Lyceum by Mr. Mitchell of Bond-street. His first English opera, 'The Gipsey's Warning,' was produced at Drury Lane in 1838, and immediately gained great popularity, not only in this country, but in Germany. His subsequent operas, 'The Brides of Venice,' and 'The Crusaders,' also brought out at Drury Lane, while that theatre was managed by Mr. Bunn, had great and deserved success. Benedict is an accomplished master of the pianoforte, for which instrument he is a prolific and favourite composer. He has resided constantly in London ever since his first arrival more than twenty years ago, and holds a very high position among us, being intrusted with the direction of many of the principal concerts and musical performances, both in London and the provinces.

* BENNETT, WILLIAM STERNDALE, a composer and pianist of the highest eminence, was born at Sheffield in 1816. His father, Robert Bennett, was organist of the principal church of that town. Left an orphan in infancy by the death of both his parents, young Bennett, at eight years old, was placed by his grandfather, a lay-clerk in the University of Cambridge, as a chorister in the choir of King's College. He afterwards became a student in the Royal Academy of Music, where he received instructions in composition from the celebrated Dr. Crotch, and on the pianoforte from Mr. Holmes and Mr. Cipriani Potter. He had already distinguished himself, both as a composer and pianist, when he formed that intimate friendship with Mendelssohn which had so great an influence on his subsequent progress in his art. In 1836, by Mendelssohn's invitation, he went to Leipsic, where the famous Gewandhaus concerts were then directed by the illustrious composer. At those concerts several of Bennett's orchestral and pianoforte works were performed; and their success laid the foundation of that reputation which he now enjoys in Germany. During the last twenty years he has gained the highest honours and most solid fruits of his profession, as a composer, a performer, and an instructor. His published works are numerous; consisting of orchestral overtures, concertos, sonatas, and studies for the pianoforte, and songs, duets, and other vocal pieces. In 1856, on the death of the late Dr. Walmisley, he was elected Professor of Music in the University of Cambridge, and likewise received the degree of Doctor of Music. Having a due sense of the importance and responsibility of his office, he has already given a fresh impulse to the cultivation of music in that university, and his future labours promise material effects on that art as a subject of academic tuition. Dr. Bennett is also one of the Professors of the Royal Academy of Music, and conductor of the orchestra of the Philharmonic Society, in which last capacity he has conduced greatly to the prosperity of that celebrated body, whose concerts, for half a century, have been renowned throughout Europe.

BERNOULLI, the name of a family which is known in the history of mathematics by the services of eight of its members. These are not all of equal, or nearly equal celebrity; but it is necessary to notice each, not only to enable the reader to avoid the confusion which so large a number of similar names has introduced into historical writings, but also because a moderate degree of reputation becomes remarkable, when it forms part of so conspicuous a mass. The Cassinis (of whom four are well known in astronomy) present a similar phenomenon in the history of knowledge.

The family of the Bernoullis is said to have originally belonged to Antwerp, and to have emigrated to Frankfort to avoid the religious persecution under the Duke of Alva; it finally settled at Basel. Nicolas Bernoulli, the immediate ancestor of the subjects of this notice, held a high station in that republic, and was succeeded in it by a son, now unknown. He had eleven children, of whom two are the most distinguished of the eight Bernoullis, and another, whose name we cannot find, was the father of a third. But the whole connexion will be better understood by the following genealogical diagram, which includes the common ancestor and the eight descendants in question. The years of birth and death are added:—



However distinguished these men may be, the events of their lives are of comparatively little interest, except as connected with the history of the sciences which they cultivated; and of their works it would be impossible to treat to an extent corresponding to their reputation or utility, without writing the history of mathematics for a century. We shall therefore here confine ourselves—1. To the principal events of their lives. 2. To the mention of such of their researches as are most connected with their personal characters. 3. To a very short account of the position which their labours occupy in the chain of investigation.

JAMES BERNOULLI I., was born at Basel, December 27th 1654. His father intended that he should be a divine, and had him taught the classics and scholastic philosophy, but no mathematics. Accident threw geometrical books in his way, and he studied them with ardour in spite of the opposition of his father. He took for his device Phaeton driving the chariot of the Sun, with the motto 'Invito patre sidera verso.' At the age of twenty-two he travelled to Geneva, and from thence to France. It is recorded of him that at the former place he taught a blind girl to write, and that at Bordeaux he prepared gnomonical tables. At his return, in 1680, he began to study the philosophy of Descartes.

The comet of 1680 drew from him his 'Conamen Novi Systematis,' &c., an attempt to explain the phenomena of those bodies. He imagined that they were satellites of a planet too distant to be visible, and thence conjectured that their returns might be calculated. With regard to the question of their predictive faculties, he supposes that the head of the comet, being durable, denotes nothing, but that the tail, being accidental, may be a symbol of the anger of heaven. M. Fontenelle, as became the writer of an éloge, calls this a "ménagement pour l'opinion populaire;" but we cannot follow him in viewing it as such. In 1682 he published his treatise 'De Gravitate Ætheris,' now of little note. His lasting fame dates from the year 1684, in which Leibnitz published his first essays on the Differential Calculus in the Leipzig Acts. From this time he and his brother John applied themselves to the new science with a success and to an extent which made Leibnitz declare that it was as much theirs as his. In 1687 he was elected professor of mathematics at the University of Basel. His celebrity attracted many foreigners to that place, and his researches on the theory of series were investigations undertaken as official exercises.

The integral calculus was first inquired into by James Bernoulli, in two essays published in 1691. His future labours were, in a great measure, developments of the inexhaustible method of investigation just named. Of that part which concerns his brother as well as himself we shall presently speak. He died at Basel of a slow fever, August 16, 1705, in his fifty-first year. After the example of Archimedes, he ordered that one of his discoveries should be engraved on his tomb. It was a drawing of the curve called by mathematicians the logarithmic spiral, with the inscription 'Eadem mutata resurgo:' a double allusion, first, to his hope of a resurrection, next, to the remarkable properties of the curve, well known to mathematicians, which consist in this, that many operations which, in most instances, convert one curve into another, in the logarithmic spiral only reproduce the original.

M. Fontenelle, his contemporary, says, "M. Bernoulli was of a bilious and melancholy temperament, a character which, more than any other, gives the zeal and perseverance necessary for great things. . . . In all his researches his march was slow and sure; neither his genius nor his habit of success inspired him with confidence; he published nothing without handling it over and over again; and he never ceased to fear the public which held him in so much veneration." It is worth while to observe that the above was written in the year of his death, and before the opportunity of reviewing his brother's career could furnish temptation to exaggerate points of contrast; and before we quit this subject, we may observe that the career of James Bernoulli is, on one point, a contradiction to a favourite theory, a consequence of the generalising spirit in which biographies are frequently written. The qualities of the man in question, be he who he may, are made the necessary accompaniments of all who distinguish themselves in a similar way. Thus, because several great mathematicians have originated their best discoveries when very young, it is laid down as a sort of law of nature that they should always do so: but James Bernoulli did nothing which would have made him famous, even among contemporaries, till after he was thirty years old, and then not from a principle of his own, but from a hint thrown out by Leibnitz, and which [BARROW] we might almost imagine his own genius would have seized. Yet he is one of the most original mathematicians that ever lived.

He was married, and left a son and daughter. His 'Ars Conjectandi,' one of the earliest works on the theory of probabilities, and his treatise on series, were published posthumously in 1713, under the care of Nicolas Bernoulli the elder. Part of it was republished by Baron Maseres in 1795, in a volume of tracts. His complete works were published at Geneva, in two vols. 4to, 1744. There is a letter of his in the 'Journal de Physique,' September, 1792, which will be presently alluded to. He edited the geometry of Descartes, in 1695.

(See *éloge* by Fontenelle, in the collection; the memoir by Lacroix in the *Biographie Universelle*; Montucla, *Hist. des Math.* throughout; and the Preface to Lacroix, *Calc. Diff. et Int.*)

JOHN BERNOULLI I., brother of the preceding, was born July 27th, 1667 (old style). He was the ninth child of his father, who intended him for commercial pursuits, and sent him to the University at Basel in 1682, where, like his brother, he found his own vocation. He was made master of arts in 1685, on which occasion he read a thesis in Greek verse, in refutation, we suppose, of the divine right, &c., the subject being, that 'the prince is made for his subjects.'

He then studied medicine, and in 1690 published a dissertation on effervescence and fermentation; but he soon began to apply himself to mathematics. In 1690 he travelled to Geneva and into France, where he formed many acquaintances, with such men as Malebranche, the Cassinis, De l'Hôpital, &c. He returned to Basel in 1692, and from that time dates his correspondence with Leibnitz. It is well known how strenuously he defended the cause of the latter in the dispute about the invention of fluxions, and the vigorous war of problems which he maintained with the English school. In 1693 (our authority the 'éloge' of the Berlin Academy, in Formey's collection of 1757, says 1691, but this must be a misprint) he was elected professor of mathematics at Wolfenbuttel; but on his marriage with a lady of Basel, named Dorothea Falckner, March 6th 1694, he returned to his own country, was received doctor of medicine, and kept a public act on the Motion of the Muscles.

In 1695 he accepted a professorship at Groningen, at which place he remained till he succeeded his brother James at Basel in 1705, where he died January 1st 1748. We shall have to speak of five of his descendants. He published no separate works, but his memoirs are to be found in all the scientific transactions of his day. They were collected in four quarto volumes by Cramer, and published at Lausanne and Geneva in 1742. His correspondence with Leibnitz was published in two vols. 4to, at the same places, in 1745.

The author of the 'éloge' already cited says, that the qualities of his heart were not less estimable than those of his head, and that he was "juste, droit, sincère, et pieux." To the last quality he has an undoubted right; but his whole history is an unfortunate example of impetuosity of temper and narrowness of mind, which betrayed him into a want of fairness, almost amounting to baseness. The assertion of the eulogist is, as the reader will see, a tolerable specimen of the extent to which such productions may be trusted as to points of personal disposition and manners. The celebrated dispute with James Bernoulli is of a character unique in history, and forms an episode so characteristic of the state of science at the period, as well as of the dispositions of the two celebrated brothers, that it is worth while to dwell a little upon it.

Before the mathematical sciences were possessed of general methods of investigation, problems of which hundreds are now soluble by one process, were so many separate questions with separate difficulties. It had been the practice of centuries for mathematicians who had found a particular solution of any case, to propose the question as a challenge to others. In the years preceding 1696 John Bernoulli had showered new problems upon the world, which, though addressed to all, were generally considered as particularly aimed at his elder brother, of whose established reputation he seems to have been jealous. In 1696 John Bernoulli proposed the well-known problem of the *brachistochron*, or "to find the curve on which a material point will fall from one given point to another in the least possible time." This was answered by Leibnitz, Newton, James Bernoulli, and De l'Hôpital; but the third hit upon a method of solving more general questions of the same kind; and feeling perhaps that it was time to assert the superiority which his age and reputation might be supposed to give him, returned a counter-challenge with his solution. It was a problem of a much more general and abstruse character, one limited case of which is the following:—"Of all the curve lines which can be described on a given rectilinear base, and of a given length, to find that which contains the greatest area." He added another, which amounted to asking for the curve of quickest descent, not from a point to a point, but from a point to a given straight line; and ended by stating that a person of his acquaintance (probably himself) would give his brother due praise, and fifty florins besides, if he would solve these problems within three months, and publish his solutions within a year. John Bernoulli, in an answer published immediately afterwards (for private correspondence between the brothers had ceased), praises the solutions which Newton, Leibnitz, and De l'Hôpital had given of his problem, and admits the correctness of that of his brother, but reproaches him with the time he had employed upon it. He goes on to say, that as to his brother's new problems, they were in reality contained in his own; that difficult as they might appear, he had immediately overcome them; and instead of three months, it only took him three minutes to penetrate the whole mystery. He sent the results of his solutions accordingly, and required fulfilment of the promise; adding, that as it had cost him too little trouble to gain the money, he should give it to the poor. He had in fact solved the second problem, which, as he truly stated, is not of difficult deduction from his own; but he deceived himself as to the first. James Bernoulli quietly answered, in the 'Journal des Savans' for February 1698, that his brother's solution was wrong; that if no one published any further solution he would engage, 1, to find out what his brother's method had been; 2, whatever it was, to show that it was wrong; 3, to give a true solution of the problem. And he added, that whatever sum any one would undertake to give him for succeeding in each of the three undertakings, he would forfeit as much if he failed in the first, twice as much if he failed in the second, and three times as much if he failed in the third. The positive tone of this announcement alarmed John Bernoulli, who well knew that his brother was not a man to be much mistaken when he spoke so strongly; and he accordingly looked again at his solution, corrected it as he thought, admitted that he had been too precipitate, and again demanded the reward. He proposed also another problem, for the solution of which he offered 200 florins,

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if done within the year. James Bernoulli replied, "I recommend my brother to look again at his last solution, and to say whether he still thinks it right; and I declare that when I shall have published mine, pretexts of precipitation will not be listened to." John Bernoulli answered, that he would not revise his solution, and that his time was better employed in making new discoveries. James Bernoulli replied, that if in *three minutes* he had solved the whole mystery, surely *six minutes* more would not much diminish the number of his new discoveries. After some further communications, in the course of which John Bernoulli sent the demonstration of his solution to Leibnitz (who declined giving any positive opinion), and declared that he would say no more on the subject, James Bernoulli published his own solutions, with those of other problems, without demonstrations, in the Leipzig Acts for June 1700. He also printed at Basel a letter to his brother, in which he invites him to publish his method, and sends his own solution, without demonstration. John Bernoulli, though now in possession of the true result, could not see where he was wrong; perhaps *would not*, for a material part of this letter was suppressed *at his desire* in the posthumous edition of his brother's works. (It was reprinted whole in 1792, as already mentioned.) John Bernoulli replied by sending his own demonstration under cover to the Academy of Sciences at Paris, to be opened so soon as his brother should send his. On this, James Bernoulli (March 1701) published his own solution at Basel, and also in the Leipzig Acts *with the demonstration*. De l'Hôpital and Leibnitz immediately admitted its correctness, and made John Bernoulli acquainted with their opinion. But no more was heard from the latter: he continued obstinately silent as long as his brother was alive; nor was it till 1706, after the death of James Bernoulli, that he published an incorrect solution in the memoirs of the academy. The inference is obvious, that he suspected the incorrectness of his own method, and was afraid to expose it to the searching eye of his brother; but that when the latter was dead, he did not fear that any other person in Europe would be able to expose him. As late as 1718 he published a correct solution, and admitted that he had been mistaken; but he had not the fairness to add, that his new solution was only that of his brother in another shape.

After the preceding account, which is now undisputed, the reader will not be surprised to be told that after the deaths of Leibnitz and De l'Hôpital, their bosom friend John Bernoulli endeavoured to rob them both. He claimed to be a contemporaneous inventor of a method of the former (that which was called the *differentiatio de curva in curvam*), of which he had said in admiration, when it was first produced, that "the god of geometry had admitted Leibnitz farther into his sanctuary than himself." And here too, if either of the brothers can be said to have invented that method as well as Leibnitz, it was *James* Bernoulli. He also advanced an absurd pretension to be the author of all that was new in the 'Analyse,' &c., of De l'Hôpital, a claim which merits no refutation. He was jealous of his own son, Daniel Bernoulli, who divided with him the prize of the Academy of Sciences in 1734, and was displeased that he turned Newtonian. The following anecdote is related by Condorcet, we know not on what authority, but we believe it:—"One day he proposed to his son Daniel, then a youth, a little problem to try his strength; the boy took it with him, solved it, and came back expecting some praise from his father. *You ought to have done it on the spot*, was all the observation made, and with a tone and gesture which his son remembered to the latest day of his life." The only instance which has ever fallen within our reading, in which John Bernoulli showed himself free from petty feeling, was in his treatment of Euler, when the latter was his pupil at Basel. Observing his talent for mathematics, he encouraged it, and gave him private lessons, in addition to those of the public course.

In thus displaying a character which appears to have no one amiable point about it, we depart from the common practice, which is never to admit, if by any softening it can be helped, that great intellect is not accompanied by greatness of mind in other respects. But it is not good to substitute falsehood (and coloured truth is falsehood) for truth, and it is not good for the living to know that literary or scientific reputation covers moral obliquity as soon as the grave has covered the body. D'Alembert, who, in the form of an *éloge*, has written an excellent account of the *mathematical* character of John Bernoulli, has dexterously evaded the difficulty:—"Bernoulli was only known to me by his works; I owe to them almost entirely the little progress I have made in geometry. Not having had any kind of acquaintance with him, I am ignorant of *the uninteresting details of his private life*." Speaking of the celebrated dispute above related, he says, "This altercation produced several pieces in which bitterness seems to have taken the place of emulation; but as one of the two must have been in the wrong, one of the two must have been in a passion." He only forgets to state, what he himself knew as well as any body, that the "one of the two" was the subject of the *éloge*, and his *protégé* for the time being.

In concluding what we mean to say on the two brothers, who stood at the head of their family, we may observe that it is clear that both one and the other had pushed their researches in the infinitesimal analysis far beyond the view of any other men of their time. Newton had abandoned the sciences, and Leibnitz, the other inventor, though he could decide between the right and the wrong, would not commit himself by an opinion on the solution of John Bernoulli only, but contented himself with stating that it seemed to him to be correct, but that he could not give it sufficient attention to speak positively. Of the two brothers, the elder was certainly the deeper and the more correct; the younger the quicker and the more elegant. The works of John Bernoulli, who lived much longer than his brother, contain an immense mass of discovery; but there is no particular on which we could dwell for the benefit of the general reader: the mathematician should consult the *éloge* of D'Alembert already alluded to.

Nicolas Bernoulli II. (to distinguish him from his cousin of the same name), the eldest son of John Bernoulli, was born on the 27th of January 1695, at Groningen. He came to Basel with his father in 1705, and studied at the university, where he formed an intimate friendship with the afterwards celebrated Euler. In 1725 he was invited to St. Petersburg by the Empress Catherine, with his brother Daniel. But he had hardly time to do more than show that he had the talents of his family, when he died, on the 26th of July 1726, at St. Petersburg. For his *éloge* see 'Comm. Acad. Petrop.,' v. ii., and for some memoirs of his, see vol. i. There are some of his memoirs in his father's works. (See the 'Biographia Universella.')

Daniel Bernoulli, the second son of John, was born at Groningen, February 9, 1700. His father at first intended that he should apply himself to trade, but his objections to that course of life prevailed, and he was allowed to study medicine. He had received some instruction in mathematics from his father; we have already seen how. After passing some years in Italy, professedly employed upon medicine, but really upon mathematics, he returned to Basel. He could not at this time have been actually known as a mathematician by any decided effort of his own; but it was sufficient that he was a Bernoulli, for we are told that before he was twenty-four years old he had refused the presidency of the Academy of Sciences at Genoa. The following year he and his brother Nicolas were invited to St. Petersburg, as already mentioned. He appears not to have been well satisfied with the half savage court of Russia, and had made up his mind to quit it; but the empress, who wished him to remain, increased his salary, and gave him full liberty to retire on the half of it whenever he pleased. Thus obliged in honour to remain, he continued at St. Petersburg till 1733, when the state of his health compelled him to return to his country. Here he obtained, first a chair of medicine, and afterwards of natural philosophy, to which was subsequently added one of metaphysics.

He had published, in 1724, his first work, entitled 'Exercitationes Mathematicæ,' in the title-page of which he styled himself 'son of John Bernoulli,' which title he always afterwards continued. His succeeding essays on mechanics were the first in which motion is decomposed into that of translation and rotation. He afterwards entered into the theory of compound oscillations, and is the first who applied mathematics to a species of considerations which have since become of the greatest utility and singularly extensive application. His 'Hydrodynamique,' published in 1738, is the first work in which the motions of fluids are reduced to a question of mathematics. It is in one point like the subsequent work of Lagrange (the 'Mécanique Analytique'): in that work the whole question is reduced to the results of one principle, which, in the work of Daniel Bernoulli, is called the 'conservation of vis viva.'

In the theory of probabilities he introduced what is known by the name of the 'moral probability,' which estimates a loss or gain, not absolutely, but by its proportion to the fortune of the person who stands the risk. His paper on inoculation, published in 1760, was one of the first in which a science whose practical utility is great, though difficult for the world at large to see, is applied to a question of statistics. On this subject he added to the methods which had begun to appear for the evasion of the difficulties arising from the necessary introduction of very large numbers into questions of combinations.

Daniel Bernoulli gained or divided the prize of the Academy of Sciences ten times; once (in 1734) in company with his father, on the question of the physical cause of the smallness of the planetary inclinations, by which, as before remarked, he excited jealousy in a quarter from whence admiration should have been most certain. His memoir has been considered the better of the two; and Condorcet observes, that he knew this, and showed that he knew it, which was not quite decorous. In 1740 he shared with Euler and Maclaurin the prize for a dissertation on the tides; and their three memoirs, which are all celebrated, contain all that was done on the theory of that subject between the writings of Newton and Laplace.

In 1748 he succeeded his father as member of the Academy of Sciences, in which he was succeeded by his brother John; so that for more than ninety years the foreign list of that body always contained a Bernoulli.

Daniel Bernoulli was found dead in his bed by his servant, March 17, 1782, having in his latter years been subject to asthma. He was never married, the only engagement of that sort which he ever contemplated having been broken off by him on the discovery that his intended wife was avaricious. In religion he was said by the clergy of his town to be a freethinker, a rumour which he never took any steps either to prove or disprove. But his conduct and talents had gained him so much respect among his fellow-citizens, that to take off the hat to Daniel Bernoulli was one of the first lessons inculcated upon the children of Basel.

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The following anecdotes were related by himself, and he asserted that his self-love was more flattered by the incidents they contain than by all his prizes. When he was a young man on his travels, he talked with a stranger whose curiosity was excited by his conversation, and who asked his name. "I am Daniel Bernoulli," answered he. The stranger, thinking from his youthful looks that he could not be so celebrated a man, and wishing to answer the supposed hoax by one still better, replied, "And I am Isaac Newton." The other is as follows:—Koenig, then well known as a mathematician, was dining with him, and talking with some pride of a very difficult question, which it had taken him a long time to solve; Bernoulli went on attending to his guests, and before they rose from table furnished Koenig with a solution of his question. (See the 'Éloge' of Daniel Bernoulli by Condorcet.)

JOHN BERNOULLI II., third son of John Bernoulli I., born at Basel, May 18, 1710, died there July 17, 1790. He studied law and mathematics, and was successively professor of eloquence and of mathematics. Three of his memoirs gained the prize of the Academy of Sciences.

JOHN BERNOULLI III., his son, born at Basel, November 4, 1744, died at Berlin, July 13, 1807. At nineteen years of age he became a member of the academy of Berlin. He devoted himself particularly to astronomy, and his numerous observations are in the Berlin 'Memoirs' and 'Ephemerides.' He gave an edition of the algebra of Euler: his 'Lettres sur differents sujets,' &c., 1777—1779, contain much information on the state of observatories. There is a list of his works in the 'Biographie Universelle.'

JAMES BERNOULLI II., second son of John Bernoulli II., born at Basel, October 17, 1759, was the deputy of his uncle Daniel in his professorship, when the latter became infirm, but did not succeed him, owing to candidates being then chosen by lot. He was afterwards professor of mathematics at St. Petersburg, and married a grand-daughter of Euler. His memoirs in the Petersburg transactions had begun to show that he had the talent of his predecessors, but he died of apoplexy while bathing in the Neva, July 3, 1789. His 'éloge' is in the 'Nov. Act. Petropol.' vol. vii. ('Biog. Univ.')

NICOLAS BERNOULLI I., nephew of the two first Bernoullis, was born at Basel, October 10, 1687, died there November 29, 1759. He was professor of mathematics and logic at Padua, afterwards of law at Basel. There are some of his writings among those of John Bernoulli.

In concluding this article we shall remark that the two elder Bernoullis lived during the time while the mathematics were in a state of growth towards the power which was required for physical analysis. No two men contributed more to this work; and it is the integral calculus, as received from their hands, which became the instrument of their successors. They are of the age of Newton and Leibnitz: Daniel Bernoulli, on the other hand, is the contemporary of Clairaut, Euler, and D'Alembert; and in the hands of these four, the new calculus was applied to investigation of material phenomena. The circumstances of the times required such men, and there is no question that they must have appeared; but that they should all three have come from one family was not to be looked for, and furnishes an instance of consanguinity of talent of one kind, which must excite the curiosity even of those who care little for the subjects on which it was employed.

BINGHAM, JOSEPH, a very learned clergyman, was born in September 1668, at Wakefield, Yorkshire, and educated first at the grammar-school of his native town, whence he removed, in 1683, to University College, Oxford. He graduated B.A. in 1687, was soon after elected Fellow of his college, and in 1690 proceeded M.A. In 1696 he was presented to the rectory of Headbourne-Worthy, near Winchester, Hampshire; and in 1712 to that of Havant, near Portsmouth. He obtained no further preferment; and died, August 17, 1723. The work on which the fame of Bingham is based is his 'Origines Ecclesiasticæ; or the Antiquities of the Christian Church,' a work displaying a profound acquaintance with the Fathers and early ecclesiastical historians, and marked by sound judgment as much as by extensive reading. It embraces within its scope nearly the whole range of questions connected with the doctrines and discipline of the early Church, and is unquestionably one of the most learned works on Christian antiquity produced by a member of the English Church. It was originally published in 10 vols. 8vo, 1710-22; and was translated into Latin—the citations being for the first time given at length—by Grischovious, with a preface by J. F. Buddeus, in 10 vols. 4to, Halæ, 1724-29, and again in 1751-81. An edition, in which the additions and corrections left by Bingham were for the first time incorporated, was published by his great-grandson, the Rev. Richard Bingham (who prefixed a Life of the author), in 8 vols. 8vo, 1821-29. Another edition, by the Rev. J. R. Pitman, appeared in 9 vols. 8vo, London, 1838-40, in which the passages referred to are given at length, and some Sermons; 'The French Church's Apology for the Church of England,' which first appeared in 1706; 'A Scholastic History of Lay Baptism,' in two parts, first published in 1712; and other minor works by Bingham are included. The latest edition is one by R. Bingham, jun., in 10 vols. 8vo, Oxford, 1855, in which the editor has verified and quoted the whole of the 15,000 citations contained in the work of his learned ancestor. An abridgment of the Antiquities, by A. Blackamore, appeared in 2 vols. 8vo, in 1722, under the title of 'Ecclesiæ Primitivæ Notitia, or a Summary of Christian Antiquities.'

BONSTETTEN, KARL VICTOR VON, a Swiss author, a native of the German portion of Switzerland, who wrote in both French and German, and produced works of reputation in each language, and who was also remarkable for the number and intimacy of his friendships with noted men, one of whom was the English poet Gray. He was born at Bern, on the 3rd of September 1745, of one of the six privileged patrician families of that republic, of which his father was treasurer. He was the first Bernese child who was subjected to inoculation, by the advice of the celebrated Haller. At Yverdun, where he was sent for his education, he formed an acquaintance with Jean Jacques Rousseau; at Geneva, to which he removed, he became the friend of Firmin Abauzit, the Arian philosopher; and was a frequent guest at the table of Voltaire. Charles Bonnet, author of the 'Contemplations of Nature,' inspired him with a taste for metaphysical analysis, which he afterwards said decided the course of his intellectual life. He took a disgust to Leyden, to the university of which he was sent for his education, and obtained his father's permission in 1769 to make a trip to England. Here the Rev. Norton Nicholls, of Blundeston in Suffolk, the friend of Gray, chanced to meet with him at the rooms at Bath, and introduced him, in a letter dated November the 27th, 1769, to the poet, who then resided in much retirement at Cambridge. The consequence was what Mitford calls "a sudden intimacy and romantic attachment" on the part of Gray, the history of which may be traced in the letters between Gray, Bonstetten, and Nicholls, first published by Mitford in 1843, in the fifth or supplementary volume of his edition of Gray; and in the letters from Gray to Bonstetten, first given to the English public in 1799 in Miss Plumptre's translation of Matthisson's 'Letters from the Continent,' the name which she gives to the German poet's 'Erinnerungen.' These letters it is interesting to compare with Bonstetten's own account of this part of his life, as given in his 'Souvenirs,' written in 1831, more than sixty years afterwards. "I passed some months," he says, "at Cambridge with Gray. I used to see him every day, from five o'clock till midnight. We read together Shakspere, whom he adored, Dryden, Pope, Milton, &c. I told him all about myself and my country, but all his life was shut from me: he never spoke to me of himself." "The remembrance of his poems," Bonstetten also says, "was hateful to him; he never permitted me to speak of them." When the young foreigner left for the Continent, Gray accompanied him to London and Dover; and it was on this occasion that an incident took place not without its interest. "Bonstetten told me," says Sir Egerton Brydges in his autobiography, published in 1834, "that when he was walking one day with Gray in a crowded street of the city, about 1769, a large uncouth figure was rolling before them, upon seeing which, Gray exclaimed, with some bitterness, 'Look, look, Bonstetten! the great bear—there goes Ursa major!' This was Johnson." In the letters which Gray wrote to his friend after his return, his language was that of the warmest friendship. "My life now," he says in one of them, "is but a conversation with your shadow; the sound of your voice still rings in my ears." In his letters to Norton Nicholls, while he expresses his warm attachment to the young Swiss, whom he calls "the boy," though he was twenty-four years of age, he gives utterance more than once to an opinion that he is "diseased in his intellects," and "certainly mad." In the year after their parting, 1771, Gray intended to pay him a visit in Switzerland, in compliance with a warm invitation, but was prevented by the ill health which resulted the same year in his death. Sir Egerton Brydges, who knew Bonstetten about half a century later, and who describes him as "talkative and conceited, but amusing, and, in the common sense, amiable," adds, "he was more like a Frenchman than a German Swiss; I cannot guess how he could be suited to Gray."

Soon after his return home, in 1773, Bonstetten became acquainted with Johann von Müller, then an unknown young Swiss, afterwards the celebrated historian; and one of the most interesting volumes of Müller's works, the 'Briefe eines jungen Gelehrten' (Letters of a Student), consists of his correspondence with Bonstetten, who had a great influence in directing the mind of his friend in the career which led him to fame. The same service which he rendered to Müller was rendered to himself by Matthisson, a poet who aspired to emulate Gray in German, and with whom Bonstetten remarks that he lived on the same terms of intimacy as with Gray, though his English friend was thirty years older than himself and his German friend sixteen years younger. By Matthisson's persuasion, Bonstetten commenced author; and his first production, 'Letters on a Swiss Pastoral Country,' published in a German magazine ('Wielands Deutsches Merkur') in 1780, was of such excellence that he never surpassed and seldom equalled it in his subsequent writings. Bonstetten had by this time entered on political life in his native republic; but his ideas were considered too liberal by his colleagues, and his way of supporting them too little conciliatory, and he was also found not to be a good 'man of business.' He was named however in 1787 Landvogt, or political chief, of Nyon, and afterwards supreme judge at Lugano, in Italian Switzerland. In his castle of Nyon, commanding one of the finest views in Europe, he had the satisfaction of providing a lodging for some years for his friend Matthisson, who wrote there some of his finest poems. When the spirit of revolution extended from France to

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Switzerland, and in March 1798 the republic of Bern was overthrown, he found it advisable to quit Switzerland, and for three years was the guest at Copenhagen of the husband of Friderika Brun, a Danish lady well known in German literature, to whom he had been introduced by Matthisson. It was not till 1802 that he returned to his native country, when he fixed his residence at Geneva, and continued to reside there for thirty years, entirely remote from political and devoted to literary life. From that time he most generally adopted the French language in his published writings in the place of German. His time was passed in making tours of pleasure, including repeated visits to Italy; in publishing different works, which sustained if they did not increase his reputation; and in a constant round of society, in which his company was much sought for. Lord Byron, who saw him at Madame de Staël's at Coppet in 1816, says in a letter to Rogers, which is published by Moore, "Bonstetten is a fine and very lively old man, and much esteemed by his compatriots; he is also a littérateur of good repute, and all his friends have a mania of addressing to him volumes of letters—Matthisson, Müller the historian, &c." "There is no creature I can compare to Byron," wrote Bonstetten at the same time to Matthisson; "his voice sounds like music, and his features are those of an angel, only that a little demon of fine sarcasm pierces through—but even that is half good-natured." A volume of letters from Bonstetten to Matthisson was published in 1827, and two volumes to Frederika Brun in 1829-30—all animated, if not profound, and containing a constant stream of literary information and anecdote. In 1832 there appeared in French a volume of 'Souvenirs,' written by Bonstetten in 1831, in his eighty-sixth year, and in which he intended to give a sketch of some of the distinguished persons he had known, of whom, he said, he counted more than eighty before 1773, including, among others who have been already mentioned, the Pope Ganganelli, Charles Edward (the last of the Stuarts), the Countess Albany, Corilla the celebrated improvisatrice, &c.: the 'Souvenirs' were not completed. Bonstetten was carried off by death on the 3rd of February 1832.

The more important works of Bonstetten, which have not been already mentioned, are—'Ueber Nationalbildung' (the nearest translation of which is perhaps 'On National Character'), 2 vols., 1802; 'Voyage sur la scène du dernier livre de l'Enéide' (Travels on the Scene of the last Book of the Æneid, followed by some observations on modern Latium), 1813; 'Recherches, &c.' (Researches on the Nature and Laws of the Imagination), 2 vols., 1807; 'Études de l'homme' (Studies on Man), 2 vols., 1821; and 'L'Homme du midi et l'homme du nord' (The Man of the South and the Man of the North), 1824. Even his metaphysical works have a sort of autobiographical character stamped upon them by the degree to which they are based on observations which could only be collected by a man of his peculiar circumstances of life. A collection of his smaller writings in German was published at Copenhagen between 1799 and 1801, in 4 vols. The whole deserve to be better known in England.

*BOWERBANK, JAMES SCOTT, a distinguished English naturalist, was born on the 14th of July 1797, at Lime-street, Bishopsgate, London, where his father carried on the business of a distiller. At the age of fourteen he acquired a taste for the study of botany, which, taking him into the country round about London, led him to feel a general interest in the objects of natural science by which he was surrounded. At this time there existed in Spitalfields an association which, under the name of the Mathematical Society, brought together the men of superior intelligence at the east-end of London. Of this society young Bowerbank became a member at the age of eighteen. His energy and intelligence soon made him a leading member, and he delivered before the society courses of lectures on Systematic Botany and the Anatomy and Physiology of Plants. He continued a member of this society till it effected a junction with the Royal Astronomical Society, and he is one of many who still look back to the scientific and social meetings of the Spitalfields Mathematical Society as the source of their subsequent intellectual life and activity.

Although Mr. Bowerbank has, till within the last few years of his life, been engaged in business, he has found time to make very important original observations, to publish many valuable scientific works and papers, to collect together one of the most valuable geological museums in the country, and to devote a large amount of time to the work of our more important scientific societies. He is an example of one of those men of whom England has so much reason to be proud, who, whilst actively engaged in commercial pursuits have obtained the highest honours in the fields of scientific research. Mr. Bowerbank's original researches have most of them been made by means of the microscope. He has always been amongst the first in this country to expend his ample means on the newest and most recent improvements of the microscope, and was one of the founders of the society established in London for promoting the use of that instrument. One of his earliest literary contributions to science was a paper 'On the Circulation of the Blood in Insects,' in which he was the first to point out the true nature of this function amongst that class of animals. This was published in the first volume of the 'Entomological Magazine.' In the fourth volume of the same journal, a further paper on the 'Circulation of the Blood and the distribution of the Tracheæ in *Chrysopa Perla*,' was published. Insects furnished also the material for another microscopic paper 'On the Scales of the Wings of the *Lepidoptera*,' published in the fifth volume of the 'Entomological Magazine.'

The interpretation of the history of the earth's surface by means of its extinct animal and vegetable life, has been from an early period a favourite study with Mr. Bowerbank. His earliest investigations were made in the London clay, and were repaid by the discovery of a large number of new forms of plants and parts of plants. Those were published in his 'History of the fossil fruits and seeds of the London Clay.' This work was published with figures in 1840.

In natural history Mr. Bowerbank's attention has been especially devoted to the family of sponges. These bodies standing on the limits of the animal and vegetable kingdom, had been neglected by both botanists and zoologists. Through his researches large numbers of new forms have been brought to light, and the nature of the vital functions they perform, and the structure of their tissues, thoroughly investigated. His papers on this subject are very numerous. In the first volume of the 'Transactions of the Microscopical Society' are two papers, one 'On three new species of Sponges,' and a second 'On the Keratose or Horny Sponges of commerce.' The study of the history of sponges in time, and the past representatives of modern forms, led him to the conclusion that the flints found so abundantly in the chalk formation are most of them fossilised sponges. His views on this subject, although they have been strongly controverted, were published in the sixth volume of the 'Transactions of the Geological Society,' with the title 'On the Siliceous bodies of the Chalk, Greensand, and Oolites.' In this paper he maintains that flints and other siliceous bodies have been formed by the direct deposit of silica upon organic bodies at the bottom of the sea. He applied this view also to the formation of agates in a paper published in the third volume of the 'Proceedings of the Geological Society,' 'On Moss Agates, and other siliceous bodies.' Whatever may be the difference of opinion on this subject, no more feasible views than those of Mr. Bowerbank have yet been brought forward. He is now engaged on a great work on the British Sponges, which is to contain illustrations and descriptions of every species.

His purely geological papers have been numerous, and are published in the 'Transactions of the Geological Society,' the 'Magazine of Natural History,' and other places. In his geological researches he has constantly had in view the formation of a museum that should illustrate the typical and rarer forms of extinct animals. This museum is freely opened to the geological student, and is at present deposited in a building attached to his house in Highbury-grove, Islington. Anxious to extend a knowledge of the fossils of the British islands, he founded the Palæontographical Society, the object of which was to give descriptions and accurate representations of all known British fossils. This society was started in 1848, and has produced a series of works unrivalled for the beauty of their illustrations and the exhaustive nature of the letter-press descriptions accompanying them. Mr. Bowerbank was also one of the early founders, and is treasurer, of the Ray Society, and is a Fellow of the Royal Geographical, Linnæan, Zoological, Microscopical, Entomological, and Royal Astronomical Societies.

BRANDE, W. T., a distinguished chemist, was born about 1780. Early in life he devoted himself to chemical studies, and in 1813, having previously been for some time the assistant, was appointed successor to Sir Humphry Davy as professor of chemistry to the Royal Institution of Great Britain. He retired from this position in 1852, and holds now the post of honorary professor of chemistry. He was also for many years professor of chemistry and materia medica to the Society of Apothecaries. His earlier publications were devoted to chemical subjects. In 1817 he published an 'Outline of Geology.' A second edition of this work appeared in 1829. In 1819 he published a 'Manual of Chemistry.' This work met with a speedy sale, and new editions have been five times published. In 1831 he also published a work entitled 'Elements of Chemistry.' In 1839 he produced a 'Dictionary of Materia Medica.' He also edited the 'Dictionary of Sciences, Literature, and the Arts,' usually known as Brande's Dictionary. From 1816 to 1850 he delivered every year a course of lectures and demonstrations on chemistry to medical and other students in the laboratory of the Royal Institution. The lectures were published in the 'Lancet' about the year 1830. A course of lectures which was delivered at the Royal Institution on the application of chemistry to the arts was reported and published by Dr. Scoffern in 1854. In addition to these larger works, Mr. Brande has been constantly producing papers, tables, and smaller works on the subject of chemistry, so that his name is indissolubly connected with the progress of chemistry in this country during the first half of the nineteenth century. [See SUPPLEMENT.]

BRAYLEY, EDWARD WEDLAKE, F.S.A., a laborious and accurate topographer, was born in London (in the parish of Lambeth, Surrey), in the year 1773. He was apprenticed to one of the most eminent practitioners of the art of enamelling, but having from an early age been strongly addicted to literary pursuits, he gradually abandoned that business as a means of life, and devoted himself, a few years after attaining his majority, to the more congenial occupations of professional literature. His acquaintance with Mr. Britton [BRITTON, JOHN] had commenced before the expiration of his apprenticeship, and he also being desirous of exchanging a servile occupation for the pursuits of literature and the fine arts, the two young aspirants were

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associated in several literary undertakings of a minor description, until they united in projecting and in producing the well-known work on which their reputation was originally founded—'The Beauties of England and Wales,' the earlier volumes of which were written by them. This work greatly contributed to extend and gratify the zest for topographical history by which the early part of the 19th century was so remarkably characterised. The illustrations, chiefly copper-plate engravings, directed also by the authors, were the means by which many of the most eminent of our architectural and landscape draughtsmen and engravers became qualified for the execution of works of a higher grade in art. Mr. Brayley himself contributed also to the progress of the fine arts in another direction. Having become acquainted with the late Henry Bone, R.A., when that artist was endeavouring to elevate painting in enamel to the position it subsequently acquired in his hands, as an integral and a legitimate branch of accepted pictorial art, he had early begun to prepare enamelled plates for Mr. Bone's use. This he continued to do for some years after he had become eminent as a topographer, and the plates for the largest paintings in enamel which Mr. Bone executed—the largest ever produced until they were exceeded, in several instances, by those of the late Mr. Charles Muss—were not only made by Mr. Brayley, but the pictures also conducted by him throughout the subsequent processes of 'firing,' or incipient fusion on the plate, in the muffle of an air-furnace, requisite for their completion. He derived from the practice of enamelling and the preparation of enamel-colours a certain interest in science and its pursuits, especially those of chemistry, mineralogy, and the allied departments of natural knowledge, which, though it scarcely rose above the character of an intelligent curiosity, was retained by him through life, and contributed to the care with which he introduced into county history—in 'The Beauties,' and in his subsequent works—the more characteristic or interesting features of the natural history of the localities described. He acquired also, from the same early occupations, a skill in manipulation, which in after-life he applied to good purpose in his archæological researches, in taking casts of sculptured ornaments, impressions of inscriptions, rubbings of engraved monumental brasses, &c. It may here be remarked, with reference to his topographical works generally, that though there were better geographers and historians, better architectural and record antiquaries, better heralds, critics in art, and bibliographers, there were probably few of his contemporaries—certainly none of his earlier ones—who could unite and apply a competent knowledge of the subjects of all these branches of literature and archæology to what is termed Topography, in a manner at once so useful and so acceptable to general readers and the public.

In the year 1825 Mr. Brayley was appointed librarian and secretary of the Russell Institution, Great Coram-street, the third in date and in rank of the literary and scientific institutions established in London, which had been founded about seventeen years before to meet the intellectual requirements of the populous superior middle-class suburb which was then growing up on the estates of the Duke of Bedford and the Foundling Hospital, on the north side of the metropolis. He was the third librarian in succession of the Russell Institution, the first having been the late Nathaniel Highmore, LL.D. and M.D. of Jesus College, Cambridge (author of 'Jus Ecclesiasticum Anglicanum,' &c.). In this capacity Mr. Brayley greatly improved the library and conducted with ability the general business of the institution, continuing however to follow the pursuits of a topographer and antiquary. He produced several catalogues of the library (the last in 1849), which are not however remarkable in a bibliographical point of view, except perhaps for the extent to which the principle of the analysis of collections is carried. Having a singular strength of constitution, neither the wear and tear of these united official and professional vocations, nor the progress of age, sensibly impaired his faculties, either physical or mental, for many years. His most extensive, and, with the exception of 'The History of Westminster Abbey,' perhaps his best work, was also his last, 'The Topographical History of the County of Surrey,' which he composed and produced between the ages of sixty-eight and seventy-six, during which period the history of the places and objects described was diligently and critically investigated in the localities themselves in very many journeys into the county. For a year or two prior to his decease, gradually increasing though slight weakness and liability to disease was observed in him by the members of his family, but his intellectual powers remained unimpaired until the period of his death, which was occasioned by the consecutive fever of cholera, on the 23rd of September 1854, in the eighty-second year of his age; he having filled his official position for nearly twenty-nine years, and been actively engaged in the pursuits of historical and descriptive literature for about fifty-six years. Mr. Brayley became a Fellow of the Society of Antiquaries on the 19th of June 1823. His wife had predeceased him a few years: their surviving children are the eldest son and daughter. Of the former some account is given below.

The following is a list of Mr. Brayley's principal works and contributions to literature:—

'A Picturesque Tour through the Principal Parts of Yorkshire and Derbyshire, by the late Mr. Edward Dayes; with Illustrative Notes by E. W. Brayley,' 1805: second edition, with additional notes, 1825. 'Views illustrative of the Works of Robert Bloomfield, accompanied with Descriptions; to which is added a Memoir of the Poet's Life,' 1806. 'Cowper: illustrated by a Series of Views; accompanied with Copious Descriptions, and a Brief Sketch of the Poet's Life,' 1810. 'Descriptions of Places represented in Middiman's Views and Antiquities of Great Britain,' 4to, 1813. 'Popular Pastimes: a selection of Picturesque Representations, accompanied with Historical Descriptions,' 1816. 'Delineations, Historical and Topographical, of the Isle of Thanet and the Cinque Ports,' 1817. 'History and Antiquities of the Abbey Church of St. Peter, Westminster; including Notices and Biographical Memoirs of the Abbots and Deans of that Foundation,' 1818-23. 'The Ambulator, or Pocket Companion for the Tour of London and its Environs: twelfth edition, with an Appendix containing Lists of Pictures in all the Royal Palaces and principal Mansions round London,' 1819. 'A Series of Views in Islington and Pentonville, by A. Pugin; with a Description of each subject, by E. W. Brayley,' 1819. 'Topographical Sketches of Brighthelmstone and its Neighbourhood,' 1825. 'An Enquiry into the Genuineness of Prynne's Defence of Stage Plays, &c., together with a reprint of the said Tract, and also of Prynne's Vindication,' 8vo, 1825. 'The History and Antiquities of the Cathedral Church of Exeter,' 1826-27 (in Britton's 'Cathedral Antiquities'). 'Historical and Descriptive Accounts of the Theatres of London,' 1827. 'Londiniana; or Reminiscences of the British Metropolis,' 1829, 4 vols. 'Devonshire Illustrated, in a Series of Views of Towns, Docks, Churches, Antiquities, Abbeys, Picturesque Scenery, Castles, Seats of the Nobility, &c., &c.,' 1829. 'The Antiquities of the Priory of Christ's Church, Hants; accompanied by Historical and Descriptive Accounts of the Priory Church; together with some General Particulars of the Castle and Borough,' 1834. 'The Graphic and Historical Illustrator: an Original Miscellany of Literary, Antiquarian, and Topographical Information,' 1834. 'A Journal of the Plague Year; by Daniel De Foe: a new edition, attentively revised and illustrated with Historical Notes,' 1835. 'Illustrations of Her Majesty's Palace at Brighton, formerly the Pavilion; executed under the Superintendence of John Nash, Architect: to which is prefixed a History of the Palace by E. W. Brayley,' 1838. 'The Topographical History of Surrey,' 5 vols., 1841-48: the names of Mr. Britton and Mr. Brayley, jun., are inserted in the title-pages, but neither took any part in the work. The article 'Enamelling' in 'Rees's Cyclopædia,' vol. xiii.; published before 1811.

'The Antiquarian and Topographical Cabinet,' a very popular and successful work, published by the well-known engravers Messrs. Storer and Greig, was designed by Mr. Brayley, and the first number or two written by him, and produced under his direction.

In conjunction with J. Britton:—'The Beauties of England and Wales; or Original Delineations, Topographical, Historical, and descriptive, of each County,' 1810-14. 'The British Atlas; comprising a series of Maps of all the English and Welsh Counties; also Plans of Cities and Principal Towns,' 1810. 'Memoirs of the Tower of London,' 1830. 'The History of the Ancient Palace and late Houses of Parliament at Westminster,' 1836.

In conjunction with William Herbert:—'A Concise Account, Historical and Descriptive, of Lambeth Palace,' 1806.

* BRAYLEY, EDWARD WILLIAM, F.R.S. (known for some years as E. W. Brayley, jun.), is joint librarian of the London Institution, Finsbury Circus. On the abolition, some years since, of the office of principal librarian, which had been held in succession by Professor Porson [PORSON, RICHARD] and the late eminent scholar William Maltby, Mr. Brayley, jun., and Mr. Richard Thomson (the author of 'An Historical Essay on Magna Charta,' 'Chronicles of London Bridge,' 'Tales of an Antiquary,' &c.), were appointed librarians of equal rank and duties, though taking special charge respectively, from the different nature of their pursuits, of different portions of the collection—Mr. Brayley directing his particular attention to the scientific classes of books. He was a pupil both of the London and of the Royal Institution (in chemistry, of Professor Brande), but had given some attention to topographical literature, which however at an early age he relinquished for the pursuits of scientific literature and of science itself, including both the public and private teaching of several branches of natural knowledge. From 1822 to 1845 he was, either in succession or at the same time, one of the editors of the 'Annals of Philosophy,' the 'Zoological Journal,' and the 'Philosophical Magazine.' To all these, in addition to reviews and other editorial articles and notes, he contributed original papers and notices, chiefly on subjects of mineralogical chemistry, geology, and zoology, together with special communications on Igneous Meteors and Meteorites, and a few articles of scientific biography. In 1829 and 1830 he was engaged by Mr. Rowland Hill (now Secretary to the Post-Office) [HILL, ROWLAND], and the father and brothers of that gentleman, to take charge, as lecturer and tutor, of a department of instruction in physical science which they were desirous of making a permanent part of the system of education carried on in their schools of Hazelwood, near Birmingham, and Bruce Castle, Tottenham, near London. But the scheme was not adequately encouraged by the public, who have even yet scarcely recognised the importance of such instruction being made a part of elementary education. The original views on this subject of the Messrs. Hill and of Mr. Brayley were explained and advocated by him in a work, published in 1831, entitled 'The Utility of the Knowledge of Nature considered, with reference to the General Education of Youth.'

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At the London Institution Mr. Brayley has taken a part in the system of lectures, both illustrative and educational, and in the expositions of the progress of science occasionally given at the soirées. His cycle of educational lectures consists of physical geography and the allied branches of terrestrial physics—geology and palæontology—mineralogy and crystallography—and meteorology, with the branches of terrestrial physics more particularly allied to that science. He has occasionally delivered discourses on special subjects at the Friday-evening meetings of the Royal Institution: in one, May 11, 1838 ('Phil. Mag.,' S. 3, vol. xii., p. 533), 'On the Theory of Volcanos,' he showed that the thermotic theory of plutonic and volcanic action, indicated by Mr. George Poulett Scrope, M.P., F.R.S., and explicitly proposed and developed by Mr. Babbage and Sir John F. W. Herschel, must necessarily include, as an integrant part, contrary to an opinion of the latter, the chemical theory on the same subject of Sir H. Davy, founded on his discovery of the metallic bases of the alkalies and alkaline earths. This subject was resumed in a course of lectures on Igneous Geology, also delivered at the Royal Institution, in 1842, as modified by the subsequent researches of Mr. William Hopkins, F.R.S., of St. Peter's College, Cambridge, on the state of the interior of the earth and the effective thickness of its crust.

He was the editor of the last genuine edition of Parkes's 'Chemical Catechism' (1834), which, though now comparatively antiquated, is still referred to with advantage, even by proficients in chemistry. In another description of editing, Mr. Brayley has given assistance to several men of science, in conducting their works through the press, and assisting them to give perfect expression to their own views, confided to him. Among these works may be particularised the 'Origines Biblicæ' of Dr. Charles Beke, F.S.A.; the 'Correlation of Physical Forces' of Mr. Grove, F.R.S. (the first and second editions) [GROVE, WILLIAM ROBERT]; and the 'Barometrographia' and 'Appendix' of Mr. Luke Howard, F.R.S., the author of the Nomenclature of the Clouds universally employed, and of 'The Climate of London.'

Mr. Brayley was elected a Fellow of the Royal Society on the 1st of June 1854; he is also a member of other scientific bodies in England, metropolitan and provincial; a corresponding member of the Society Naturæ Scrutatorum of Basel; and a member of the American Philosophical Society.

*BROOKS, CHARLES SHIRLEY, born in 1815, is the son of an architect of eminence who built the London Institution and other public edifices. He was educated at Islington by the Rev. J. T. Bennett; was articled to a solicitor at Oswestry; and subsequently acquired a more extended legal experience with a London solicitor. Although passed with credit, and qualified to practise on his own account, the profession was not to his taste; and he was gradually led forward by the encouragement of a favourable reception of contributions to periodical works, to determine upon literature as the business of life. He wrote some dramatic pieces which were successfully performed at the Haymarket, the Lyceum, and the Olympic theatres; and in time he came to occupy a responsible position as a journalist. For five sessions he wrote for the 'Morning Chronicle' that portion of its columns which required the most careful attention and the most judicious treatment—the summary of the debates. His close habits of observation, and his lively treatment of subjects which in unskilful hands would have become unattractive, recommended him to an engagement upon the same paper, to investigate the condition of the cultivators in the south of Russia, Asia Minor, and Egypt. The results of a six months' tour were published in letters in the 'Chronicle,' and the Russian portion has been reprinted in Longman's 'Traveller's Library.' During sixteen years Mr. Brooks has been one of the regular writers of 'Punch.' The constant labour of periodical literature has not however diverted him from more ambitious efforts. He is the author of a novel deservedly popular, 'Aspen Court.' This production is evidently the work of a man of original thought and large experience. The life of a London solicitor's office is presented vividly, and, we should imagine, very truly. The close, sagacious, but not unamiable head of the firm; the idle and thoughtless articled clerk who retains his position through his valuable family connection, are striking features of a class. The interest, though occasionally of an ultra-romantic kind, is well sustained, and the characters boldly drawn. There is much playful satire of prevailing follies, and a general tone of manly contempt for meanness and profligacy. His later novels, 'The Gordian Knot,' 'The Silver Cord,' 'Sooner or Later,' have secured him a foremost place among living writers of fiction.

BRYDGES, SIR SAMUEL EGERTON, BART., was born November 30, 1762, at Wootton Court, Kent. His father was Edward Brydges, Esq. of that place; his mother was the daughter and co-heiress of the Rev. W. Egerton, LL.D., Prebendary of Canterbury, &c. Young Brydges was educated first at Maidstone Grammar School, and afterwards at the King's School, Canterbury, whence he proceeded to Cambridge, entering at Queen's College in October 1780. He left the university without taking a degree; entered himself of the Middle Temple in 1782, and in 1787 was called to the bar. He never practised however, but, having married in 1786, devoted himself to literature, and especially to genealogical and bibliographical studies. His earliest appearance in print was as a poet, a volume of 'Sonnets and other Poems' being published by him in 1785. Soon after the death of the last Duke of Chandos, in 1790, his uncontrolled imagination, excited perhaps by his somewhat superficial genealogical inquiries, a large share of vanity, and a passion for titles, led him to stimulate his elder brother the Rev. E. T. Brydges to prefer a claim to the barony of Chandos, alleging his descent from the first Brydges or Bridges, who bore that title. Litigation was protracted till June 1803 when the House of Lords decided that the petitioner had not made out his right to the title. Henceforth every thing which Sir Egerton Brydges wrote, was more or less a wail for the lost dignity, and after the death of his brother, he always wrote himself 'per legem Terræ Baron Chandos.' The worthlessness of his claim is amply shown in a 'Review of the Chandos Peerage Case, adjudicated 1803, and of the pretension of Sir S. E. Brydges, Bart., to designate himself Per legem Terræ, Baron Chandos of Sudeley. By George F. Beltz, Esq., Lancaster Herald,' 8vo, 1834. By improvident expenditure in the purchase and improvement of the estate of Denton, Kent, Mr. Brydges had early become involved in his pecuniary circumstances, and in 1810 he removed to Lea Priory, the seat of his son, where he amused himself by setting up a private press, and superintending the printing of various pieces in prose and verse of his own writing, and reprints of scarce old books. After several unsuccessful efforts to get into parliament he was elected in 1811 for Maidstone, which place he represented till 1818. In 1814 he obtained a patent of baronetcy. On losing his seat in parliament he retired to the Continent, where he remained till his death, which occurred at Campagne Gros Jean, near Geneva, September 8, 1837.

Besides the works above enumerated, and several pamphlets on population, wealth, &c., Sir Egerton Brydges wrote 'The Topographer,' 4 vols. 1789-90 (in which he was assisted by the Rev. Stebbing Shaw); the novels of 'Mary de Clifford,' (1792); 'Fitz Albini,' a kind of fictious autobiography (1798); 'Le Forester' (1802); 'Coningsby' (1819); and 'The Hall of Hellingsey' (1821); 'The Censuria Literaria,' a bibliographical work of some value, 10 vols. 8vo, 1805-1809; 'The British Bibliographer,' written in conjunction with Joseph Haslewood, 4 vols. 1810-12; 'Restituta, or Titles, Extracts, and Characters in Old Books revived,' 4 vols. 1814-16; a new edition of 'Collins's Peerage,' 9 vols. 1812; 'The Ruminator,' and 'The Wanderer,' two series of essays, 1813, 1814; 'Occasional Poems,' 1814; 'Bertrand, a Poem,' 1815; 'Excerpta Tudoriana, or extracts from Elizabethan Literature,' 2 vols. 1819; 'Res Literariæ,' 3 vols. 1820-21; 'Letters from the Continent,' 1821; 'Letters on Lord Byron,' 1822; 'Gnomica, or Detached Thoughts;' 'Odo, Count of Lingen, a Poem;' 'Theatrum Poetarum,' 1824; 'Recollections of Foreign Travel,' 1825; 'The Lake of Geneva,' 2 vols. 1832; 'Imaginary Biography,' 2 vols.; and 'The Autobiography, Times, Opinions, and Contemporaries of Sir Egerton Brydges, K.T.' (per legem Terræ) Baron Chandos of Sudeley, &c., 2 vols. 8vo, 1834.

*BUSK, GEORGE, a distinguished living surgeon and naturalist, was born in Russia, with which country his family has extensive commercial relations. At an early age he came to England, and was educated for the medical profession. On passing the College of Surgeons he was appointed house-surgeon on board the Dreadnought Hospital ship in the Thames. He lived on board this ship for many years, and in superintending the large number of cases brought before him in this hospital he acquired the great surgical knowledge and experience for which he is distinguished. On leaving the ship as house-surgeon Mr. Busk was appointed surgeon, a position he still holds. In his profession Mr. Busk has the reputation of a sound observer, and a skilful operator. He has published many papers on surgical subjects in the Transactions of the Medico-Chirurgical Society, and other places. He has most successfully employed the microscope in the investigation of pathological subjects. As illustrations of this his papers on the Guinea Worm and Hydatids in the Transactions of the Microscopical Society may be referred to. He was one of the early members of the Microscopical Society and was chosen president of that body during the years 1848 and 1849.

Mr. Busk has devoted his leisure hours to the study of natural history, and has made some most important contributions to various departments of Zoology. One of the most complete and valuable of his works is the Catalogue of the Marine Polyzoa contained in the collections of the British Museum. This catalogue, which has already extended to two volumes, contains figured illustrations of a large number of new genera and species of this highly interesting family of Molluscous animals. The drawings have been executed on stone by Mr. Busk himself. He has also published several papers on the structure of the Jelly fishes and other forms of the lower animals in the Transactions of the Microscopical Society, and in the Quarterly Journal of Microscopical Science, of which he is one of the editors. In conjunction with Mr. Huxley he translated Professor Kölliker's work on Histology from the German for the Sydenham Society. He also translated for the same society Wedl's Pathological Histology.

On the appointment of Professor Owen as superintendent of the natural history collections of the British Museum, Mr. Busk was appointed Hunterian professor of Comparative Anatomy at the Royal College of Surgeons of England. He is a Fellow and a member of the Council of the Royal Society, assistant Secretary of the Linnæan Society, and one of the Court of Examiners of candidates for the medical service of the East India Company.

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CANNING, CHARLES JOHN, FIRST VISCOUNT, second son of the Rt. Hon. George Canning, was born at Brompton in 1812, and was educated at Christchurch College, Oxford, where he graduated first class in classics, and second class in mathematics in 1833. In 1835 he married the eldest daughter of the first Lord Stuart de Rothsay. In 1836 he entered the House of Commons as member for Warwickshire. On the death of his mother in 1837 he succeeded to the title, and took his seat in the House of Peers. In 1841 he became Under Secretary of State for Foreign Affairs under the Earl of Aberdeen in Sir Robert Peel's ministry, in which office he continued till 1846; he was afterwards a Commissioner of Woods and Forests; in the Earl of Aberdeen's ministry he was Post-master-General; and in 1855 he was nominated by Lord Palmerston's government to the governor-generalship of India. This office he assumed at Calcutta on February 29, 1856. Early in 1857 the disastrous mutiny in the Bengal army broke out. The great outburst of disaffection was on the 10th of May at Meerut, from which place the mutineers marched upon Delhi, where they arrived on the 11th, and being joined by several native regiments, they took possession of the place, committing unheard-of atrocities. Mutiny, disaster, massacre, and a perfect reign of terror followed. Calcutta itself was threatened. Soldiers were demanded from England; from 30,000 to 40,000 men were forwarded; and Sir Colin Campbell, at a day's notice, undertook the responsible office of commander-in-chief. The British forces already in India took up a position near Delhi on the 20th of May under General Anson, who died of cholera on the 27th. He was succeeded on the 8th of June by Sir H. Barnard, who likewise died of cholera on the 5th of July, and was succeeded by General Reid. This general had to resign on account of ill-health, and was succeeded by General Wilson, who, having received reinforcements under General Nicholson, commenced the assault on Delhi on September 14th, and after frightful slaughter gained possession of the place on Sept. 20th. Lucknow, in which a small body of soldiers and civilians had been cooped up for months, was partially relieved by General Havelock, after a succession of victories over the mutineers, on the 25th of September. Colonel Greathed, pursuing the mutineers after the capture of Delhi, obtained several successes over them. As governor-general, Viscount Canning's measures have produced considerable discussion, especially the order for the restriction of the newspaper press, both English and native, and that for the giving up or registry of arms. [*See* SUPPLEMENT.]

CAREY, WILLIAM, D.D., principal founder of the Serampore Mission, was the son of the master of a small free-school at the village of Paulerspury, in Northamptonshire, where he was born on the 17th of August 1761. He was apprenticed to a shoemaker at Hackleton, but becoming early the subject of deep religious impressions, he began to preach about the age of twenty, and, without entirely giving up his business, settled at Moulton, in his native county, as pastor of a small Baptist church, whence, in 1789, he removed to Leicester. It was during his residence in obscurity at Moulton that Carey wrote 'An Enquiry into the obligation of Christians to use means for the Conversion of the Heathen,' a work which led, in an important degree, to the formation of the Baptist Missionary Society; but it was not published till some years after it was written, it being found difficult to excite even ministers to any feeling of interest in the subject of foreign missions. The society having been organised, Carey and a Mr. Thomas, who for nearly ten years had been exerting himself in India to promote Christianity, were chosen as the first Missionaries. It deserves to be mentioned as an indication of the difficulties to be overcome by the society's first agents, especially in consequence of the opposition of the English East India Company to any efforts for the evangelisation of Hindustan, that Carey and his companion Mr. Thomas, were, before the ship in which they set sail finally left the coast of England, set ashore in consequence of threats held out in an anonymous letter which followed the captain; and were thus compelled to take passage in a Danish ship, which was not under the Company's control. For some months after their arrival at Calcutta the missionaries endured great trials, and they were at length compelled to accept engagements to superintend indigo factories in the vicinity of Malda, sparing what time and money they could for the promotion of their primary object. In 1795 Carey began the work of Bible translation; and in 1799, in which year he removed to Kidderpore, he bought a press and printing apparatus. A third missionary had been sent out in 1796 to join Carey and his fellow-labourer; and in 1799 four others, with their wives, including Mr. (afterwards Dr.) Marshman, and Mr. Ward, who had been brought up to the printing business, and to whom Carey had, before leaving England, expressed a hope that he might join the mission, in anticipation of the necessity which might arise for his practical knowledge of the art, were sent out. As the East India Company would not allow them to settle as missionaries in their dominions, the mission establishment was, about the time of their arrival, removed from Kidderpore to the Danish settlement of Serampore, where for many years the work of translating and printing the Scriptures and other books in the various languages of Hindustan was carried on with surprising energy. It appears from the appendix to a 'Tenth Memoir respecting the Translation of the Sacred Scriptures into the Oriental Languages, by the Serampore Brethren,' which was published in London in 1834, that the translation and printing of the New Testament into Bengali was completed in 1801; and that between that date and the month of July 1832, the whole of the Bible was rendered into this language, and either the whole or part into at least thirty-nine other Oriental languages or dialects. 212,565 copies of the New Testament and other portions of the Bible having been issued during that time from the Mission press, in addition to many printed for the British and Foreign and some other Bible societies. During the same period a great number of religious tracts and miscellaneous works were also produced in several different languages, including a Bengali map of India, a grammar, two dictionaries, a semi-weekly newspaper, and a 'Youth's Magazine,' in Bengali and English; and, in Bengali alone, several large volumes of Government Regulations, a History of India, a translation of Goldsmith's History of England, a Treatise on Anatomy, intended as the first volume of an Encyclopædia of the Sciences, a Treatise on Geography, and a translation of the Pilgrim's Progress. The list of works in Sanscrit, Chinese, and other languages comprises also many important books.

In these great undertakings Dr. Carey was the chief director, while a very large proportion of the actual literary labour also rested upon him, in addition to which he performed the duties of professor of Oriental languages in the college of Fort William, at Calcutta, from its establishment in 1800 until its virtual abolition by the discontinuance of English professors about the year 1830, when he received a pension from government. He died at Serampore on the 9th of June 1834, in his seventy-third year, leaving some autobiographical memoranda which have been used by his nephew, the Rev. Eustace Carey, in his 'Memoir' of him published in London in 1836, to which a portrait is prefixed. In a biographical sketch by his son Jonathan, incorporated in the memoir referred to, it is observed that in all objects connected with the general good of his adopted country, Dr. Carey took an active part, and that "he prepared, under the direction of a noble lady then resident in India, the prospectus of an agricultural society in the East, to which was united an horticultural society, of which he was a member, and in the affairs of which he took a lively interest, till his last illness; and he had the gratification to see that the society became at length the most flourishing and interesting society in the East, in which gentlemen of the first respectability, from all parts of the country, united, and which still continues an eminently useful and flourishing institution." Botany was, indeed, a very favourite study with Dr. Carey, whose share in the publication of Roxburgh's 'Flora Indica' is noticed under ROXBURGH, WILLIAM, M.D., vol. v., col. 132. "In the Asiatic Society," continues his son, "he also took an active part; and for many years, up to his death, was one of the members of the committee of papers, and afforded considerable information, and in various ways promoted the general interests of the institution." "At his death," he adds, "the Bishop of Calcutta, in a speech, passed the highest encomiums on the character and talents of Dr. Carey; and a minute was recorded expressive of the loss sustained by the society, and their regret at the removal of one of its most excellent members."

From 'Remarks on the Character and Labours of Dr. Carey, as an Oriental Scholar and Translator,' by H. H. Wilson, Esq., Boden Professor of Sanscrit in the University of Oxford, which is also appended to the 'Memoir' by Eustace Carey, we select the following sketch of his more important and legitimate labours. "At the time," observes Mr. Wilson, "when Dr. Carey commenced his career of Oriental study, the facilities that have since accumulated were wholly wanting, and the student was destitute of all elementary aid. With the exception of those languages which are regarded by the natives of India as sacred and classical, such as the Arabic and Sanscrit, few of the Indian dialects have ever been reduced to their elements by original writers. The principles of their construction are preserved by practice alone, and a grammar or vocabulary forms no part of such scanty literature as they may happen to possess; accustomed from infancy to the familiar use of their vernacular inflexions and idioms, the natives of India never thought it necessary to lay down rules for their application; and even in the present day they cannot, without difficulty, be prevailed upon to study systematically the dialects which they daily and hourly speak. Europeans however are differently circumstanced. With them the precept must precede the practice, if they wish to attain a critical knowledge of a foreign tongue. But when the Oriental languages first became the subjects of investigation, those precepts were yet to be developed, and the early students had therefore as they gathered words and phrases, to investigate the principles upon which they were constructed, and to frame, as they proceeded, a grammar for themselves." "The talents of Dr. Carey were," he adds, "eminently adapted to such an undertaking." Mr. Wilson goes on to state that Dr. Carey's Sanscrit Grammar was the first complete one published, his Telinga grammar the first printed in English, his Karnate and Mahratta grammars the first published works developing the structure of those languages, his Mahratta dictionary one of the first attempted, and his Punjabi grammar the only authority for the language of the Sikh nation; "and although," he remarks, "he must concede to Halhed the credit of first reducing to rule the construction of the Bengali tongue, yet by his own grammar and dictionary, and other useful rudimental publications, Dr. Carey may claim the merit of having raised it from the condition of a rude and unsettled dialect to the character of a regular and permanent form of speech,

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possessing something of a literature, and capable, through its intimate relation to the Sanscrit, of becoming a refined and comprehensive vehicle for the diffusion of sound knowledge and religious truth." Some of the works here referred to were of great extent; the Sanscrit grammar, for example, comprising upwards of 1000 quarto pages, and the Bengali and English Dictionary, published in 1815 and 1825, in three volumes, upwards of 2000 quarto pages, and about 80,000 words. An abridgment of the latter work, prepared by Dr. Marshman under the supervision of Dr. Carey himself, was published in 1827 in one thick octavo volume. One of the extensive literary productions of the Serampore press was 'The Rámáyana of Valmeeki, in the original Sanscrit, with a Prose Translation, and Explanatory Notes,' edited by Drs. Carey and Marshman, of which four quarto volumes were published, in 1806 and subsequent years, under the sanction of the Asiatic Society and the Council of Fort William College, but which, unfortunately, was never completed.

It may, at first sight, excite some surprise that the Serampore missionaries should, in some instances, have issued translations in languages or dialects with which none of them were fully acquainted. "In this department," observes Mr. Wilson in explanation, "Dr. Carey took a leading part, and it was in connexion especially with his duty of revising the different translations that he added to his great proficiency in Sanscrit and Bengali, a knowledge of those dialects whose elements he first investigated." "Possessed in this way," he states, "of at least six different dialects, and of Sanscrit, the parent of the whole family, and endowed with a genius for philological investigation, Dr. Carey was peculiarly qualified to superintend the translation of the Scriptures into a number of cognate languages; and it may be granted that, in combination with his colleagues, he carried the project to as successful an issue as could be expected from the bounded faculties of man."

CATHCART, LIEUTENANT-GENERAL THE HON. SIR GEORGE, K.C.B., was born in London on the 12th of May 1784, the third son of William Shaw, the first Earl Cathcart. He was educated at Eton, and at the University of Edinburgh; and in 1810 he begun his military life by joining the 2nd Life Guards. In 1812, by which time he had been promoted to a lieutenancy, he accompanied as aide-de-camp his father, who was sent as plenipotentiary to Russia. When they arrived the French were in possession of Moscow, and when the Emperor Alexander took the field in person in 1813, Lieutenant Cathcart joined the imperial army. He was with the grand army throughout the campaigns of 1813 and 1814, witnessed the battles of Lutzen and Bautzen, those of Dresden and Leipzig, of Brienne, Bar-sur-Aube, Arcis-sur-Aube, and the taking of Paris. Of these campaigns, and more particularly of the strategy of Napoleon I. as displayed in the battles, he published a volume of Commentaries in 1850, from the facts noted at the time, accompanied with diagrams showing the position of the armies, with their movements. It is a valuable work; additional interest being given to it by an introduction explaining the different military systems of the Allied Powers, as well as of the French, and displaying the effects of national character under the different circumstances of attack and defence. In 1814 he again accompanied his father, who was one of the three plenipotentiaries sent to Vienna. On the return of Napoleon from Elba he was appointed aide-de-camp to the Duke of Wellington, and was present at Quatre Bras and Waterloo. He was continued in the appointment when the Duke became master-general of the Ordnance, and accompanied him on his mission to Aix-la-Chapelle, Verona, and Berlin. In 1828 he had arrived at the rank of Lieutenant-Colonel, and served for about eight years in Nova Scotia, Bermuda, and Jamaica. In 1834 he retired on half-pay; but in 1837 was recalled into active service on account of the outbreak in Canada, where he proved himself an active and efficient officer. After serving there for more than six years he returned home, and again retired on half-pay in 1844. In 1846 he was made Deputy-Lieutenant of the Tower, an office which he held till 1852, when he accepted the governorship of the Cape of Good Hope, with the command of the forces, and brought the Kaffir insurrection to a successful termination. On his return to England he was immediately sent as General of Division to the Crimea, where much was expected from a man so thoroughly acquainted with the practice and science of his profession. He however had short time to display his capabilities. In the battle of Inkermann, on the 5th of November 1854, where he displayed the most heroic bravery, but in which the attack he made on the left was met by a force so superior that it failed in the desired effect, he fell, together with the other leading chiefs. He was buried on the spot—Cathcart's Hill—with eleven other officers who had fallen.

CERVANTES. [SAAVEDRA, vol. v., col. 223.]

*CHASLES, VICTOR-EUPHÉMION-PHILARÈTE, has an especial claim to a place in an English Cyclopædia of Biography, as the French writer who has done most to familiarise his countrymen with the spirit and purpose of our current English literature. He was born at Mainvilliers, near Chartres, on the 8th of October 1797, received the usual school education, and at the age of fifteen was placed in a printing-office in Paris. Becoming implicated with his master in some of the many political disturbances of 1815, he was arrested, but, after an imprisonment of about two months, was set at liberty by the intervention of Chateaubriand. He now came to London to complete his apprenticeship, and entered the office of Mr. Valpy, who employed him on his editions of the classics. During the seven years he remained in London he made himself colloquially familiar with the English language, and obtained a considerable acquaintance with English literature. On leaving England he proceeded to Germany and the north of Europe. Returning to France, he became secretary to M. Jouy, and has since devoted himself with unflagging industry to literature. For the most part, his writings have in the first instance appeared in periodical works; but many of his essays have been revised or recast, and published in a separate form. His contributions have chiefly, though far from exclusively, related to English and German literature, on which he has come to be regarded as a leading authority by his countrymen; and his eminence in this department led to his appointment as professor of foreign literature in the Collège de France, and an assistant librarian in the Mazarine Library. M. Philarète Chasles is a clear, vigorous, and lively writer, a shrewd observer of our manners, and a fair as well as a clever critic of our literature. His minutely accurate acquaintance with our language is very remarkable for a French littérateur. Not only is he well versed in its mutations, but he writes it with ease and correctness, and catches readily our current vernacular, down to its latest and most fugitive additions. His principal essays have appeared in the 'Revue des Deux Mondes,' and in the 'Journal des Debats,' but he has been the chief contributor of 'redactions' of leading English review articles to the 'Revue Britannique,' and he has furnished many introductions to translations of English and German authors, as well as translating some himself. It ought also to be noticed that he has occasionally contributed admirably written papers in the English language to English journals; and he has carried on an extensive literary correspondence with literary men in England, America, Germany, and the northern countries. His chief separate work (as already noticed, a recasting of essays contributed to periodical publications) is his 'Études de littérature comparées,' in 12 vols., comprising—'Études sur l'Antiquité,' 1 vol.; 'sur le moyen âge,' 1 vol.; 'sur le XVIe siècle en France,' 1 vol.; 'sur l'Espagne,' 1 vol.; 'sur la révolution d'Angleterre au XVIIe siècle. Cromwell, sa vie privée,' &c., 1 vol.: 'sur le XVIIIe siècle en Angleterre,' 2 vols.; 'sur la littérature, et les mœurs de l'Angleterre au XIXe siècle,' 1 vol.; 'sur la littérature et les mœurs des Anglo-Americains au XIXe siècle,' 1 vol.; 'sur les hommes et les mœurs au XIXe siècle,' 1 vol.; 'sur Shakspeare, Marie Stuart, et l'Arétin,' 1 vol.; 'sur l'Angleterre au XIXe siècle,' 1 vol. He has also written 'Caractères, et Paysages;' 'Charles I., sa cour, son peuple, et son parlement;' and 'Tableau de la littérature au XVIe siècle.' (*Nouv. Biog. Générale; Études, &c.*)

COOKE, W. F. [WHEATSTONE, PROF., Suppl.]

*COSTA, MICHAEL, an eminent Italian musician, was born at Naples about the year 1810, and educated at the great Conservatorio of that city, receiving instruction from its celebrated director, Zingarelli. He came to England about 1830, and first became known to the public in the capacity of director of the music at the Italian Opera, then the King's Theatre, under the management of M. Laporte. He held that office till the foundation of the Royal Italian Opera at Covent Garden Theatre in 1847, when he was appointed to a similar situation in that establishment, which he still holds. In 1845 he was chosen conductor of the orchestra of the Philharmonic Society; and about the same time the Sacred Harmonic Society placed him at the head of their immense choral and instrumental band in Exeter Hall. His skill and energy have greatly contributed to the prosperity of the Sacred Harmonic Society; and the oratorios performed at Exeter Hall under his direction are admitted, for magnitude and grandeur, to be unrivalled in the world. Since 1849 he has conducted the performance of the Birmingham Festival, the greatest provincial music-meeting in the kingdom. Costa's arduous professional labours have interfered with his pursuits as a composer. He has however composed various works of genius, and his latest and chief compositions, the oratorio of 'Eli,' first performed at the Birmingham Festival of 1855, and 'Naaman,' produced at Birmingham in 1864, have achieved a success only surpassed among recent oratorios by those of Spohr and Mendelssohn.

CRAWFORD, THOMAS, an eminent American sculptor, was born at New York on the 22nd of March 1813. At school he obtained some acquaintance with Greek and Latin literature, but, as is frequently the case with youths in his country, he seems to have been allowed in early life to follow very much his own course. Like Chantrey his earliest instructor in the use of the chisel was a carver in wood. Whilst with him however his strong desire for higher training began to develope itself. He formed a collection of casts of ancient and modern works of a high class, and he learnt to model in clay. At length he was placed as a pupil under Messrs. Frazee and Launitz, and entered as a student the Academy of Design in New York. Mr. Launitz urged him to proceed to Rome, and gave him a letter of introduction to Thorwaldsen. Accordingly he proceeded to Italy in 1834, and was received into the studio of Thorwaldsen, to whose friendship he was greatly indebted. Thrown by the death of his father on his own resources, he for some time supported himself by making busts. The first poetic work of his which attracted particular attention, was the statue of Orpheus, designed in 1839, but which he was compelled to leave unfinished by an attack of brain-fever, the precursor of his premature fate. On his recovery he completed the Orpheus in marble, a commission

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having during his illness arrived for it from the Boston Athenæum. It excited general admiration and anticipation. He worked on diligently, gaining in executive skill and confidence, and rising steadily in reputation. Among the chief of his earlier works are his 'Herodias with the head of John the Baptist;' 'The Babes in the Wood;' 'Flora;' and 'The Dancers'—two life-size statues of children, which have had considerable popularity. Among the best of his later works are his bronze statue of Beethoven, now in the Athenæum at Boston, America; the equestrian statue of Washington, which stands in the square at Richmond, Virginia; and the more ambitious alto-rilievo of the 'Progress of Civilisation in America,' which he was commissioned by the federal government to execute for the pediment of the Capitol at Washington. Others of his works are his statues of 'The Genius of Mirth;' 'A Shepherdess;' 'David;' and 'Prayer;' his groups of 'Adam and Eve,' of heroic size; 'A Family suffering under the plague of Fiery Serpents;' 'A Mother attempting to save herself and Child from the Deluge;' and his ideal busts of Sappho, Vesta, &c. He also made numerous designs for bassi relievi illustrative of the Old and New Testaments; the poets of Greece, Italy and England; events of American history, &c., as well as several models of leading American statesmen.

From first entering Rome, Crawford made that city his home. He had just completed a new and spacious studio in order to work with more convenience at the numerous commissions which awaited completion when he was stricken with a disease—tumour on the brain—which rendered him unable again to take up his chisel. He came to London for the benefit of medical advice, but failed to obtain relief, and died in London on the 8th of October 1857. Crawford was a sculptor of a very high order of merit, not reaching to the first rank, but coming close to it. His works display originality and vigour rather than refinement; mental power rather than technical skill. Casts of some of his statues are in the Crystal Palace at Sydenham.

CROSSE, ANDREW, a celebrated experimenter on electricity, was born at Fyne Court, in the parish of Bromfield, on the Quantock Hills in Somersetshire, on June 17, 1784. His father was the proprietor of the estate, to which he succeeded in 1800. He was educated at the school of the Rev. M. Sayers, at Bristol, where he had for school-fellows, W. J. Broderip, the Rev. John Eagles, and other equally celebrated men. In 1802 he matriculated at Brasenose College, Oxford, where he was very uncomfortable, the habits, especially that of drinking, being particularly unsuited to him. He returned home in June 1805, on account of the illness of his mother, who shortly afterwards died. Even when at school he had become greatly attached to the study of electricity, and on settling on his paternal estate he devoted still more of his attention to the subject. He provided himself with electrical apparatus, and pursued his experiments wholly independent of theories, and searching only for facts. In a cavern near his residence, called Holwell Cavern, he observed the sides and roof covered with arragonite crystallisations, and his observations led him to conclude that the crystallisations were the effects, at least to some extent, of electricity. This induced him to make the attempt to form artificial crystals by the same means, which he began in 1807. He took some of the water from the cave, filled a tumbler, and exposed it to the action of a voltaic battery excited by water alone, letting the platinum wires of the battery fall on opposite sides of the tumbler from the opposite poles of the battery. After ten days of constant action he procured crystals of carbonate of lime, and subsequently by altering the arrangements he produced them in six days. He found however that darkness was essential to the certainty and rapidity of their production. He carried an insulated wire above the tops of the trees around his house to a length of a mile and a quarter, afterwards shortened to a distance of 1,800 feet. By this wire, which was brought into connection with his apparatus in a chamber, he was enabled to see continually the changes in the state of the atmosphere, and could use the fluid so collected for a variety of purposes. In 1816, at a meeting of country gentlemen, he prophesied "that, by means of electrical agency, we shall be able to communicate our thoughts instantaneously with the uttermost ends of the earth." But though he foresaw the powers of the medium, it does not appear that he took any means towards fulfilling his prophecy, or even made any experiments in that direction; he continued to confine himself to the endeavour to produce crystals of various kinds, in which he eminently succeeded, having ultimately obtained forty-one mineral crystals, or minerals uncrystallised, in the form in which they are produced by nature, including one, sub-sulphate of copper, an entirely new mineral neither found in nature nor formed by art previously. His belief was, that even diamonds might be formed in this way. Still he worked alone; he published none of his experiments to the world, and he propounded no theories. At length, in 1836, the British Association for the Advancement of Science held its meeting in Bristol, and Mr. Crosse attended it, intending to be an auditor only; but having mentioned his discoveries to some of the scientific gentlemen there, he was induced to explain them publicly, and though unprovided with apparatus, they were so struck with the importance of them, that he was publicly complimented by the president, the Marquis of Northampton, and by Dr. Buckland, Dr. Dalton, Professor Sedgwick, and others. A few months after this meeting, while pursuing his experiments for forming crystals from a highly caustic solution out of contact with atmospheric air, he was greatly surprised by the appearance of an insect. Black flint, burnt to redness and reduced to powder, was mixed with carbonate of potash and exposed to strong heat for fifteen minutes. The mixture was poured into a blacklead crucible in an air furnace. It was reduced to powder while warm, mixed with boiling-water, kept boiling for some minutes, and then hydrochloric acid was added to supersaturation. After being exposed to voltaic action for twenty-six days a perfect insect, of the Acari tribe, made its appearance, and in the course of a few weeks about a hundred more. The experiment was repeated in other chemical fluids with the like results, and Mr. Weeks, of Sandwich, afterwards produced them in ferrocyanuret of potassium. This discovery occasioned great excitement at the time. The possibility was denied, though Mr. Faraday stated in the same year that he had seen similar appearances in his own electrical experiments; and he was accused of impiety, as aiming at creation. He was much hurt by these attacks, for he was a truly pious man. He says he was inclined to believe that the insects were formed from ova in the water, but failed to detect any; and adds, "I have formed no visionary theory that I would travel out of my way to support." He attempted to give no explanation of what he admitted he could not comprehend, and in answer to a person who had written to him, calling him "a reviler of our holy religion," he replied that he was sorry if the faith of his neighbours depended on the claw of a mite. These insects, if removed from their birthplace, live and propagate, but uniformly die on the first recurrence of frost, and are entirely destroyed if they fall back into the fluid whence they arose. This was the most remarkable of his discoveries; but his labours were in some instances more useful. He invented a method, which was patented by others, for purifying sea-water by electricity, which water possessed peculiar antiseptic properties; this process was also capable of being used for the improvement of wines by removing the predominance of bitartrate of potash; to the improvement of spirits by removing acidity; and to the stopping of the fermentation of cider. He also made experiments of the effects of electricity on vegetation. He found that positive electricity advanced the growth, as was shown by the cultivation of two vines by Mr. Boys of Margate; and that negative electricity favoured the growth of fungi, and produced something like the rot in the potato. But Andrew Crosse did not confine his labours to scientific matters. Though living chiefly on his estate in the country, he took an earnest part in all local affairs. He was an active magistrate, just, but benevolent; he advocated the instruction of the poor, and he gave lectures on various subjects to the neighbouring institutes; he left a quantity of poetry, considerably above mediocrity, which he could not be induced to publish in his lifetime, but which has been given to the world by his widow, in a memoir of him written with much good taste; and he died, after a short illness, on July 6, 1855, leaving behind him the character of a pious good man, and an indefatigable searcher for truth.

CRUDEN, ALEXANDER, the author of the well-known Concordance, was born at Aberdeen in 1701. He studied at Marischal College, but whilst there, his conduct was marked by eccentricities similar to those which characterised his later years, and, as it was found necessary to abandon his intention of becoming a minister of the Church, he came to London in April 1724, and subsisted by giving lessons in Greek and Latin. Afterwards he obtained a situation as tutor, and in that capacity resided for some time in the Isle of Man. In 1732 he opened a bookseller's shop under the Royal Exchange, and occupied his leisure hours in the preparation of his 'Concordance of the Old and New Testament,' which appeared in 1737. It was dedicated to Queen Caroline, and Cruden had calculated sanguinely on her majesty's favour. The queen died however just after the publication of his book, and the disappointment brought out his latent insanity. He was removed to a private lunatic asylum at Bethnal-green, where he was confined from March 23 to May 21, 1738, when he escaped. He persisted in asserting that he was of sound mind, and brought an action against the keeper of the asylum and others; but as might be supposed, the jury was directed by the judge to find a verdict for the defendants.

Cruden published an appeal to the public, under the title of 'Mr. Cruden greatly Injured on account of a Trial between Mr. Alexander Cruden, bookseller to the late Queen, plaintiff, and Dr. Monro, Matthew Wright, John Oswald, and John Davis, defendants, in the Court of Common Pleas, in Westminster Hall, July 17, 1739, on an action of Trespass, Assault, and Imprisonment . . . . with an account of several other Persons, who have been most unjustly confined in Private Madhouses. The whole tending to show the great necessity there is for the Legislature to regulate Private Madhouses in a more effectual manner than at present,' 8vo, 1739. Cruden, who appears to have been treated while in the asylum with great brutality, now found employment as a reader of printers' proof-sheets, and in the occasional preparation of indexes. Among others he is said to have compiled the elaborate index to Newton's 'Milton.'

He now published the first part of a strange kind of autobiography, under the title of the 'Adventures of Alexander the Corrector.' A second time it was deemed necessary to place him under temporary restraint at Chelsea; and again he brought an action in the Court of King's Bench against the parties who had restrained him, with as little

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success as before. On obtaining his liberty he quietly returned to his ordinary occupations. Subsequently he published the second part of his Adventures, in which he gave the history of his second confinement, or 'Chelsea Campaign,' as he calls it in his title-page; and also an account of the trial, and endeavoured in vain to obtain an audience of the king in order to present a copy of the two parts. He also, as he says, "pleaded very hard that the honour of knighthood might be conferred upon him," the object being "to fulfill the prophecy about being made a member of parliament for the city of London." He seems to have actually got himself nominated (April 30, 1754,) as a candidate for the city; but he acknowledges that few hands were held up for him. In 1755 he published the third part of his Adventures, in which he relates the ill-success of a motion he made in person for a new trial; of his applications for knighthood, and for admission into the House of Commons; but the chief part is taken up with a 'History of his Love Adventures, with his Letters, &c., sent to the amiable Mrs. Whitaker, a lady of shining character and of great eminence,' in which he was as unlucky as in other matters. Impressed with a belief that he had a mission to reform the public manners, he went to preach to the prisoners in Newgate, and then made a journey to Oxford in order to preach to the students at the university. Disgusted at the reception he met with, he abandoned preaching, but arming himself with a large sponge, he went about the streets removing any expressions on the walls which appeared to him offensive to decency; and when the affair of Wilkes and No. 45 of the 'North Briton' was exciting so much public ire, his loyalty led him to the active use of his sponge in effacing the offensive number. His insanity seems to have expended itself in this harmless manner. He continued to pursue his ordinary employments, and found time to enlarge and revise his Concordance. He also published 'Alexander the Corrector's Humble Address;' and other pamphlets relating to the reformation of manners, the American war, &c., all marked by strong indications of insanity. He died at Islington in November 1770. Cruden's 'English Concordance' was far more complete and valuable than any preceding one, and it still retains its value. Three editions of it were published during Cruden's lifetime, the last and the best in 1769; it has since gone through innumerable editions of all degrees of correctness: one of the most esteemed is that of 1810.

CURRAN, JOHN PHILPOT, was born on July 24, 1750, at Newmarket, in the county of Cork, Ireland. His parents were respectable, but not wealthy; his father having been an officer to a manorial court, and possessing the advantages of a classical education. His mother, perceiving early indications of talent, was in hopes of his becoming a clergyman, and efforts were accordingly made to procure him a suitable education. Being Protestants, they first procured him some instruction from the Rev. Nathaniel Boyse, the resident clergyman, with whom he maintained a continued friendship. He was next sent to the Free Grammar-School at Middleton, and afterwards entered as a sizar in Trinity College, Dublin. After acquiring a considerable proficiency in classical learning at that university, he abandoned his first intention of entering the church, and determined to adopt the profession of the law. Accordingly, having passed through the university with great credit, he went to London, and entered himself at the Middle Temple in 1773. Here his straitened means occasioned him some inconveniences, but he studied law with considerable assiduity, and practised oratory at some debating societies, where he is said to have displayed his talent for energetic and sarcastic speaking. In one of the vacations, between the terms, he returned to Ireland, and married a daughter of Dr. Creagh in 1774. With her he received a small portion, which somewhat smoothed the remainder of his term of probation, and, in 1775, he was called to the Irish bar. His success was almost immediate. His style was precisely suited to the Irish courts; humourous, discursive, often flowery and poetical, vehemently appealing to the feelings, never wearying by dry legal arguments, but when urging them enlivening their dryness by occasional witty or satirical illustrations, and he soon obtained a leading business. His social habits also operated in his favour, and though he had already adopted a political belief in opposition to the reigning government, he was a general favourite even with his political opponents, while his independent bearing to the judges won him the favour of the public. The fearlessness of his addresses however sometimes brought its inconveniences. As counsel in an action for assault by the Marquis of Doneraile on a poor old Roman Catholic clergyman, he had styled Mr. St. Leger, one of the witnesses for the defence, "a renegado soldier, a drummed-out dragoon," a duel followed, when he declined returning Mr. St. Leger's fire, and the affair ended. He had been always a warm politician, and in 1782 he was returned to parliament as member for Kilbeggan, on the interest of a Mr. Longfield. As a specimen of the state of the Irish parliament, we may mention that soon after entering the House of Commons he found himself differing in political opinions with his patron, and as he had no way of vacating his seat he coolly offered to buy another seat, to be filled by any one Mr. Longfield might choose to appoint. That gentleman declined the offer; but in the succeeding parliament Mr. Curran bought a seat for himself. In the House of Commons he soon took a leading part, generally acting with Mr. Grattan and the few liberal members who then had seats. His speeches were of a very similar character to those he made at the bar, and he was often appointed to make the reply from his readiness and happy facility in retorting charges or damaging the positions of his opponents. He supported the formation of the Irish Volunteers in 1788, and the unconditional appointment of the Prince of Wales to the regency on the occasion of the king's illness in 1789, and his attacks on the government led to a duel, first with Mr. Fitzgibbon, afterwards Earl of Clare, and then with Major Hobart, in which Mr. Curran was the challenger, in both of which neither party was injured. It was in 1794 and the few subsequent years that Mr. Curran's reputation attained its climax. In the House of Commons Mr. Curran, Mr. Grattan, and others, had been continually pointing out to the government that their measures were driving the people towards rebellion. The warnings were unheeded, and in 1794 Mr. Hamilton Rowan was indicted for a seditious libel issued in the form of an address to the volunteers of Ireland from the society of United Irishmen (not the same as the rebellious societies which afterwards took this name) of which he was secretary. Mr. Curran was his counsel, and made an eloquent and vigorous defence, but Mr. Rowan was convicted and sentenced to imprisonment; and after the breaking out of the rebellion in 1798 he was the counsel generally employed by the accused, among whom the most remarkable were the two brothers Sheares, Theobald Wolfe Tone, and Napper Tandy. He had retired from the Irish House of Commons before the introduction of the measure for the Union, of which he strongly disapproved and which he ever continued to lament. The insurrection of 1803 brought trouble into his family; Robert Emmet, one of its leaders, had formed an attachment for Miss Sarah Curran, which was returned; and his correspondence with her, with his visits, sometimes secretly, to her father's house, led to a suspicion of Mr. Curran's loyalty, and to the searching of his house. He instantly waited upon the Attorney-General Standish O'Grady, and the privy council, by all of whom his perfect want of complicity was instantly admitted. Mr. Emmet had named him one of his counsel, but he did not act. Mr. Emmet was convicted and executed; his fate and his love adventure form the subject of two of Moore's 'Irish Melodies.' Upon the death of Mr. Pitt, in 1806, the Whig ministry under Lord Grenville created Curran Master of the Rolls in Ireland. This appointment did not give him satisfaction; it withdrew him from politics, and as his mind was not judicial, he felt himself out of place, he thought he had been neglected, and his health declined. He held the office till the early part of 1813, when he resigned; and he died in London on October 14, 1817. Mr. Curran in the course of his life wrote a considerable amount of verse of more than ordinary merit, but which bears no comparison with his eloquent speeches.

*DOVE, HEINRICH WILHELM, the eminent meteorologist, professor in the University of Berlin, was born October 6, 1803, at Leignitz, where his father was a merchant. He was educated in the first instance at the Ritter akadämie of his native town, whence he proceeded, in 1821, to Breslau, and thence, in 1824, to Berlin, devoting himself in the latter places chiefly to physical and mathematical studies. In 1826 he graduated, on which occasion he read an Essay, 'De barometri mutationibus,' which was printed at Berlin in the same year. From Berlin he went, in 1826, to Königsberg, as private teacher in the University, where he was created professor extraordinary in 1828; but in the following year he exchanged that for a similar post in the University of Berlin. Somewhat later he was appointed ordinary professor, and admitted into the Academy of Sciences.

Professor Dove has, as a man of science, devoted his attention to the comparison and elucidation of the observations and researches which, throughout the civilised world, have been made on the temperature of the atmosphere at the surface of the globe—in other words, on the circumstances which determine the climate of the various regions—and in the investigation he has exhibited a power of patient continuous inquiry, calm inductive reasoning, and broad generalisation, which have been attended with the most important results, and he has laid for the student a precise scientific basis on which he may labour with entire confidence. In place of what was, to a great extent, vague hypothesis, under his hands the true laws which regulate the atmospheric phenomena have been evolved with beautiful precision. In his Reports, and especially in his admirably-executed Isothermal Maps, he first showed, as far as recorded observations permitted, the isothermals (or lines of equal temperature) of the whole globe in every month of the year; and subsequently added the average of all the temperatures in each parallel of latitude in the same months, and the 'abnormal temperature,' or the difference of the temperature of each place, and the mean temperature of its parallel, the annual variations, and other correlative information; thus embodying in a tangible and accessible form the collation and analysis of innumerable observations and corrections, and placing in the hands of the scientific world a body of general results educed with profound skill, and of which the importance to the investigator of this branch of physical science can hardly be overrated. Among the special results of his inquiries, may be mentioned his development of the thermal influence of the Gulf-stream; his view of the different relations which prevail where the atmosphere rests on a solid, and where on a liquid base; the separation of the pressures of the aqueous and gaseous portion of the atmosphere, by which, as Sabine notes, he has given "a new aspect to this

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beautiful branch of physical investigation;" and his recognition of what he termed "the law of rotation" in both hemispheres, and which, in the words of Humboldt, he showed to be "the cause of many important processes and extensive movements in the aërial ocean."

Professor Dove has published many of his investigations and discoveries in the Transactions (Abhandlungen) of the Berlin Academy of Sciences, and in Poggendorf's 'Annalen.' Among the more important of his separate works may be named his 'Über Mass und Messen,' 2nd ed, 1833; 'Meteorologische Untersuchungen,' 1837; Über die nicht periodischen Änderungen der Temperaturvertheilung auf der oberfläche der Erde,' 4 parts, 1840-7; 'Untersuchungen im Gebiete der Inductions elektricität,' 1843; 'Über den Zusammenhang der Wärmeveränderungen der Atmosphäre mit der Entwickelung der Pflanzen,' 1846; 'Temperaturtafeln,' 1848; 'Monatsisothermen,' 1850; 'Bericht über die 1848 und 1849 auf den stationen des meteorologischen Instituts im preussischen Staate angestellten Beobachtungen,' 1851; 'Witterungsgeschichte, 1840 bis 1850,' 1853; 'Darstellung der Farbenlehre und optische Studien,' 1853; 'Isothermes,' 2nd ed., 1853; 'Verbreitung der Wärme in der Nordlichen Hemisphäre,' 2 Maps, 1855; 'Darstellung der Wärme-Erscheinungen durch funftägige Mittel v. 1782-1855,' 1856. For a wider circle of readers he prepared his more popular works,—'Die Witterungsverhältnisse von Berlin,' 1842, in which he has given in a lively yet perfectly lucid manner, a systematic view of meteorological phenomena; his 'Über Wirkungen aus der Ferne,' 1845; and his 'Über Elektricität,' 1848. He has also edited the periodical work, 'Repertorium der Physik,' 8 vols., 1836-49. Professor Dove is a foreign member of the Royal Society of London, which learned body has awarded him their Copley medal for his researches in meteorology.

*EDWARDS, HENRI-MILNE, or MILNE-EDWARDS, a distinguished naturalist and professor of zoology in the Faculty of Sciences at Paris, was born at Bruges in 1800. His father was an Englishman, who had settled in the West Indies, where his eldest brother William Frederic, distinguished as a physiologist, was born. He is well known for an 'Essay on the Physical Agents which affect Life,' and other works. Milne-Edwards was educated for the medical profession, and took his degree as Doctor of Medicine in Paris. One of his first publications was entitled 'Manuel de Matière Médicale.' It contained an abridged description of medicines, the botanical character of medical plants, and an account of the medicines found in the various Pharmacopœias. It was published in 1825. The following year he also published a 'Manual of Surgical Anatomy' containing an anatomical description of the human body divided into regions, and an account of the various diseases to which the organs of the body are liable. His medical studies led him to the pursuit of natural history, and in 1832, in conjunction with Jean-Victor Audouin [AUDOUIN], he published a work on the natural history of the coasts of France. This work was published in two volumes, and illustrated with numerous plates. His next work, and that on which his great reputation as a naturalist principally rests, was devoted to the family of *Crustacea*, which includes the lobster, crab, and shrimp. He studied the anatomy of these animals most profoundly, devised a new nomenclature for their parts, and added a large number of new species to the family. It appeared in the series of works entitled 'Suites à Buffon,' and was comprised in three volumes published from 1834 to 1841. In 1840 he commenced the publication of his 'Elements of Zoology,' which appeared in four volumes, with 600 illustrations. This work was one of the most acceptable that had hitherto been published with a view of popularising the existing knowledge of geology. It has been succeeded by several similar works both in the German and English languages. A smaller work was also published under the title of 'Cours élémentaire de Zoologie,' in 1841, which has been translated into English. In the same year he also published his observations on the compound Ascidian Mollusca. This work was beautifully illustrated, and threw much light on the structure and physiology of this branch of the animal kingdom. He has also devoted attention to the study of the polyps. He was the first to suggest the classification of the ascidian polyps with the mollusca. He has published a work on the anatomy, physiology, and arrangement of the recent forms of polyps. He has also contributed one of the most complete monographs on extinct polyps to the publications of the English Palæontographical Society. His contributions to the periodical literature of France on various zoological subjects have been very numerous. He is one of the editors of the 'Annales des Sciences Naturelles.' He wrote the 'Resumé d'entomologie' for the 'Encyclopédie portative,' and has written the articles 'Infusoires,' 'Polypies,' 'Zoophyts,' 'Insects,' 'Arachnids,' 'Crustacées,' 'Annelids,' 'Cirripeds,' for the 'Histoire Naturelle des Animaux sans vertèbres' of Lamarck. Milne-Edwards is well known in England, and received a medal from the Royal Society for his scientific researches in 1856.

*FARR, WILLIAM, M.D., F.R.S., Superintendent of the Statistical Department in the General Register Office, was born at Kenley in Shropshire, on the 30th of November, 1807. From the age of two years he was educated by Joseph Price, Esq., at Dorrington, near Shrewsbury, his early studies being directed by the Rev. J. J. Beynon. In May 1826 he became the pupil of T. Sutton, Esq., surgeon at the Salop Infirmary; and at the same time he became the private pupil of Dr. J. Webster, a young physician of eminent talent, with whom he read the medical and scientific classics of the day. This course of study he continued for three years. In May 1829 he went to Paris, and entered as a student in the university of that city, where he remained for two years.

Here he had the advantage of hearing Orfila, Louis, Dupuytren, and Lisfranca lecture on various branches of medical science; Andral, on hygiene; Gay Lussac and Thenard, on chemistry; Pouillet, on natural philosophy; Geoffrey St. Hilaire, Dumeril, and Blainville, on comparative anatomy and physiology; Cuvier, on the history of the natural sciences; and Guizot and Villemain, on history and literature; and here it was, in all probability, that his mind received its decided bent towards the study of hygiene and medical statistics. After the revolution which placed Louis-Philippe on the throne, Mr. Farr travelled through Switzerland. On returning to London in 1831 he entered the University of London (now University College), and during two years attended the lectures of Grant, Carswell, Turner, Elliotson, and other eminent professors of that flourishing medical school. He then filled for six months the office of house surgeon at the Shrewsbury Infirmary, when he returned to London and commenced practising and teaching. He devoted his chief attention to medical statistics; and he attempted to establish a course of lectures on Hygiology, but failed—lectures on public health not being recognised by any of the public licensing bodies in the United Kingdom. He also edited the 'Medical Annual,' wrote for the medical journals, and edited, in conjunction with his friend Dr. R. Dundas Thompson, the 'British Annals of Medicine' in 1837.

In that year Dr. Farr wrote the article 'Vital Statistics' in M'Culloch's 'Statistics of the British Empire,' and from that time, fully recognising—to use his own words—"the magnitude of the subject, and the fact that more than a million of the inhabitants of the United Kingdom are disabled by disease and suffering is of less importance than the consideration that their condition may be ameliorated to an immeasurable extent" ('Vital Stat.,' vol. ii., p. 568)—he devoted all his energies to the improvement of the public health. The registration of all the deaths, and of the causes of death, in England, was commenced in 1837; and in 1838 Dr. Farr received, at the instance of Sir James Clark, Mr. M'Culloch, and Mr. Lister, the first registrar-general, an appointment in the General Register Office. He has since that year been made by Mr. Graham, the second registrar-general, superintendent of a statistical department, consisting of several able men, by whom have been drawn up the new 'London Tables of Mortality,' the 'Quarterly Returns of Births, Deaths, and Marriages,' and the 'Annual Abstracts.' He has framed a new 'Statistical Nosology,' an English Life-Table, constructed with calculations of the duration of life, and of the Values of Annuities on Lives; and he has written annual reports on the causes of death, papers on the 'Finance of Life Assurance' and on the 'Income Tax,' Reports on the Public Health, and an elaborate Report on Cholera in England, showing under what circumstances that epidemic is fatal, and that it is regulated in its ravages by definite laws. The value of his labours in this most important department it would be difficult to over-estimate. To his admirable reports is in a great measure due the hold which the question of public health, as a matter for practical and scientific consideration, has taken upon the public mind. To the inquiry he has imparted precision of aim, and, besides himself largely contributing to the accumulation of materials, and the inductive reasoning upon them, he may be fairly said to have laid a scientific basis for future investigators.

With Mr. Horace Mann, Dr. Farr was appointed one of the assistant commissioners to the Registrar-General in taking the census of Great Britain in 1851. The Registrar-General, it is understood, presided specially over the Administrative Department, and Mr. Horace Mann reported on the state of Religious Worship and Education: Dr. Farr wrote the valuable and curiously-interesting Reports on the Numbers, Ages, Occupations, Birthplaces, and Conjugal Condition of the Population.

Dr. Farr has received an honorary degree from the University of New York, is a fellow and the treasurer of the Statistical Society of London, a fellow of the Royal Society, &c.

*GAYANGOS, PASCUAL DE, is a name respecting which some additional authentic information has been obtained since the appearance of the article in the body of the work. [GAYANGOS.] This distinguished scholar was born at Seville on the 9th of June, 1809. His father, then a colonel of artillery, afterwards became a general of division, and governor first of Zacatecas, a province of Mexico, and afterwards of Merida de Yucatan; his mother was a French lady of the family of De Retz. After receiving part of his education at the village of Pontlevoy, near Blois, he commenced the study of Arabic by attending the lectures of Silvestre de Sacy at Paris. He first came to England in 1828, and in 1829 married an English lady, the eldest daughter of Major Revell of Roundoak, near Egham. Of late years

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Señor de Gayangos has almost ceased to contribute directly to English literature. In Spanish he has written interesting articles in the 'Semanario Pintoresco,' the 'Revista de ambos Mundos,' and other periodicals. He is a member of the Spanish Royal Academy of History, and besides contributing to its 'Transactions,' edits the 'Memorial historico Español,' a collection of ancient historical documents issued in the name of the Academy.

GMELIN, LEOPOLD, an eminent chemist and contributor to the literature of the science of which he was an equally eminent academic teacher, belonged to a family which for four generations had been actively engaged in the pursuit of chemistry, the medical sciences, and several branches of natural history, and one member of which, if not more, is still so engaged. Three of his eminent relatives have already been noticed in the third volume of this work.

Johann George Gmelin, apothecary at Tübingen, who was born in 1674, and died in 1728, had three sons, all of whom devoted themselves to chemistry and the allied sciences. The eldest Johann Conrad Gmelin (born 1707) was a physician and apothecary at Tübingen; his grandson, Christian Gottlob Gmelin (born 1792) was professor of chemistry in the same university. The second is the subject of the article [GMELIN, JOHN GEORGE] in vol. iii. The third son, Philip Friedrich Gmelin (born 1722), succeeded the last-mentioned in his professorship of chemistry and botany at Tubingen, and died there in 1768. His elder son was [GMELIN, SAMUEL GOTTLIEB], and his younger son [GMELIN, JOHN FREDERICK], who succeeded him in that chair, and afterwards became professor of chemistry at Göttingen, was the father of the distinguished man we have now to commemorate.

LEOPOLD GMELIN was born at Göttingen on the 2nd of August 1788. From 1799 to 1804 he attended the Lyceum in that city, and in the summer of 1804, his father's lectures on mineralogy. In the autumn of the same year, he went to Tübingen, where he practised chemical manipulation in the pharmaceutical laboratory of his near relation, Dr. Christian Gmelin (the son of Johann Conrad Gmelin and father of Christian Gottlob Gmelin, both already mentioned), and attended Killmeyer's lectures on chemistry. In the autumn of 1805 he returned to Göttingen, where he devoted himself with zeal to all branches of medical science, but especially to chemistry, for which he attended Stromeyer's lectures; he also studied mathematics. After passing a distinguished examination, he went, in the summer of 1809, to Würtemberg, and thence to Switzerland, which he traversed in all directions, hammer in hand. From the autumn of 1809 to Easter 1811 he remained in Tübingen, and then went to Vienna, where he visited the hospitals, and carried out, in Jacquin's laboratory, the greater part of the experiments, which form the basis of his Doctor-dissertation 'On the Black Pigment of the Eye,' published in 1812, and afterwards in the tenth volume of Schweigger's Journal. He left Vienna in the spring of that year, and went to Italy, where he remained till the spring of 1813, chiefly at Naples, but for some time also at Rome.

The observations and collections made in these journeys supplied the principal materials of the chemico-mineralogical investigations which formed the subject of his 'Habilitation-Schrift' or thesis at Heidelberg, 'On hauyne, and minerals related to it, together with geognostic observations on the mountains of ancient Latium,' published in 1814. On his way back to Göttingen he stayed some time at Heidelberg, where the professor of chemistry, George Succow, being then recently dead, Gmelin was encouraged to give lectures on that science. Availing himself of the opportunity thus presented, he obtained the 'venia docendi' in Heidelberg, spent the remainder of the summer at Göttingen, making the necessary preparations for his new duties, and in the autumn of the same year began his career as an academic teacher in Heidelberg, which he subsequently pursued with zeal and success for nearly forty years. Twelve months afterwards he was appointed extraordinary professor of chemistry in the university. His celebrated 'Handbook of Chemistry' was then already begun. In the autumn of 1814, he went to Paris, and occupied himself chiefly with practical researches in Vauquelin's laboratory. Two years afterwards he married Luise Maurer, the daughter of a clergymen of Heidelberg, and settled there, declining the appointment of professor of chemistry at Berlin, whither he was invited in 1817, to succeed Klaproth [KLAPROTH, MARTIN HENRY], who died in that year. He was soon afterwards made ordinary professor of medicine and chemistry at Heidelberg. In 1835, he declined an invitation to fill the chair of chemistry at Göttingen, preferring to remain in his adopted home, although his emoluments there were much less than they would have been either at Göttingen or at Berlin. In the latter portion of his life he was so completely engrossed with the gigantic labour of preparing the fourth edition of his 'Handbook,' that he became quite neglectful of his health. In 1848, he had an attack of paralysis, which, though it only deprived him for a while of his power of action, destroyed the freshness and vigour of his manner; and elasticity of spirit. But he still worked at his 'Handbook' with untiring assiduity, as shewn by the volumes which afterwards appeared. In 1850, he was again attacked by paralysis, which obliged him to resign his professorial functions. He still however remained active in the cause of science, and laboured earnestly at the second volume of the 'Organic Chemistry,' which he completed in May 1852. But from that time his powers, both mental and bodily, rapidly declined; an insidious disease of the brain was steadily gaining ground. In the spring of 1853 it became evident that his end was approaching, and he died on the 13th of April, in the sixty-fifth year of his age.

Leopold Gmelin's original researches in chemistry are numerous; they are all of high character, and as complete as the means of investigation existing at the time when they were instituted would admit. In 1820 he undertook, in conjunction with Tiedemann, a series of experiments on digestion; and in 1826 and 1827 these two philosophers published their celebrated work, entitled 'Die Verdauung nach Versuchen.' But the greatest service which he rendered to science,—"a service in which," in the words of competent authority, "he surpassed all his predecessors and all his contemporaries"—consisted in the production of his 'Handbuch der Chemie,' the beginning and later progress of which have been mentioned above. The late Dr. Thomas Thomson, F.R.S., afterwards Regius Professor of Chemistry in the University of Glasgow, had published the earlier editions of his 'System of Chemistry,' in which he reduced to order, in a clear and exact manner, the facts of the science, scattered at the time he wrote over a thousand different publications, and had thus himself conferred an inestimable benefit, especially on British chemists; other writers also had arranged large quantities of materials in systematic order; but for completeness and fidelity of collation, and consecutiveness of arrangement, Gmelin's 'Handbook' is unrivalled. In it the known facts of the science are condensed into the smallest possible space, but nevertheless it presents a complete picture of them. Detached and long-forgotten observations of other chemists were often indebted to the author for first giving them their true value. In this great work, to use the words adopted, in 1854, by the President of the Chemical Society of London, of which Gmelin was a foreign member, he "sets the example of putting together, in a purely objective view, and on the authority of the several investigators, all that has been observed within the domain of chemistry,—not, indeed, withholding his own opinions, but placing them side by side with those of others, and never suppressing the latter."

The 'Handbook of Chemistry,' moreover, has often directed attention to deficiencies and contradictions in existing chemical knowledge, and has thus given rise to new investigations; it has also been widely influential in extending an accurate knowledge of chemistry, not only in Germany, but wherever the science is cultivated. The first edition, which appeared in the years 1817-1819, included in a comparatively small space the extent of chemical science then known; the fourth, which was the last prepared by Gmelin himself, was published from 1843 to 1852, and comprehends inorganic chemistry, but, unfortunately, only a small part of organic chemistry. From this the English edition, now in course of publication under the auspices of the Cavendish Society, is translated by Mr. Henry Watts, B.A., Fellow of the Chemical Society of London, of whose 'Quarterly Journal' he is also the editor. The additions made by him bring the 'Handbook' down to the existing state of chemical science at the time of publication of each volume. The desire to make this work generally available to British chemists, was one of the motives which originally contributed to the establishment of the Cavendish Society. The first volume was published at the end of the year 1848; the eleventh, being the fifth of organic chemistry, has recently appeared (November 1857). The translation is continued from a new German edition.

In the 'Annals of Philosophy' for August and September 1814, (Series I., vol. iv., pp. 115, 193,) a few months only after the appearance of Gmelin's Thesis in Germany, Dr. Thomson published satisfactory abstracts in English of the geological and mineralogical portions respectively. Of his dissertation on the black pigment of the eye, Dr. Thomson gave a short account in the same work for January 1816 (vol. vii., p. 54,) in which Gmelin's examination of the ink of the cuttle-fish, which he had found to possess very nearly the same properties with the black pigment, is compared with Dr. Prout's, then recently published.

GOGOL, NIKOLAY IVANOVICH, is a writer on whose merits a singular diversity of opinion still prevails among the Russian public, some of his admirers maintaining that he is "the Homer of Russian life," while other critics, more in accordance with the opinion of foreign readers, describe him as merely "the author of some amusing novels." Gogol himself towards the close of his life sunk into a religious melancholy, made a pilgrimage to the Holy Land, destroyed his unpublished writings, and is said to have believed that some of his most popular works had been written under the inspiration of the devil. Several publications have appeared relating to him, two of which, an 'Essay on his Life,' and 'Memoirs of his Life' (two vols. of more than 700 pages, 1856), are by the same person, a friend of Gogol's, who conceals himself under the pseudonyme of Nicholas M. . . . . but whose real name is said to be Kuliesh. In the earlier of these works Gogol is said to have been born on the 31st of March (N.S.) 1810; in the later, on the same day in 1809. He died at Moscow on the 5th of March (N.S.) 1852.

* GRAHAM, THOMAS, a distinguished chemist, and Master of the Mint, was born in Dec. 1805, at Glasgow, where his father was a manufacturer and merchant. He was educated at the City Grammar School, and afterwards passed to the classes of the University of Glasgow. He

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studied chemistry under Dr. Thomas Thomson. He took his degree of M.A. and subsequently studied at Edinburgh. In 1828 he opened a laboratory in Glasgow for the practical study of chemistry, and succeeded Dr. Clarke as lecturer on chemistry at the Mechanics' Institute. In 1830 he was appointed professor of chemistry in the Andersonian University, an appointment which he held till his removal to University College, London, to take the chair of chemistry vacated by the death of Dr. Edward Turner. On the appointment of Sir John Herschel as master of the Mint, Professor Graham was appointed non-resident assayer. In this office he had to submit all the bullion received at the Mint to a uniform scientific control. In 1855, on the retirement of Sir John Herschel, Mr. Graham was appointed master of the Mint.

Professor Graham's publications on chemistry have not been numerous, but he has made some of the most important contributions that have been made to the science during the present century. One of the most valuable of these was his discovery of the law of diffusion of gases, which obtained for him the Keith prize of the Royal Society of Edinburgh in 1834. He afterwards announced the discovery of the polybasic character of phosphoric acid, and some new views on the constitution of salts. For these researches he obtained the gold medal of the Royal Society of London in 1840. His researches on the transpirability of gases obtained for him a second gold medal from the Royal Society of London in 1850. In 1850 and 1854 he gave the Bakerian lectures before the Royal Society of London, and demonstrated the existence of a diffusive power in liquids similar to that which exists in gases. To this force he gave the name of Osmosis, and showed its relation to the action which had hitherto been known under the names of Endosmosis and Exosmosis. The original views and discoveries which he has made are embraced in his work on the 'Elements of Chemistry.' For his researches and discoveries on Osmosis he received the Copley Medal of the Royal Society in 1862.

Professor Graham was the first president and one of the founders of the Chemical Society of London, which was established in 1840. He was also chosen president of the Cavendish Society on its foundation in 1846—a position which he still holds.

He has been often employed by the government in important physical and chemical investigations. In 1846 he was one of a commission to report on the ventilation of the Houses of Parliament. In 1847 he was made one of a commission for reporting on the casting of guns. In 1851, in conjunction with Professors Miller and Hoffman, he was employed to report on the nature of the water supplied to the metropolis.

In 1836 Professor Graham was elected a Fellow of the Royal Society, of which he has been twice elected vice-president. He was elected a corresponding member of the Institute of France in 1848. He received the degree of D.C.L. at the Oxford Commemoration in 1853, and he is a foreign member of the academies of sciences of Berlin, Munich, Turin, and Washington.

*GRANT, ROBERT, M.A., F.R.A.S., author of the 'History of Physical Astronomy,' the production of which marks an epoch in the history of natural knowledge, was born at Grantoun, Strathspey, in the county of Inverness, in the year 1814. His education was interrupted at the age of fourteen by an illness which extended over a period of six years. When he recovered, he resumed his early studies in Latin, and, with no other help than books, supplied by the affectionate care of his relatives, taught himself mathematics and physical astronomy, together with the Greek, French, and Italian languages. Subsequently, for a short time, he studied natural philosophy and classical litterature at King's College, Aberdeen. In 1841 he entered the counting-house of his brothers, in London, in which he remained nearly four years, devoting his leisure hours to mathematics and physical astronomy. In 1845 he formed the resolution to write the history of the latter department of science, and shortly afterwards proceeded to Paris, where he resided during 1846 and 1847, engaged in making researches for the projected work in the principal libraries of that city, and attending the scientific lectures delivered at the Sorbonne. Towards the close of the year 1847 he entered into an engagement with Mr. Robert Baldwin, of Paternoster-row, who, having become the proprietor of the 'Library of Useful Knowledge,' which he had originally published for the Society for the Diffusion of Useful Knowledge,' had begun the publication of a new series of that work, to write a short history of physical astronomy, to form part of that series. The first number was published in September 1848, but the scale of the work happily was augmented, and the whole appeared complete in the spring of 1852, forming a closely-printed volume of nearly 700 pages. It is incumbent upon us to give some account of this work. At the time when it was published, just after the completion of the first half of the present century, the only works which had any claim to be styled standard histories in either theoretical or observational astronomy, were the 'History of Modern Astronomy,' by the ill-fated Bailly, ending in 1781, but continued to 1810 by Voiron, and the well-known 'History' of Delambre, of which the first volume appeared in 1817; and both of these were becoming antiquated. In our own day no work had appeared approaching the character of a general history of the science, though only for a short period, except Mr. Airy's report on Astronomy to the British Association, at its second meeting, in 1832. Mr. Grant's volume therefore, from the time of its first appearance, was felt to supply an urgent want; and having been found entitled, by the tests applied to it and the resulting opinion formed, to rank as an astronomical classic, the gold medal of the Royal Astronomical Society was awarded for it to the author, and presented to him at the annual general meeting, February 8, 1856; on which occasion a masterly address was delivered by the president, Manuel J. Johnson, Esq., M.A., Radcliffe observer at Oxford, which has been published in the 'Memoirs' and 'Monthly Notices' for the session 1855-56. The award being the first which, during the society's thirty-six years' existence, had been conferred on literary service, Mr. Johnson first vindicated its propriety in that respect, and after a brief view of the historical literature of astronomy (from which the preceding remarks on that subject have been derived), proceeds to give a sketch of the contents and a statement of the character of the work itself:—"The first thirteen chapters of the book," he observes, "are devoted to an historical exposition of the theory of gravitation. . . . . . This inquiry forms by far the most laborious part of the volume. To collect his materials, the author had not only to wade through a multitude of special treatises, but also to search the published records of all the great academies of Europe. Then the arrangement, in anything like lucid order, of the vast mass which he had accumulated, in the narrow compass of an octavo volume, was no slight difficulty; and if we further consider that his facts were to be stated in language which was to satisfy the mathematician, and to be intelligible to the educated public, I think it admits of question whether the task of construction was not as great as that of collection and discussion. . . . . . All that is known of the physical construction of sun, planets, and comets, is given in great detail in the fourteenth and fifteenth chapters, together with many valuable contributions to the literature of those subjects. Nor has the author omitted to trace the history of observational astronomy from the earliest period to the present time." "Throughout the book," Mr. Johnson continues, "no one can fail to be struck with the skill, integrity, and discernment the author has displayed in tracing the successive stages of progress; or with the scrupulous care he has taken to assign to each of the great men whom he reviews their proper share in the common labour."

Mr. Grant had been elected a Fellow of the Royal Astronomical Society on the 14th of June 1850; and in November 1852, after the publication of his book, he was appointed editor, under the superintendence of the council, of the 'Monthly Notices' of that society, containing papers, abstracts of papers, and reports of its proceedings, a periodical which may be regarded as a means of diffusing a knowledge of the present progress of astronomy equivalent in importance to the former 'Correspondence' of Von Zach and the 'Astronomische Nachrichten' of Schumacher, while it is in some respects superior to both, besides being the record of the actual proceedings of the society from which it emanates.

Mr. Grant has recently added to his scientific occupations that of a public teacher of astronomy, having delivered two courses of lectures on that science at the London Institution, one in illustration of its progress and philosophy, and of recent discoveries especially—the other elementary, adapted to a juvenile auditory, and forming part of the Educational series of the lectures at that establishment.

The title and description of his great work are as follows:—'History of Physical Astronomy, from the earliest ages to the middle of the nineteenth century. Comprehending a detailed account of the establishment of the theory of gravitation by Newton, and its development by his successors; with an exposition of the progress of research on all the other subjects of celestial physics,' 8vo, Lond., 1852, pp. 20 and 638.

GROTEFEND, GEORG FRIEDRICH, a distinguished philologist and antiquarian, was born at Münden in Hanover on June 9, 1775. He was educated in his native town and at Ilfeld till 1795, when he proceeded to Göttingen, where he became intimate with Heyne, Tychsen, and Heeren. On the recommendation of Heyne he was appointed in 1797 assistant teacher in the Göttingen town school; and after he had made himself known by his work 'De pasigraphia sive scriptura universali,' published in 1799, he was chosen pro-rector of the Gymnasium of Frankfurt-on-the-Main in 1803, and shortly afterwards con-rector. Besides many learned contributions to the 'Allgemeinen Cyclopädie' of Ersch and Gruber, and to other periodical works, he published in 1815, 'Anfangsgründe der deutschen Poesie' (Elements of German Poetry), and founded in 1817 a society for the investigation of the German language. In 1821 he was called to be director of the Lyceum at Hanover, which thenceforth became his residence. In 1823-24 he published an entirely remodelled edition of Wenck's Latin grammar in 2 vols. 4to, and a smaller one for the use of schools in 1826. His most noticeable works however are those relating to the deciphering of the eastern cuneiform inscriptions, on which he expended much and successfully directed labour; and those devoted to an investigation of the old Italian languages and geography. Among these works are his 'Neuen Beiträge zur Erläuterung der persepolitanische Keilschrift' (New Contributions towards the Explanation of the Persepolitan Cuneiform Inscriptions), 1837; and 'Neue Beiträge zur Erläuterung der Babylonische Keilschrift,' 1840. For early attempts these works possessed considerable merit, but their value has been lowered by the indefatigable labours of more recent investigators. On the Italian antiquities

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he published, in eight parts, between 1835 and 1838 'Rudimenta linguæ umbricæ ex inscriptionibus antiquis enodata;' in 1839 'Rudimenta linguæ oscæ;' 'Die Münzen der griechischen, parthischen und indoskythischen Könige von Bactrien und den Ländern am Indus,' 1839, (The Coins of the Greek, Parthian, and Indoscythian kings of Bactria and of the Countries on the Indus); and in 1840-42, in five parts, his investigation 'Zur Geographie und Geschichte von Altitalien,' a work remarkable for the copiousness of its materials and the bold felicity of many of its theories. The part he took in the controversy respecting the genuineness of Sanchuniathon's 'History of the Phœnicians' has been already mentioned. [SANCHUNIATHON.] Grotefend has also published a history of the Lyceum at Hanover. He died December 15, 1853.

*GROVE, WILLIAM ROBERT, Q.C., M.A., F.R.S., is a native of Swansea in South Wales, where his family have been settled for above a century. He graduated in the University of Oxford. Being destined for the legal profession, he was called to the bar, as a student of Lincoln's Inn, on the 23rd of November 1835; but his practice being very soon seriously interfered with by ill health, under medical advice he quitted it for three years, and travelled on the Continent, returning in 1838, and shortly afterwards he re-entered on the practice of his profession. But he had in the interval given considerable attention to scientific subjects, especially electricity; and he succeeded in producing, by regular deduction from theory, the most powerful voltaic combination yet produced, well known as 'Grove's battery,' and sometimes termed the 'nitric-acid battery.' Not long afterwards, in 1840, he accepted the office of professor of experimental philosophy in the London Institution. In the laboratory of that institution he invented or discovered the 'gas battery,' in which oxygen and hydrogen gases play the part of zinc and copper in an ordinary battery, the action of the gas battery being obviously a mere play of chemical affinities converted into electricity. This instrument therefore is as instructive in a theoretical point of view as the nitric-acid battery is practically valuable, and a competent authority has pronounced that nothing more important has been produced in electro-chemistry since the time of Sir H. Davy. The particular relation of mutual convertibility between chemical affinity and electricity in this and all other voltaic or galvanic batteries, Mr. Grove denominates 'Correlation,' illustrating it by the logical idea of the inseparability of 'height and depth,' 'parent and offspring.' In some lectures delivered in the course of his official duty at the London Institution, in 1842 and 1843, he explicitly and fully enunciated his views on the mutual relations of all natural forces. The substance of these lectures, with various additions, afterwards formed an essay by Professor Grove, printed for the proprietors (or members) of the London Institution, and also published in 1846, under the title of 'The Correlation of Physical Forces,' of which the author has since published two enlarged editions, the second of which appeared in 1850, and the third in 1855. This work has been translated into French by the Abbé Moigno. That a relation of equivalence and mutual convertibility existed among the various forces of nature had often been suspected or affirmed, and indeed the existence of a connection of this kind between several pairs of them established; for example, the mutual and equivalent convertibility of heat and mechanical force had been proved by Carnot. But it was reserved for Mr. Grove to announce in the most general and explicit manner the proposition, that all physical forces are so related to each other that all might be and in nature are resolved into any one, and any one into all. Thus, that heat might be converted into chemical action, and chemical action into heat, both into electricity, electricity into magnetism, magnetism into mechanical force or electricity, and so on in a perpetual cycle: in the actual state of science however some pairs of these forces are not directly capable of mutual conversion, but require the intervention of another, which the first is capable of becoming, and which is itself capable of becoming the second. The influence of Mr. Grove's views on this subject upon the views and the researches of his contemporaries has been marked, though almost tacit. It may be traced in the subsequent researches of Professor Faraday, and is obvious in those of Mr. Joule. We conceive that Mr. Grove is the true discoverer of the cause of the heat of friction, which he refers to the subdivision of the mechanical motion of the masses of the rubbing bodies into the vibrations of their molecules, constituting heat. In connection with this he urges the theoretical importance of the facts, that while the friction of similar bodies produces heat, that of dissimilar bodies produces electricity, the recognition of which also was first made by him.

Though Mr. Grove has not failed to receive the rewards due to his brilliant experimental productions in the position he has acquired in the world of science, yet we think the originality of his principle of the correlation of physical forces, as a whole, has not been adequately appreciated. Thus, in the address of the President of the British Association, the Rev. Dr. Lloyd, at the last meeting, at Dublin (1857), we find Mr. Grove regarded as "one of the able expounders" of modern views of the mutual convertibility of different kinds of force, not, as he truly is, as the original enunciator, in all its generality, of the doctrine of that entire, exhaustive, and cyclical convertibility which is denoted by the term 'Correlation' as understood by Mr. Grove. This may have arisen however, as we must in fairness state, from the almost purely dogmatic form in which the author has proposed his views, and also from two other causes. The first of these is the fact, that in some cases he has sought to establish his point by argumentation somewhat sophistical, by forensic rather than philosophical reasoning, passing by some relevant but hostile truths, and thus proving, or seeming to prove, rather a verbal than a real correlation. The second is, that, while the entire system of known physical truths conspires to prove the existence of distinct orders of matter, having, logically speaking, a discrete difference from each other—what has been termed gross or ordinary matter and the ether, for example—Mr. Grove, with some impatience, ignores the separate existence of the latter, saying that there is no specific ether because everything is matter, and even referring the phenomena of light itself, not to the undulations of the ether, but to the vibrations of the ordinary matter through which it passes, or by which it is affected alone. We leave those philosophers who know that the demonstration of the undulatory theory of light is also that of the existence of the ether, to reply to this, simply remarking that to deny the existence of more than one order of matter, because all must be matter, is not more reasonable than it would be for a theorist in zoology to deny the separate existence of birds or reptiles because each group is an element of the higher group of vertebrate animals, affirming that the category of the latter is the only existing one, or, in other words, that all vertebrate animals are alike, or that all are birds.

But these blemishes scarcely impair the substantial value of the philosophical doctrine of the correlation of physical forces, though they have probably retarded its full appreciation. It is no doubt destined for a long period to come to influence beneficially the views and researches of philosophers; though it will lead, we think, to some generalisations not contemplated by the author, and altogether subversive of his collateral views; establishing, on the one hand, the reality of the correlation of physical forces, but proving, on the other, the existence of discrete orders of matter, of which these forces are affections—'modes of motion'—some of one, some of another order. Many, and perhaps all of the phenomena of nature however must have, as it will also appear, a two-fold origin, being derived in part from one or more of those modes of motion, and in part from the substantial properties of the moving medium, an explanation which the phenomena of heat, for example, absolutely require, and which is already admitted with respect to those of light.

Mr. Grove's professional engagements occasioned his retirement from the London Institution in 1846; but he has by no means abandoned research, and still less the administrative business of science; taking a more or less active part in that of the Royal Society (of which he was elected a Fellow on the 26th of November 1840), the Royal Institution, and the British Association. The new rules of the Royal Society for the election of fellows, enacted in 1847, he was the principal means of introducing, having virtually carried the measures of previous unsuccessful reformers, with modifications of his own and of his supporters.

The numerous papers in which he has made public the results of his experimental researches, principally on electricity, will be found chiefly in the 'Philosophical Magazine' (from 1838 almost to the present time), the 'Philosophical Transactions,' and the recently-published 'Proceedings' of the Royal Institution. The powerful voltaic combination of four elements, which has been named after its discoverer, consisting of plates of zinc and platinum, arranged in porous vessels, charged with the sulphuric and nitric acids, is described in the 'Phil. Mag.,' S. 3, vol. xv. (for October 1839), p. 287. The gas battery was first described in the same work, for December 1842, S. 3, vol. xxi, p. 417, and afterwards in a more extended paper communicated to the Royal Society in 1843. In the Bakerian Lecture, in November, 1846, he described an experiment in which, by the intense heat of the voltaic discharge independently of chemical action he effected the decomposition of water; a result however which some have thought may be due to the deoxidating properties of the voltaic light. However this may be, the experiment is of great importance, not merely in chemistry, but in geology, because it shows, as Mr. Brayley has pointed out, that water, as such, cannot exist at temperatures which, we have every reason to believe, occur at certain depths within the earth, but must be resolved into hydrogen and oxygen gases in a state of rigid expansion, though under enormous pressure. Mr. Grove received the Royal medal from the Royal Society, in 1847, for his Bakerian Lecture, delivered before the Society, November 26, 1846, 'On certain phenomena of Voltaic Ignition, and on the Decomposition of Water into its constituent gases by Heat.' The professional honour of being appointed Queen's Counsel he received in 1853.

HALDANE, ROBERT, son of Captain James Haldane of Gleneagles, Perthshire, was born in London, February the 28th, 1764. He was educated at the High School of Edinburgh, and subsequently matriculated at Edinburgh University; but in 1780 he abruptly quitted the University to enter the naval service on board the ship Monarch, of which his uncle, Captain, afterwards Lord Duncan, was commander. At the peace in 1783 he left the service and resumed his studies at the university. During the summer vacations he travelled on the Continent. In 1785 he married Katherine Cochrane Oswald of Scotstown, sister of R. A. Oswald, afterwards M.P. for Ayrshire.

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In 1786 he settled at the family residence at Airthrey, near Stirling, and for several years paid assiduous attention to the improvement of his estates, his successful efforts in landscape gardening attracting particular attention, and stimulating other landed proprietors to the adoption of similar plans. Robert Haldane, and his younger brother [HALDANE, JAMES A.] were about the same period led to turn their thoughts to the paramount importance of personal religion, and the duty of diffusing the knowledge of it. The operations of the Serampore mission becoming known to him, Robert determined to make an effort for the religious instruction of India, and sold the greater part of his estate for the purpose of obtaining funds. Permission could not be obtained however from the East India Company and the government, and the scheme was necessarily abandoned. The brothers now turned their attention to the state of religion in Scotland, and originated measures for the extension of religious instruction by means of itinerant preaching, Sabbath schools, tract distribution, &c. In these plans they had the co-operation of the celebrated Rowland Hill and the Rev. C. Simeon of Cambridge. On the Calton Hill at Edinburgh, Rowland Hill had on some occasions a congregation of 20,000 persons. These measures met with much opposition from the Established and Dissenting Churches in Scotland, but eventually issued in the formation of the Scottish Congregational Union, and likewise, in consequence of differences which arose, gave rise to the formation of several Baptist churches in various parts of the country. Mr. Haldane likewise took an active part with Mr. Zachary Macaulay in a scheme which was set on foot for bringing over from Sierra Leone the children of African chiefs to be educated in this country. In 1809 Mr. Haldane purchased the estate of Auchingray in Lanarkshire, which was subsequently his principal place of residence. In 1816 he published a work on the 'Evidences and Authority of Divine Revelation,' which passed through several editions. The winter of 1816-17 was spent by him in Geneva, and the following two years at Montauban, the seat of the seminary for training French Protestant ministers. At these places, by his private meetings for exposition of the Scriptures, his conversation with ministers and students, by the publication of tracts and treatises, and by judicious counsel and liberal pecuniary aid, he originated that revival of religion which issued in the formation of the modern evangelical school of Geneva, and the extension of Protestant Evangelism in various parts of France. The formation of the Continental Society, and similar religious associations on the Continent, the extensive employment of colporteurs, who in selling Bibles and other religious works have taken religious truth into almost every nook and corner of Continental countries, may all be traced more or less directly to Mr. Haldane's operations in 1816-19. Among his pupils at Geneva were Gaussen, Merle D'Aubigne, Malan, Monod, and other names subsequently known for zealous and successful efforts in extending the new Reformation. After his return home Mr. Haldane continued to manifest a deep interest in various religious efforts at home and abroad. He took a decided stand in opposition to the circulation of the apocrypha under the sanction of the British and Foreign Bible Society. He died at Edinburgh on the 12th of December 1842, and was buried within one of the aisles of the Cathedral church of Glasgow. He published a treatise on the Plenary Inspiration of the Scriptures, of which seven editions were published. His most important production was an 'Exposition of the Epistle to the Romans,' in 3 vols., of which also seven editions have appeared.

HALDANE, JAMES ALEXANDER, son of Captain James Haldane of Gleneagles, was born at Dundee, on the 14th of July 1768, within a fortnight after his father's death. In many respects his career was a counterpart of that of his elder brother Robert. In 1777 he accompanied his brother to the High School of Edinburgh, and subsequently pursued his studies at the university. Declining a partnership which was offered him in connection with Messrs Coutts's Bank, London, he entered in 1785 the East India Company's naval service. In 1793 he obtained the command of the Melville Castle East Indiaman. In September of that year he married the only daughter of Major Joass of Culleonard in the county of Banff. At the close of this year he succeeded by his courage and presence of mind in quelling a mutiny which broke out in a ship which lay near the Melville Castle, in Portsmouth Harbour, and which was beginning to assume an alarming appearance. His views on religious matters becoming more decided, he at length resolved on retiring from the sea. Early in 1794 he rejoined his wife in Scotland. Soon afterwards he took up his residence in Edinburgh, and manifested a deep interest in various efforts for the religious instruction of the people. He took a leading part in the preaching tours which were undertaken through various parts of Scotland, in the establishment of Sunday schools, and other Christian efforts. In December 1797, the Society for Propagating the Gospel at Home was instituted. In February 1799 Mr. James Haldane became the first pastor of the Tabernacle or Circus Church. In May 1801 the congregation removed to a new Tabernacle, built at the head of Leith Walk, at the entire cost of Mr. Robert Haldane. In 1808 Mr. James Haldane having changed his views with respect to Infant Baptism, although he left the communion open to parties who might differ in their views of this question, many of the members of his church left. Mr. Haldane continued minister here till his death, which took place on the 8th of February 1851. Mr. Haldane published numerous pamphlets on subjects which at the time excited attention in the religious world. Among his larger treatises may be named his works on 'The Doctrine of the Atonement;' 'On Christian Union;' his 'Exposition of the Epistle to the Galatians;' and 'Views of Social Worship.' Some of his pamphlets were directed against the opinions of the Irvingites.

HALÉVY, FROMENTHAL, a French dramatic composer, was born about the year 1810. He was educated at the Conservatoire de Paris, when Cherubini was at its head, and was a special and favourite pupil of that illustrious musician. He is the author of a number of operas, particularly 'Guido et Ginevra,' 'Les Mousquetaires de la Reine,' 'La Fée aux Roses,' 'Le Val d'Andorre,' and some others, which do honour to the modern French school. In 1851 'La Tempesta,' an Italian opera, founded on Shakspere's 'Tempest,' the poem by Scribe (originally written in French, and translated into Italian), and the music by Halévy, was produced at Her Majesty's Theatre with no great success; for, although the music met with deserved admiration, yet the strange liberties taken by the Parisian dramatist with Shakspere's text were by no means to the taste of the English public. [*See* SUPPLEMENT.]

HAMMER-PURGSTALL, JOSEPH, BARON VON, was born in 1774 at Grätz in Styria, where his father held a respectable post under the Austrian government. He was educated at Vienna, and in 1788 removed to the Oriental academy established by Prince Kaunitz. After having taken a part in the compilation of Meninski's Arabian, Persian, and Turkish Lexicon, he was appointed in 1796 secretary to the Baron von Jenisch, the reporter to the Oriental section in the ministry for foreign affairs. While in this employment he translated a Turkish poem on the Last Judgment, and supplied several other poems to Wieland's 'Deutschen Mercur.' In 1799 he was attached to the embassy of the learned Baron von Herbert at Constantinople, who sent him with one of the imperial consuls on an important errand to Egypt, where he procured for the imperial library some mummies of the ibis, hieroglyphic stones from the catacombs at Sakkara, several Arabian manuscripts, and other rarities. As interpreter and secretary he made the campaign in Egypt under Hutchinson, Sir Sidney Smith, and Jussuf Pacha, against Menou, and in the autumn of 1801 proceeded by Malta and Gibraltar to England. After his return to Vienna in April 1802, he accompanied, in August, the Austrian ambassador, the Baron von Sturmer, as secretary of legation to Constantinople. In 1806 he was appointed consular-agent in Moldavia. In 1807 he returned to Vienna; in 1811 he was made a state counsellor, and appointed court and state interpreter; in 1817 promoted to be imperial privy counsellor; and in 1845 created a baron, after having succeeded to the estates of the Countess von Purgstall. In 1815 he had occupied himself earnestly in procuring the restoration of the Oriental manuscripts and other treasures which had been removed from the Vienna library to Paris by Denon, during the occupation of Vienna by the French in 1809. In 1847, continuing to be in the active service of the department of foreign affairs as counsellor extraordinary, he was chosen president of the newly-instituted academy, which he resigned, after holding the office for two years. His intervals of leisure from business were spent at his castle of Hainfeld in Styria, where he laboured on his very numerous literary works, and where he died on November 21, 1856. His works are extremely numerous, and those of a historical character highly valuable. His publications of Turkish, Arabian, and Persian poems are in many instances interesting to the general reader, but his philological knowledge was not sufficiently exact to enable him to render them satisfactory to the student. Among the more noticeable of his historical works are 'The Trumpet of the Holy War,' 1806; 'The Constitution and Government of the Ottoman State,' 1816; 'Glances upon a Journey in 1804 from Constantinople to Broussa and Olympus, and thence back by Nicæa and Nicomedia,' 1818; 'History of the Assassins, from Eastern Sources,' 1818, a work which has been translated into English by Mr. Wood; 'Constantinople and the Bosphorus, topographically and historically described,' 1821; 'Codices arab., pers., turk., bibliothecæ caes.,' 1822; 'History of the Ottoman Empire,' in ten volumes, 1827-1834, an excellent work, of which several editions have been published; 'The Government under the Khalifate,' 1835; 'Picture Gallery of the great Mussulman Commanders, with Memoirs,' in six volumes, 1837-39; 'History of the Golden Horde of Kiptschak, that is, of the Mongols in Russia,' 1840; 'History of the Ilkhans, that is, of the Mongols in Persia,' 1842-44; all these contain a vast collection of materials relating to the history and present state of the East. Of his other productions we may mention, 'Schirin,' a Persian poem, 1800; his translation of the 'Divan' of Hafiz, from the Persian, 1813; his 'History of the Literature of Persia, with specimens from 700 poets,' 1818; 'The Eastern Trefoil,' from Persian, Arabian, and Turkish sources, 1818; 'The String of Jewels,' from Abul-Maanis, 1823; a translation of the Arabian lyrical poet Motenebbi, 1823; a translation from the Turkish of the lyrical poems of Baki, 1825; a 'History of Turkish Poetry, with selections from 2200 poets;' Fazli's allegorical Turkish Epic of the Rose and Nightingale, 1834; Samaschari's Arabian poem of the 'Golden Necklace,' 1835; Mahmud Schebisterei's didactic poem on Sufism, entitled 'The Rose-bloom of Secrets,' 1838; 'The Falconer,' an old Turkish didactic poem on falconry, 1840; and a 'History of Arabian Literature,' in three vols. 1850-52. He has also written a volume 'Memnon's Dreiklang'

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(Memnon's Triad), containing an Indian pastoral, a Persian opera, and a Turkish comedy. For his translation of the 'Contemplations of Marcus Aurelius' into Persian, published in 1831, he was rewarded by the Shah with the order of the Sun and Lion. In 1810 he established a periodical work, 'Mines of the Orient,' to which he contributed much, and in which he was assisted by Count Wenzel Rzewuski, which was continued till 1819; and he was a frequent contributor to the 'Jahrbüchern für Literatur' (Year-books for Literature), and to other periodical works.

HAVELOCK, MAJOR-GENERAL, SIR HENRY, K.C.B., was born in 1795 at Bishopweermouth, near Sunderland, at which latter town his father carried on an extensive business as a ship-builder and merchant. His father having retired from business, and purchased Ingress Park, Dartford, Kent, young Havelock was placed in the Charterhouse school, where he distinguished himself by his application and success, and where he had for contemporaries the Greek historians, Thirlwall and Grote, Archdeacon Hare, Sir Charles Eastlake, and several others who have attained eminence in various walks of life. The bar being the profession selected for him, he in 1813 was entered of the Middle Temple, and attended the lectures of Chitty. His own inclination was however for a military life. His elder brother William was in the army, and had attracted favourable official notice by his gallant conduct on more than one occasion in the Peninsula—honourable testimony is borne to his merits in Napier's 'History of the Peninsular War'—and through him Henry applied for a commission. In July 1815 he was made second lieutenant in the Rifle Brigade, and he served with his regiment in England till 1823, when having exchanged into the 13th Light Infantry, he embarked for India, and from this time his career of active duty may be dated, he being engaged in almost every subsequent Indian campaign. The Birmese having made various inroads upon the British territory, and collected large armies with the avowed determination of driving the English out of Bengal, Lord Amherst in March 1824 issued a formal declaration of war against the king of Ava. Havelock was appointed Deputy-Assistant-Adjutant-General, and in that capacity took part in the chief operations of the war. When the court of Ava was constrained to sue for peace, Havelock was named one of a commission to obtain the royal signature to the treaty which was concluded in February 1826.

Lord Combermere having formed a military depôt at Chinsurah, Havelock was appointed adjutant of it in 1827. About this time he married the daughter of Dr. Marshman [MARSHMAN, JOSHUA] the learned Baptist missionary at Serampore, with whose theological opinions his in a great measure coincided: and it is noteworthy, as an illustration of the extent to which deference to Hindoo notions has been carried in India, that it was long after made a matter of serious complaint against Havelock that he was accustomed to hold meetings in his quarters for religious worship, and the charge was gravely investigated by the higher authorities. On the breaking up of the Chinsurah depôt Havelock returned for awhile to his regiment; afterwards proceeded to Calcutta, passed an examination in the native languages, and was appointed regimental adjutant. On the breaking out of the first Afghan war in 1838, Captain Havelock (for he had in this year, after twenty-three years' service, been promoted to a company), was placed on the staff of Sir Willoughby Cotton, and accompanied the army throughout the campaign, being present at the storming of Ghuznee, the capture of Cabul, &c. He published an account of this campaign, 'A Narrative of the War in Afghanistan in 1838, 1839,' 2 vols. 8vo, Lond., 1840.

Captain Havelock was now sent to the Punjab with a detachment, and placed as Persian interpreter on the staff of Major-General Elphinstone. On the recurrence of difficulties in Afghanistan in 1841, he joined the force of General Sale, and shared in the desperate fighting through the Khoord Cabul pass and the difficult country beyond it to Jellalabad; in the protracted and noble defence of which fortress, as well as in the final defeat of Akbar Khan in the open field, April 7, 1842, the name of Havelock was one of the most distinguished, and he received the well merited reward of a brevet majority and the companionship of the Bath. As Persian interpreter he accompanied General Pollock in his march, and took part in the several encounters in which the army engaged. In 1843 he was appointed Persian interpreter on the staff of General Sir Hugh (now Viscount) Gough, and fought in the battle of Maharajpoor in which the Mahrattas, 18,000 strong, were defeated with a loss of about 3,400 men. In 1844 he was made lieutenant-colonel by brevet. The following year was marked by the commencement of the Sikh war. He was present at the battles of Moodkee, December 18, 1845 (where two horses were killed under him), Ferozeshah, December 21, 22, and Sobraon (where he lost another horse) February 10, 1846. When peace was restored he was appointed Deputy-Adjutant-General of the Queen's troops, at Bombay. In 1849 he came to England on leave of absence for two years on account of ill-health. On his return to India, Lord Hardinge, who had witnessed his gallantry and skill in the Sutlej, made him first Quarter-Master-General, and then Adjutant-General of the Queen's troops in India.

When the Indian government declared war against Persia, Colonel Havelock was despatched with the expeditionary force under General Sir James Outram, as chief of the staff, and took part in the brilliant affair of Bushire, and was present at the capture of Mohammerah. The war ended, he embarked in the Erin for Calcutta, with the gallant 78th. The vessel was wrecked, April 1857, off Ceylon; but happily Havelock and his brave comrades were spared to do memorable service in the rescue of their countrymen and countrywomen subjected to far more fearful peril than that of shipwreck, and in inflicting retribution on their brutal assailants.

Immediately on reaching Calcutta he was despatched with the rank of Brigadier-General to Allahabad. He left that city on the 8th of July at the head of a column of little over 2000 Europeans and Sikhs in the hope of relieving the garrison and residents shut up in Cawnpore. He had to force his way against terrible odds, but he made good his ground, and on the 16th of July he defeated Nana Sahib at the head of some 13,000 mutinous sepoys—his own force being 1,300 Europeans and about 700 Sikhs. On the 17th he entered Cawnpore, too late notwithstanding all that he and his noble army had done to save their unhappy countrymen, yet he had in the last eight days marched 126 miles, and won four actions against overwhelming odds. Hardly waiting to give rest to his men or to pay the last rites of sepulture to the mangled corpses of those who had been foully murdered in Cawnpore, Havelock prepared to push on for Lucknow. On the 19th of July he again inflicted a severe defeat on the mutineers, and finding that Nana Sahib had evacuated his stronghold of Bithoor, renewed his march. But he had to fight at every step, stout fortresses had to be captured, and at length after on the 16th of August achieving his ninth victory over six times his own numbers, he found his men so reduced by death, wounds, and sickness as to render it imperative on him, after almost coming within sight of the besieged citadel to fall back upon Cawnpore—not however without being able to communicate cheering words to the besieged. Being strengthened by the arrival of General Neill with a small additional force, and joined by his old commander, General Sir James Outram, Havelock at the head of 2,800 men crossed the Ganges from Cawnpore on the 19th of September. Sir James Outram—one of the best and bravest of the many officers who have achieved eminence in India—would of course, as the superior in rank, in the usual order of things supersede Havelock as commander, but with the genuine chivalry of a true-hearted soldier, he in an order of the day announced to the army that "in gratitude for and admiration of the brilliant deeds in arms achieved by General Havelock and his gallant troops," he would "cheerfully waive his rank on the occasion, and accompany the force to Lucknow in his civil capacity as chief commissioner of Oude, tendering his military services to General Havelock as a volunteer." On the 21st of September the fortified position at Meengarsour was forced; on the 25th Lucknow was reached, and the garrison, which had been blockaded for nearly four months, relieved, just as it had been mined and was ready to be blown up by the besiegers. The following day the intrenchments of the enemy were stormed, though with great loss, including that of the gallant General Neill, and expelled from a large part of the city, though in and about it 50,000 of the enemy are said to have been posted. According to the latest intelligence, Havelock, with Sir James Outram, who was wounded, was shut up in Lucknow; but Sir Colin Campbell, at the head of a large body of troops, was rapidly advancing to his relief.

We need hardly add that the splendid march of Havelock on Cawnpore and the relief of Lucknow have not merely rendered him the popular hero of the Indian war, but added new glories to the British arms. As a reward for his eminent services he was created (Sept. 1857) a Major-General in the army, his promotion bearing date July 30, 1857, made a baronet, and raised to be a knight-commander of the Bath; and, in accordance with a royal message to both houses of parliament, voted a pension of 1000*l.* a year for life, but which, it is officially announced, will be continued to his son. (We are indebted for some of the facts of his early career to the 'London Illustrated News' for September 12, 1857.) [*See* SUPPLEMENT.]

HENFREY, ARTHUR, a distinguished botanist. He was educated for the medical profession, and studied at St. Bartholomew's Hospital in London. Ill health, and a taste for botanical pursuits, led him to abandon his profession and devote himself to scientific studies. One of his earliest scientific labours was a work on 'Anatomical Manipulation; or the methods of pursuing practical investigations in Comparative Anatomy and Physiology,' in preparing which he was assisted by Mr. Tulk. This work appeared in 1844. About this time he was appointed botanist to the Geological Survey of the United Kingdom, but he only retained this position a short time. He afterwards became lecturer on botany at the Middlesex Hospital School of Medicine, and also at the St. George's Hospital School of Medicine. In 1847 he published his 'Outlines of Structural and Physiological Botany.' This work was a condensed view of the state of botanical science at the time it was written, and contained a large number of plates from the author's own drawings. He subsequently published a smaller work, intended as an elementary introduction to botanical science, entitled 'The Rudiments of Botany.' In 1852 he published a condensed view of the botany of Europe, entitled 'The Vegetation of Europe: its conditions and causes.' His last original work was published in 1857, with the title, 'An Elementary Course of Botany—Structural, Physiological, and Systematic; with a brief outline of the Geographical and Geological Distribution of Plants.' This work is one of great labour, research, and judgment, and justly places Mr. Henfrey among

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the most distinguished botanists of the day. Mr. Henfrey's papers on particular departments of botany are numerous. He has been a frequent contributor to the 'Annals and Magazine of Natural History.' He edited for some time the 'Botanical Gazette.' In the 'Transactions of the British Association' for 1851 he published a report 'On the Reproduction and Supposed Existence of Sexual Organs in the Higher Cryptogamous Plants.' In conjunction with Dr. Griffiths, he was the author of the 'Micrographic Dictionary,' and wrote all the articles in that work devoted to vegetable physiology. This work appeared in parts, and was completed in 1857.

Whilst constantly engaged in the production of original works, Mr. Henfrey has been a laborious translator from the German. In 1849 he translated a volume of Reports and Papers on Botany for the Ray Society, and in 1852 Alexander Braun's 'Rejuvenescence in Nature' for the same society. In 1848 he translated Schleiden's 'Plant, a Biography,' and in 1852 Professor Schouw's 'Earth, Plants, and Man.' He also constructed the maps and wrote the letterpress on the geographical distribution of Plants in Johnston's Physical Atlas.

On the resignation of Professor E. Forbes, Mr. Henfrey was appointed professor of botany at King's College in 1854. He also holds the appointments of examiner in natural science to the Royal Military Academy, and to the Society of Arts. He is a Fellow of the Royal and Linnæan societies. [*See* SUPPLEMENT.]

HENSLOW, REV. JOHN STEVENS, M.A., Professor of Botany in the University of Cambridge, was educated for the clerical profession in the University of Cambridge, and was a student of St. John's College: he graduated B.A. in 1818. He took holy orders, and, after officiating in the West of England, he was presented to the rectory of Hitcham in 1837, in which parish he still resides. He was appointed Professor of Mineralogy in the University of Cambridge in 1822, but resigned it in 1828: he was appointed to the chair of Botany in 1825. Although known as a botanist Professor Henslow has devoted himself very successfully to the observation of facts throughout the whole field of natural history science. One of his earliest scientific papers was on the subject of 'The Deluge,' and was published in the 'Annals of Philosophy' for 1824. In the first volume of the 'Transactions' of the Cambridge Philosophical Society, he published a geological description of Anglesea. He also published a paper in 1823 in the 'Transactions' of the Geological Society, entitled 'Supplementary Observations to Dr. Berger's account of the Isle of Man.' His name is also indissolubly connected with the discovery of the so-called coprolites of the Red Crag on the Suffolk coast. Professor Henslow had often observed peculiar nodules amongst the red crag deposits of Suffolk, and having sent them to a chemical friend in London, it turned out that they possessed from 60 to 90 per cent of phosphate of lime. [PHOSPHATITE, NAT. HIST. DIV., ENG. CYC.] Although at first Professor Henslow was inclined to regard these bodies as true coprolites, there is good reason to believe that they are not coprolitic in their origin at all. His papers on the subject of this discovery are as follows:—'On Nodules apparently Coprolitic, from the Red Crag, London Flag, and Green Sand,' published in the 'Reports' of the British Association for 1845; a second paper also appeared in the same Transactions in 1847, entitled 'On Detritus derived from the London Clay and deposited in the Red Crag;' in the first volume of the 'Journal of the Geological Society,' 'On Concretions of the Red Crag at Felixstow, Suffolk;' in the 'Gardeners' Chronicle' for 1848, 'On Fossil Phosphates,' and in the same journal in 1857, 'On the Phosphate nodules of Felixstow in Suffolk.'

Professor Henslow's papers and publications on the subject of botany have not been numerous, but most of them are of great value. One of the most valuable manuals in the English language at the time of its publication was his 'Principles of Descriptive and Physiological Botany,' in 'Lardner's Cabinet Cyclopædia.' This work was published in the year 1835. He also published in the same year a catalogue of British plants. His other botanical papers are scattered amongst the transactions of learned societies and the natural history journals. He has given much attention to the application of the principles of botany to agriculture and gardening. He has also introduced the study of botany with great success into the village school of Hitcham. The management of this school, and the success of a village horticulturist society under his management, have occasionally drawn towards the village of Hitcham a large share of attention, and perhaps there are few parishes in the kingdom in which the influence of the special intellectual character of the clergyman has been so largely and beneficially felt.

The county of Suffolk has always found in Professor Henslow a firm friend of the advancement and diffusion of natural knowledge. He was one of the earliest of the friends of the movement which resulted in the establishment of the Museum of Natural History at Ipswich, and on the death of the Rev. W. Kirby, the first president of that institution, he was unanimously chosen to succeed him. The arrangements of this museum have been made entirely under the direction of Professor Henslow. The excellent way in which typical objects are presented for instructing in the great branches of natural history, has been carried out at his suggestion, and gives to this museum a special educational character. Professor Henslow's lectures for popular instruction delivered at this institution, have been quite models of the way in which information on natural history subjects should be conveyed. Of the manner in which such information may benefit the farmer, Professor Henslow has given indications in his papers on Smut and Brand, and on the Wheat Midge in the 'Journal of the Royal Agricultural Society of England.'

In the University of Cambridge Professor Henslow has ever been the advocate of progress. To his efforts, aided by those of others, may be attributed the establishment of the Natural History Tripos in 1848. This instalment of reform serves to some extent to do away with the anomaly of professors with chairs, on whose lectures no attendance is required of the pupil, and no knowledge of the subject in his examination. Professor Henslow is a member of the Senate of the University of London, and examiner in the science of botany; he is also a fellow of the Linnæan Society and of the Cambridge Philosophical Society. [*See* SUPPLEMENT.]

HERAPATH, WILLIAM, a distinguished living chemist, was born on the 26th of May 1796, at Bristol, where his father was a maltster and brewer. When very young he manifested a taste for science, and was known in his family as 'the little philosopher.' He received his early education at a school in Bristol kept by Mr. Pocock, who is known from his having patented a kite-carriage, of which nothing was heard after the invention of railways. Young Herapath on leaving school was first placed with his father, but afterwards in a banking-house. His father was however killed by an accident, and he was called at an early age to conduct his father's business. He now devoted his leisure to the study of chemistry, and obtained so great a reputation for his skill that he began to be consulted as a professional chemist. His first paper on chemical subjects was one in the Philosophical Magazine 'On the Specific Gravity of the Metallic Oxides. He was one of the first British chemists who detected cadmium in the ores of this country. His reputation as a chemist increasing, he abandoned his malting in 1830, and devoted himself entirely to chemistry. He now took up the subject of toxicology, and having been successful in the demonstration of the existence of poison in a body that had been interred upwards of fourteen months, his reputation as a toxicologist became established. Since that time he has been employed very extensively on trials where the lives of human beings are dependent on the chemical evidence of guilt.

Mr. Herapath was one of the founders of the Bristol Medical School, in which he was the first teacher of chemistry, a position which he still occupies, and few provincial medical schools can boast of more efficient chemical teaching.

Mr. Herapath is well known in Bristol for his liberal politics. He was President of the Bristol Political Union previous to and at the passing of the Reform Bill. On the passing of the Municipal Reform Bill he was placed on the town council, and subsequently placed on the bench of magistrates, and made a charity trustee. He is a capital instance of the energy and capabilities of the middle classes of this country, having by his unaided efforts obtained a foremost position as a man of science and a citizen. [*See* SUPPLEMENT.]

*HORSFIELD, THOMAS, M.D., a distinguished traveller and naturalist. He went out to Java in 1802, and after having thoroughly investigated the natural history of that country, he returned to England in 1819 with a large collection of plants and animals. His herbarium of plants, which consisted of upwards of two thousand specimens, he committed to the care of Mr. Robert Brown, of the British Museum. In the meantime he devoted himself to the description of the animals, more especially mammalia and birds, which he had brought from Java, and whose habits and localities he had accurately observed. The result of these labours was the publication in parts, commencing in 1821 and terminating in 1824, of a quarto volume containing coloured illustrations, entitled 'Zoological Researches in Java and the neighbouring Islands.' Some time after the publication of this work, descriptions and figures of the plants collected by Dr. Horsfield were published with the title 'Plantæ Javanicæ rariores descriptæ iconibusque illustratæ, quas in insula Java, annis 1802-1817, legit et investigavit, Thom. Horsfield,' &c. This work is one of the most valuable contributions to the exotic flora of the world that has hitherto been published in this country. In the latter part of the work Mr. Robert Brown was assisted by Mr. J. J. Bennett.

Dr. Horsfield first went to Java under the auspices of the Dutch Colonial Government. He remained in that country during its temporary occupation by the East India Company from 1811 to 1817, and was greatly assisted in his labours by this body. Dr. Horsfield now holds the position of superintendent of the natural history collections of the East India Company in London. This has given him considerable opportunities of exercising his great zoological knowledge, and he has contributed a large number of papers to the 'Transactions' of the Linnæan and Zoological Societies. He is now engaged in publishing a Catalogue of the collections of the East India Company. In 1828 he published a 'Catalogue of the Lepidopterous Insects contained in the Museum of the Hon. East India Company.' In 1852 he published a 'Catalogue of the Birds in the Museum of the Hon. East India Company.'

Dr. Horsfield was elected a Fellow of the Royal Society in 1828, and he is one of the Vice-Presidents of the Linnæan Society.

*HULLAH, JOHN, an eminent composer and popular musical instructor, was born in 1812, at Worcester, but his life, since childhood, has been spent in London. His early musical education was slight and desultory; it was not till he was seventeen that he received regular

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instructions from Mr. Horsley, whose pupil he remained for three years; and he then entered the Royal Academy of Music. In 1836 he first became known to the public as a composer, by writing, in conjunction with Mr. Charles Dickens, the comic opera of 'The Village Coquettes,' which was produced at the St. James's Theatre then under the management of Mr. Braham, and performed more than fifty times during the season. In 1837 and 1838 he produced two other operas, The Barbers of Bassora' (written by Morton), and 'The Outpost' (written by Serle); both at Covent Garden, then under the management of Mr. Macready. Both were favourably received; but the run of the last was cut short by the appearance in it of a principal performer (whose name it is not necessary to mention) in a state of such intoxication that he was hissed off the stage. At this time Mr. Hullah's attention was turned from dramatic music to the pursuit in which he has so highly distinguished himself. He was led to contemplate the formation of popular singing classes, similar to those established in Paris: and, after several visits to that city for the purpose of examining and adapting to English use the celebrated system of Wilhem, he set on foot in 1840, and under the sanction of the Committee of Council on Education, schools in London founded on the principles of that system. The rapid growth of those schools, their diffusion into every part of the United Kingdom, and their immense influence in spreading the love and knowledge of vocal music throughout the population of this country, are well known to the public. It is proper to mention that, though Mr. Hullah in the establishment of his schools, received great assistance from individuals holding high official positions in connexion with the Committee of the Privy Council, the government has never contributed any pecuniary aid to their support; their expenses having been defrayed, partly from small payments made by the pupils themselves, partly by a subscription raised at the outset among a few distinguished friends of elementary education. The schools were at first held at Exeter Hall; but the heavy rent and other expenses having rendered it necessary to resort to a smaller and less convenient locality, Mr. Hullah conceived the design of erecting a building for the special accommodation of his classes. To this design we owe St. Martin's Hall in Long-acre, a spacious, handsome, and useful edifice, erected and fitted up by Mr. Hullah entirely by his own exertions and from his own resources. The foundation-stone of the building was laid in June 1847, and the whole was completed in December 1853. Since that time, public concerts, chiefly of great choral works, have been given there without interruption at the rate of about twelve yearly; the instrumental orchestra consisting of professional performers, and the chorus exclusively of amateurs all his own pupils. These concerts are of the highest order, and warmly supported by the public. From the year 1841, Mr. Hullah had every year opened classes for instruction in vocal music. Before the fire at St. Martin's Hall, in 1860, he opened his 170th class. At an average of sixty (which is below the mark), this makes upwards of 10,000 persons taught in these schools alone. But all these form a mere fraction, compared with the numbers taught in schools, great and small, throughout the United Kingdom and the colonies, the statistics of which it would be impossible to collect. In fine, it may be safely affirmed that no individual has ever contributed so largely as Mr. Hullah has done, towards the diffusion of a taste for, and knowledge of Music, in its most wholesome form, among the people of this country.

*HUXLEY, THOMAS HENRY, a distinguished naturalist, was educated for the medical profession at one of the London hospitals, but his taste leading him to the study of natural history, he became an assistant surgeon in the Royal Navy, and sailed in the Rattlesnake with Captain Stanley. This expedition visited the coasts of Australia, and after having been out between two and three years returned to England. During the time of his absence from England, Mr. Huxley sent several communications on the natural history of the seas in which he was sailing, more particularly on the structure of the various forms of jelly fishes, to the Linnæan Society. On his return, he more fully elaborated his researches on this remarkable family of animals, and communicated a paper to the Royal Society, entitled 'On the Anatomy and the Affinities of the Family of the Medusæ.' This was published in the Philosophical Transactions in 1849. These papers contain however only a part of the materials collected by this industrious observer, and he has now (1857) a large work with illustrations ready for the press, entitled 'A History of the Oceanic Hydrozoa.' His researches upon the Medusæ have tended to throw much light on the structure of those least known to British observers, and have confirmed the views of those systematic writers who had previously regarded these animals as closely allied to the great family of polypes, amongst the Radiate class of animals.

Mr. Huxley has also successfully investigated the great family of Mollusca, and in a paper, also published in the 'Philosophical Transactions,' on the 'Common Plan, or Archetype of the Mollusca,' he showed that as the annulose and vertebrate animals had a common type or plan, so also had the Mollusca. His views on this subject were subsequently developed in a more popular form, in the article 'Mollusca,' published in the Natural History Division of this Cyclopædia. Besides these papers, he has published several on various departments of Zoology and Comparative Anatomy in the 'Annals and Magazine of Natural History,' and in the 'Quarterly Journal of Microscopical Science.' On the resignation of Professor Edward Forbes, Mr. Huxley was appointed Professor of Palæontology in the Government School of Mines. In connection with this chair Professor Huxley delivers every year a course of lectures on General Natural History. The consecutive reports of some of these series which appeared in the 'Medical Times and Gazette,' and also various lectures delivered by him to mixed audiences, did much to explain and popularise his views on the broader questions of natural history and physiology, as well as to enhance Mr. Huxley's reputation as a comparative anatomist. He has delivered several evening lectures at the Royal Institution of Great Britain, and is at the present time Fullerian professor of Physiology in that institution. He has published 'Man's Place in Nature,' 1863, and 'Elementary Physiology,' 1866.

*JULIEN, STANISLAS-AIGNAN, a Chinese scholar of the highest eminence, was born at Orleans on the 20th of September 1799, the son of Noel Julien a noted mechanician of that city. He was singularly unfortunate in his earlier years, at the age of four he lost his father, and the re-marriage of his mother gave him a step-father, who set his face so decidedly against the boy's receiving a superior education that it was only by stealth that, with his mother's connivance, he obtained some lessons in Latin. On the death of the step-father he was sent to the college of Orleans, but the death of his mother threw him into the hands of a guardian, who determined, in spite of his inclinations, to make him an ecclesiastic, and sent him to the 'seminary;' a place of education for young priests. At this time he had a strong desire to become acquainted with Greek, and as that language did not enter into the plan of studies at the seminary, he learned it by stealth, by himself; but on its being discovered that he had done so, his extraordinary application extorted the approval of his superiors, and he was even appointed to teach Greek to the other scholars. He then taught himself to read English, Italian, Spanish, Portuguese, and German. He had made up his mind to emigrate to Camden, in South Carolina, where an elder brother had succeeded in establishing a manufactory of fire-arms, when news of the death of his brother arrived and retained him in France. In 1821 he went to Paris, with the ambition of distinguishing himself as a Grecian, and prepared an edition of Coluthus's poem of the 'Rape of Helen,' to effect the publication of which, he had to sell the last house that remained to him of his patrimony at Orleans. A young Scotchman, named John Watson, with whom he became acquainted at Paris, inspired him with a passion for the Oriental languages, and fortunately introduced him to the patronage of Sir William Drummond, the author of 'Origines,' who supplied him with sufficient funds to enable him to devote himself for a short time to the study of Chinese.

The study of that language was then in a transition state. From the time of Louis XIV., the French had decidedly taken the lead in introducing a knowledge of Chinese history, science, and literature into Europe, but the numerous works of value on the subject which their missionaries had given to the world in the course of the 18th century, were rather calculated to convey a knowledge of results, to be received on the credit of the writers, than to enable others to test those results and to pursue researches. They had published many volumes of memoirs and dissertations, but no dictionary, and the grammar of Fourmont was an imposture. The dictionary of Father Basil of Glemona, which was issued at the expense of Napoleon I., in the early part of the present century was eclipsed and effaced by the far superior work of the English missionary, Dr. Morrison, which still remains the leading Chinese dictionary for all Europe. About the same time a few close translations by English missionaries, which showed that their French predecessors had taken extensive liberties with the originals, roused a general anticipation that for the future the French would have not only rivals, but superiors in the field which had hitherto been their own.

These anticipations were not destined to be fulfilled, at least in the earlier half of the 19th century. The establishment of an endowed Professorship of Chinese at the College of France in 1815, on the recommendation of Silvestre de Sacy, proved in its results a very important step. The first professor, Abel Rémusat, had just issued a Chinese grammar of singular and sterling merit at the time that Julien began to attend his lectures. Julien was from the first so captivated with Chinese, that he at once gave his whole time and attention to the study, and his progress was marvellous. In the second month he commenced a translation of the last of the 'Four Books,' which may be called the leading sacred classics of China—a work recording the conversations of Mang Tsze, or Mencius, the philosopher highest in reputation among his countrymen after Confucius. Six months afterwards he presented the work complete to the Asiatic Society of Paris, which resolved on printing it at its expense, and at the same time, the Count de Lasteyrie offered to lithograph the original, which was published in conjunction. The book thus commenced in 1824, was completed in 1830, and is one of the most valuable aids that can be placed in the hands of a student of Chinese. The previous translation of Mencius by Father Noel is so vague that it affords scarcely any assistance towards reading the original; in that of Julien every word of Chinese is rigidly rendered into Latin, a perpetual commentary is added, drawn from Chinese sources, and copious notes are inserted for the explanation of

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difficulties in construction. Though, as might be expected, the author has committed some errors in this first production, which he has since acknowledged, it is, taken on the whole, one of the most wonderful achievements in the annals of scholarship. It is scarcely less wonderful that the ardour of which it was a proof, appears scarcely to have slackened for the following three-and-thirty years. From the date of the publication of 'Mencius' to the present year, a third of a century, M. Julien may be safely said to have passed "no day without a line" of Chinese. Though the aid of Sir William Drummond soon ceased, his talents found other patronage. His future was secured by his appointment to the sub-librarianship of the Institute, and some years after he was named one of the conservators of the manuscripts in the royal, now imperial library, by which the Chinese books, which in that library are, though printed, technically regarded as manuscripts, were placed under his management. The collection, which at his nomination comprised about twelve thousand volumes, has considerably increased under his superintendence. In 1832, on the death of Rémusat, he was unanimously recommended to the vacant Professorship of Chinese at the College of France, and it is generally acknowledged, that if in literary and philosophical talent, he does not equal his brilliant predecessor, who adorned whatever he touched, yet he may be considered even a profounder scholar and a safer guide through the intricacies of Chinese. Among his own pupils are eminent names: Theodore Pavie, the traveller in America and Asia, and translator from Chinese and Sanscrit; Biot, the younger, son of the astronomer, whose early death was a great loss to both literature and science; and Bazin, now professor of modern Chinese, who has always given his chief attention to that form of the language. These pupils, in conjunction with their teacher, have for many years past restored to France the supremacy in Chinese literature, which she once seemed likely to lose. In England, it is almost impossible to pass a grocer's shop without seeing a Chinese inscription; in the streets of the metropolis Chinese passengers and Chinese beggars are of daily occurrence; hundreds of thousands of Chinese emigrants live under the British flag; our transactions, both of war and peace, with the population of from three to four hundred millions which uses the Chinese character, are of the most important kind; but the study of that language seems to be still regarded as an object of no interest, except to a few missionaries, and the cultivation of its literature is left in London to the care of one professor, with a salary of, we believe, twenty pounds a year.

M. Julien's publications, which are numerous, all bear on the subject of his favourite language, with the exception of a few translations from modern Greek, and one from English, of the new system of teaching writing introduced by Carstairs, of which he is a warm advocate. He has translated two Chinese plays, the 'Hwuy-lan-ke,' or 'Circle of Chalk,' of which the original was lithographed in the 'Chrestomathie Chinoise,' published by the Asiatic Society of Paris, and the 'Chaou-che-koo-urh,' or 'Orphan of the House of Chaou,' a previous translation of which by Father Prémare was the foundation of a tragedy by Voltaire, which, rendered into English by Murphy, under the title of 'The Orphan of China,' presents the only dramatic story common to the Chinese and English stage. Prémare had, in his version, omitted the verses which are interspersed in the original as too obscure and difficult; Julien has rendered them all. A version of a Chinese novel, of which the original was first published about 1807, and the translation in 1834, 'Pih-shay-tsing-ke,' 'White and Blue, or the Two Fairy Snakes,' appears to have met with little success—the story, which is full of Buddhist superstitions, is much less suited to European taste than those of the earlier translated novels, 'The Fortunate Union,' and 'The Two Fair Cousins,' which are strikingly modern in tone, though the composition of one of them is ascribed to the 15th century. A 'Summary of the principal Chinese treatises on the cultivation of Mulberries and the management of Silk-worms,' which was made into French at the desire of the French Minister of Agriculture and Commerce, has been translated into several languages, and an English version has appeared in the United States. 'Kan-ing-pëen,' or the 'Book of Recompences and Punishments,' which, though in French, is one of the publications of the Oriental Fund of London, is a religious book of the sect of the Taou Sze, said to amount to about 100 millions in number, who follow the doctrines of Laou-Tsze, a contemporary of Confucius. The main book of doctrine of Laou-Tsze himself, 'Taou-tih-king,' or the 'Book of the Way and of Virtue,' was translated and published in 1841, with an extensive commentary, and accompanied by the original. Perhaps the most important work that M. Julien has yet issued is his last, the 'Voyages des Pèlerins Bouddhistes,' or 'Travels of Buddhist Pilgrims,' of which the first volume appeared in 1853, and the second in 1857. The first volume comprises a history of the life of Heuen-Tsang, a Chinese Buddhist, and of his travels in India from A.D. 629 to A.D. 645; the second, information on the countries west of China, rendered from the Sanscrit into Chinese by Heuen-Tsang, and from Chinese into French by M. Julien. To translate these volumes, which abound in phrases foreign to Chinese, required not only an accurate knowledge of that language, but also some acquaintance with Sanscrit and Pali, and the preliminary studies which were necessary for the due execution of the task spread over a period of twenty years. The work throws an unexpected light on the early history and geography of India, and some of the expense of its preparation and publication was defrayed by the English East India Company.

In addition to these various labours M. Julien is the writer of three controversial pamphlets of some extent, in which he criticises with much severity the mistakes and short-comings of M. Pauthier, a Chinese scholar, who published defective translations of portions of Laou-Tsze and Heuen-Tsang. In these pamphlets much light is incidentally thrown on various questions of Chinese grammar. He has also contributed a long series of articles to the Parisian 'Journal Asiatique,' of which he has for some years been one of the editors. One of the most interesting of these is on the origin and progress of printing in China. The invention of printing by blocks, each containing a page, has been attributed not only by Klaproth, but by several Chinese writers, to a certain Fung-taou about the date of A.D. 932; but M. Julien refers to passages in Chinese encyclopædias, in which the process is mentioned as in use in A.D. 593, and is said to have been discovered about A.D. 581. He also quotes a remarkable passage, in which a certain Pe-shing, a smith, is said to have invented, between A.D. 1041 and 1049, a process for setting up pages with moveable Chinese characters, which afterwards fell into disuse, as, from the peculiar character of the Chinese language, the earlier practice of printing in whole pages, a species of stereotype, was found more convenient. M. Julien adds however that, when in 1773 the Emperor Këen-lung issued a decree for the publication of a very large collection of the Chinese standard works, a member of the ministry of finance, Kin-këen, suggested that in order to avoid the expense of keeping in store the immense quantity of blocks that would be required, the old moveable type system should be revived, and that, in 1776 the emperor approved of the proposal, which was accordingly acted upon. The whole of these statements are very interesting, but the reader cannot help suspecting some errors in the details, when he notices the extraordinary extent which is attributed by three of the most learned scholars of the century to the collection of Chinese standard works referred to as published by order of Këen-lung. In the article on printing, M. Julien describes this collection as extending to 10,412 distinct works. In a lecture on Chinese literature, Rémusat states distinctly that "the emperor ordered the publication of a *select* collection (collection *choisie*) in 180,000 volumes." Professor Neumann of Munich reduces the number, but only to 160,000, and M. Julien, in his preface to his work on the Mulberry and Silkworm, adopts the same number as of the entire work, and states that, "in 1818, there had already appeared 78,627 volumes of this vast collection." It is certainly remarkable that three such men should have put forth statements so extraordinary, apparently without even having suspected that for *volumes* they should have read *books* in the sense of chapters.

*LIVINGSTONE, DAVID, LL.D., D.C.L., and Fellow of the Faculty of Physicians and Surgeons, Glasgow. Under the head MOFFAT, ROBERT, a notice has been given of Dr. Livingstone, which agrees in substance with the brief account which he has himself given of his early life in the Introduction to his recently-published volume entitled 'Missionary Travels and Researches in South Africa, including a Sketch of Sixteen Years' Residence in the Interior of Africa, and a Journey from the Cape of Good Hope to Loanda on the West Coast; thence across the Continent, down the river Zambesi, to the Eastern Ocean,' 8vo, London, 1857, with Map and Illustrations. In addition to the brief notice of Dr. Livingstone already given under MOFFAT, a few facts may be here stated.

Dr. Livingstone's great-grandfather was a native of the Highlands of Scotland, and fell at the battle of Culloden, fighting for the Stuart line of kings. His grandfather was a small farmer in Ulva, one of the Western Islands of Scotland, and there his father was born. Finding the farm in Ulva insufficient for the support of a numerous family, the grandfather removed to the Blantyre Works, a large cotton manufactory on the Clyde, above Glasgow, where the sons received employment as clerks, and himself as a confidential messenger. The father brought up his children in connection with the Kirk of Scotland, but afterwards left it, and during the last twenty years of his life held the office of deacon of an independent church in Hamilton. He died in February 1856, when his son had passed Zumbo on his journey to the eastern coast of Africa.

David Livingstone, when ten years of age, was placed in the cotton-factory as 'a piecer.' While in this situation, though the day's labour was from six o'clock in the morning till eight in the evening, he learned Latin, and at the age of sixteen was well acquainted with Horace, Virgil, and other classical authors. He also read with eagerness scientific works and books of travels, not only studying at night, but by placing his book on a portion of the spinning-jenny, he could catch sentence after sentence as he passed at his work. In his nineteenth year he was promoted to the toil of cotton-spinning, which, being then of a slender form, he felt very severe, but was well paid for. He had become desirous of going out to China as a medical missionary, and the remuneration which he received for his labour enabled him to support himself while attending medical and Greek classes in Glasgow in the winter, and the divinity lectures of Dr. Wardlaw in the summer. In due time he was admitted a Licentiate of the Faculty of Physicians

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at Glasgow. Having joined the London Missionary Society, he was now qualified for a medical missionary in China, but the war with that country was then in activity, and under the circumstances it was deemed better that he should go to South Africa, where Mr. Moffat had opened an inviting field for missionary labour. After a more extended theological training in England than he had enjoyed in Glasgow, he embarked for Africa in 1840, and in three months reached Cape Town. Going round to Algoa Bay, he proceeded thence to the interior, where he spent the following sixteen years of his life.

After residing some time at the principal missionary station at Kuruman and other places, and studying the language and manners of that section of the Bechuanas called Bakwains, he selected the beautiful valley of Mabotsa (25° 14′ S. lat., 26° 30′ E. long.), as the site of a missionary station, and thither he removed in 1843. While residing there he went out on one occasion with a party of the natives for the purpose of shooting one or two of a troop of lions, which leaping into the cattle-pens by night, destroyed the cows, and even attacked the herds in open day. If only one of the lions were killed, it was expected that the troop would leave the locality. The natives surrounded the lions while they were sitting on a hill, but allowed them to break through and escape. Livingstone however, seeing one of them sitting behind a bush on a piece of rock, at a distance of about thirty yards, took a good aim, and fired both barrels of his gun into the bush. He was uncertain whether the lion was struck or not, and was in the act of reloading his gun when the lion sprung upon him, caught his shoulder, and they both came to the ground together, the lion having one of his paws on the back of Livingstone's head. One of the natives, at a distance of ten or fifteen yards, taking aim, and both barrels missing fire, the lion sprung upon the native, and bit his thigh. Another native then attempted to spear the lion, which then caught this man by the shoulder, but at that moment the two bullets fired by Livingstone took effect, and the lion fell down dead. Besides crushing the bone into splinters, he left eleven teeth-wounds in the upper part of Livingstone's arm. The consequence has been that he has a false joint at the shoulder, which has ever since prevented him from taking a steady aim.

Dr. Livingstone resided among the Bakwains, mostly at the station which was called Kolobeng from a stream of that name, on the banks of which it was situated. On the 1st of June 1849, Dr. Livingstone, in company with Messrs. Oswell and Murray, two gentlemen who had come from the East Indies for the purpose of hunting, started from Kolobeng for the purpose of discovering the Lake Ngami. This purpose was accomplished on the 1st of August. In June 1851, Dr. Livingstone discovered the Zambesi flowing in the centre of the northern part of the continent of South Africa. In April 1852 he returned to Cape Town, with Mrs. Livingstone and his children, for the purpose of sending them to England, while he returned, in order to seek a more healthy locality for a station, where he should also be free from the annoyances to which he had been some time subjected by the Boers of the Cashan Mountains. Having sent his family home to England, Dr. Livingstone, in the beginning of June 1852, commenced his last journey from Cape Town. While detained at Kuruman he received intelligence of Pretorius, the Dutch revolutionary leader, having sent 400 Boers to attack the Bakwains at Kolobeng. They burnt down the village, killed about sixty men, and carried away many of their women and about 200 of the school-children for slaves. Dr. Livingstone's house was plundered of everything, his books torn to pieces and scattered about, and all the property in the village taken away. Having returned to Kolobeng, and remained a few days with the wretched Bakwains, he prepared to depart northwards on the 15th of January 1853, and on the 23rd of May arrived at Linyanti (18° 17′ 20″ S. lat., 23° 50′ 9″ E. long.), the capital of the great tribe called Makololo. The chief, named Sekeletu, and the whole of the population of the town, numbering between 6000 and 7000, received him with enthusiastic kindness.

On the 11th of November, 1853, Dr. Livingstone took his departure from Linyanti, for the western coast of Africa, accompanied by twenty-seven natives belonging to the tribe of Makololo. The journey was performed partly by land, and partly by water in canoes. They ascended the Leeambye till they reached its affluent the Leeba, coming from the N.N.W., which they also ascended for some distance, and then travelled overland till they reached the Lake Dilolo. Thence, with much difficulty and frequent danger from hostile natives, they proceeded till they reached the Coango (Quango), which they crossed, and were then protected by the Portuguese, and treated with great kindness, till they reached Loango, the capital of Angola, on the western coast of Africa. At Loango Dr. Livingstone and his party were received by Mr. Gabriel, the British commissioner for the suppression of the slave-trade, and treated with the most liberal hospitality, and were also treated with kindness by the Portuguese authorities. They remained at Loango till September 20, 1854, when they started on their return journey to Linyanti, which they reached in September 1855.

On the 3rd of November 1855, Dr. Livingstone started, in company with a number of natives, on his journey to the eastern coast of Africa. After passing over the Victoria Falls the Leeambye takes the name of the Zambesi, both names having the same meaning, namely 'river.' Following the course of the Zambesi, sometimes on the northern bank and sometimes at a short distance from it, they proceeded to some distance below Zumbo, where a native chief lent them some canoes, by which they were enabled to cross to the southern side. On the 3rd of March 1856, they reached the Portuguese station at Tetè, which they left on the 22nd of March, and, sailing down the Zambesi, on the 27th arrived at Senna. Thence Dr. Livingstone proceeded to Kilimane, at the mouth of the river, and her Majesty's gun-brig Frolic having arrived there, Dr. Livingstone was received on board. The Frolic left Kilimane July 12, and arrived at Mauritius August 12, where Dr. Livingstone remained till November, when he returned by the Red Sea and the Overland route, and on the 12th of December 1856, was in England. Dr. Livingstone hopes to establish a trade with the interior of Africa by means of the great river Zambesi, and the British government have decided upon granting a sum of 5000*l.* in order to defray the cost of an expedition up that river. A ship of the proper construction, drawing a small quantity of water, is now (December 1857) ready, and if the voyage is to be made next year, she must leave this country in January, so as to be at the mouth of the Zambesi in March; otherwise the expedition must be deferred till the following year. [*See* SUPPLEMENT.]

*MAURY, MATTHEW FONTAINE, LL.D., Lieutenant in the United States navy, Superintendent of the Naval Observatory and Hydrographical Office at Washington, was born on the 14th of January 1806, in Spottsylvania County, Virginia, but educated in Tennessee, whither his parents removed while he was very young. Having entered the United States navy, he, in 1824, received a commission as midshipman on board the Brandywine. He continued with this vessel during a voyage to Europe and a cruise in the Pacific Ocean. Afterwards, it is stated in Duyckinck's 'Cyclopædia of American Literature,' he served in the Vincennes sloop, on board of which he made a voyage round the globe, which occupied nearly four years. This statement is also made in other works, but in Commander Wilkes's 'Narrative of the United States Exploring Expedition,' published by the United States government, though the name of a Lieutenant Maury occurs in the list of the crew of the Vincennes, it is William L. and not Matthew F. Maury, and no other person of the name of Maury is on the list of the crew of either of the ships. Commodore Wilkes seems expressly to state that his was the *first* exploring expedition made by order of the United States government, so that Mr. Maury could not have sailed in a previous voyage, while a circumstance stated in Duyckinck, would, if the date be correct, prove (apart even from the discrepancy of the Christian names) that he did not sail in this or any subsequent voyage—namely, that in 1839 he had the misfortune to have his leg broken by a fall from a horse, and being thus rendered lame, was incapacitated for further service afloat: the voyage of the Vincennes under Commodore Wilkes occupied from 1838 to 1842. Mr. Maury served for awhile as master of the Falmouth, stationed in the Pacific, from which he was removed to the frigate Potomac as acting lieutenant; and soon after, having by this time established his character as a scientific seaman, he was appointed on his return to New York to accompany an exploratory expedition under Captain Jones as director of the astronomical observations, with the rank of lieutenant. Before the expedition sailed he resigned the appointment at the same time with Captain Jones. Shortly after he was appointed to the charge of the depôt of naval charts and instruments at Washington. Under his direction the depôt of naval charts soon assumed an important character. It was re-organised, the plan enlarged, and named the National Observatory; but it having become more and more exclusively a branch of the naval service, its title was in 1855 changed to that of the Naval Observatory. Whilst at sea, Mr. Maury had written a valuable work for the use of mariners, entitled 'A New Theoretical and Practical Treatise on Navigation,' in which he treated at length of the mathematical sciences, as far as they bore on navigation, with theoretical and empirical methods of working out the various problems of the navigator, as well as embodied the results of his own observation and experience. The work was not of service to others only: the composition of it had compelled him not merely to master more thoroughly the higher branches of mathematics, but it had led him to look steadily at the still unfulfilled desiderata of the mariner, which his self-training had fitted him at once to comprehend clearly and emboldened him to endeavour to supply.

His appointment as superintendent of the National Observatory at Washington, and of the government Hydrographical Office, enabled him to give a most important practical direction to his previous investigations. His attention had been strongly directed to the subject of ocean currents and the Gulf Stream, and he saw how much more precision might be given to our knowledge respecting them by an extended system of well-directed simultaneous observations. In 1842 he submitted to the chief of the Bureau of Ordnance and Hydrography a scheme for the making of daily observations at fixed hours by the commanders of the naval and merchant service of the United States when at sea. The scheme was adopted; and masters of vessels were supplied with model logs, according to which they were to enter the direction of the wind at least once in every eight hours; the direction, velocity, depths, and limits of the various currents; the temperature of the air, and at the same time that of the water at the surface, and as far as practicable at various depths of the sea; as well as such other

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phenomena as might appear to bear on the main objects of enquiry. An 'Abstract Log' of these observations was to be deposited at the observatory at the end of each voyage. In the case of whalers, the limits within which the "right whale" (or that which is the special object of the whaler's search) was seen was to be carefully indicated. In his report drawn up after nine years' experience, Lieutenant Maury stated that abstract logs sufficient to make 200 large manuscript volumes, averaging each from 2000 to 3000 days' observations, had been collected, examined by a staff of officers selected for the purpose, and the results tabulated. As soon as sufficient materials were obtained, Lieutenant Maury issued a series of Wind and Current Charts of the Atlantic Ocean, which were continually corrected and extended as fresh matter was collected.

As early as April 1844 he stated the result at which he had arrived respecting the Gulf Stream, ocean currents, and great circle sailing, in a paper which he read before the National Institute, and which, under the title of 'A Scheme for Rebuilding Southern Commerce,' was printed in the 'Southern Literary Messenger' for July of that year. But he published the full development of his views in the 'Explanations and Sailing Directions to accompany the Wind and Current Charts;' 'Notice to Mariners: being Routes to Ports in the Pacific, Indian, and South Atlantic Oceans,' 1850; and the 'Investigation of the Winds and Currents of the Sea,' printed in the Appendix to the 'Washington Astronomical Observations for 1846,' 1851. The vast importance of the 'Wind and Current Charts,' and of the 'Investigations, Explanations, and Sailing Directions,' has long been acknowledged by all authorities. For the man of science, they have gone far to remove previous errors of observation, and contradictory statements respecting the great oceanic currents, and laid a secure basis for the study of marine meteorology. But their practical and commercial benefits have been even more striking than the scientific. To the navigator they have been of incalculable value, not merely in showing him the importance of scientific observations, but in enabling him to avoid perilous tracts, and materially to shorten the passages at sea. It was stated by President Pierce in his message to Congress in 1855, that by means of the Charts and Directions "the passage from the Atlantic to the Pacific ports of the United States has been shortened by about forty days;" the passage between the American and English ports has also by the same means been very considerably shortened. For the whale-fisher it was found that there were immense belts of ocean from which by physical causes the "right whale" was entirely excluded, and the true fishing-ground was very clearly indicated. Again, the sytematic prosecution of deep-sea soundings, led, among other things, to the discovery of what has been called the 'telegraphic plateau,' the existence of which has rendered practicable an electric telegraph between England and America.

Following up his labours at home, Lieutenant Maury, when the results of the system of regular maritime observations, which he had organised, had placed their value beyond question, sought to render the investigation as universal as possible by means of a general scheme of international co-operation. With this view, having secured the cordial assistance of the Royal Society of London, he, with the sanction of his government, applied in the first instance to the British Admiralty, and happily succeeded in inducing the British government to direct that corresponding observations should be made by British ships of war, and recommending the same to the Merchant service. The example and influence of the two greatest maritime nations was sufficient to induce the other maritime powers to promise their co-operation, and accordingly a congress was held at Brussels, in 1853, which was attended by Lieutenant Maury, at which a scheme was agreed to for a uniform system of daily observations at sea by the commanders of ships of all nations. The result of this conference may be given in the words of Dr. Lloyd, in his address as President to the British Association, August 1857:—"The Report of the Conference recommending the course to be pursued in a general system of marine meteorological observations was laid before the British Parliament soon after, and a sum of money was voted for the necessary expenditure. The British Association undertook to supply verified instruments by means of its Observatory at Kew; and the Royal Society, in consultation with the most eminent meteorologists of Europe and America, addressed an able report to the Board of Trade, in which the objects to be attended to, so as to render the system of observation most available for science, were clearly set forth. With this co-operation on the part of the two leading scientific societies, the establishment was soon organised. It was placed under the direction of a distinguished naval officer, Admiral Fitz-Roy; and in the beginning of 1855 it was in operation. Agents were established at the principal ports for the supply of instruments, books, and instructions; and there are now more than 200 British ships so furnished, whose officers have undertaken to make and record the required observations, and to transmit them from time to time to the department. The observations are tabulated, by collecting together, in separate books, those of each month, corresponding to geographical spaces bounded by meridians and parallels 10 degrees apart. At the present time 700 months of logs have been received from nearly 100 merchant ships, and are in process of tabulation. Holland is taking similar steps; and the Meteorological Institute of that country, under the direction of Mr. Bays Bellot, has already published three volumes of nautical information, obtained from Dutch vessels in the Atlantic and Indian Oceans."

In 1855 Lieutenant Maury embodied in a popular form the results of his investigations on maritime geography and meteorology, in his 'Physical Geography of the Sea,' of which a second and enlarged edition was published in the same year. As an original scientific discoverer Lieutenant Maury is perhaps scarcely entitled to so high a place as his countrymen claim for him. His attainments are very extensive, but his great distinction lies in his faculty of systematising and rendering practically applicable other men's observations and discoveries. In his enquiries on the ocean currents and the gulf-stream, and in the construction of his charts, his course was plainly marked out for him by Rennell; and much that he has propounded on marine meteorology was laid down by Dove and others. But he has extended their discoveries and added others of his own, and he has examined the great field of investigation more thoroughly and seen its immense practical importance more clearly than any of his predecessors or contemporaries, and, what was of still greater consequence, he at once perceived and applied the best possible means of solving most readily and perfectly the remaining problems and rendering the results practicably available for the service of the navigation and the commerce of the world. A man of profounder scientific acquirements might have given a more learned aspect to his investigations, but only one endowed with the rare practical genius, industry, and energy—combined with the thorough knowledge of nautical matters—of Lieutenant Maury could have presented them in so clear and workable a form as at once to have satisfied the judgment of scientific men, removed the indifference of governments, and secured the cordial co-operation of navigators generally.

Besides the works already noticed Lieutenant Maury is the author of a series of 'Letters on the Amazon and the Atlantic slopes of South America;' 'Refraction and other Tables, prepared especially for the Reduction of Observations at the National Observatory, Washington;' 'On the probable Relation between Magnetism and the Circulation of the Atmosphere: Appendix to Washington Astronomical Observations, 1846' (1851); 'Astronomical Observations made at the National Observatory' (1853); and a 'Letter concerning Lanes for the Steamers crossing the Atlantic' (1854), in which he lays down a plan for the avoidance of collisions with Atlantic steamers by confining them to certain eastward and westward tracks or 'lanes,' which he shows by observations taken from log-books extending over 46,000 days, would afford at the same time the most direct as well as the safest routes. The official charts prepared by Lieutenant Maury at the Naval Observatory, and published by the Bureau of Ordnance and Hydrography at Washington, comprise: North and South Atlantic Track Charts (8 sheets each); North Pacific Track Charts (4 sheets), and South Pacific (2 sheets); North and South Atlantic and Cape Horn Pilot Charts (2 sheets each); North Pacific (6 sheets), and South Pacific Pilot Charts; Coast of Brazil Pilot Charts; Trade Wind Charts of the Atlantic; Whale Chart of the World (4 sheets); Thermal Charts of the North Atlantic (8 sheets); Storm and Rain Charts of the North Atlantic, &c.

MILNE-EDWARDS. [EDWARDS, HENRI-MILNE.]

MONK, DR. JAMES HENRY, Bishop of Gloucester and Bristol, was born in 1784, and received his early education at Norwich Grammar school and the Charter House. He subsequently entered at Trinity College, Cambridge, of which he became Fellow and Tutor. In 1808 he was chosen to succeed the celebrated Richard Porson as Regius professor of Greek in the university. It was mainly owing to his efforts that the present system of classical honours at Cambridge was established, and the Pitt press founded. As a scholar of Porson's school he is best known for his editions of the Alcestis and Hippolytus of Euripides, and in the literary world for his 'Life of Bentley,' and the 'Adversaria' of Porson. He was appointed Dean of Peterborough in 1824, and consecrated bishop of Gloucester in 1830; the see of Bristol was added to his charge in 1836. He died June 6, 1856.

NEWTON, REV. JOHN, well known as a divine, and as the friend of the poet Cowper, was born in London July 24, 1725 (o.s.). His life was a very remarkable one. His father was the master of a ship in the Mediterranean trade, and at the age of eleven, young Newton (whose only school-education was from his eighth to his tenth year) accompanied his father to sea, and in the following years made several voyages, but with considerable intervals between them. From his mother he had derived religious instruction and example, but she died while he was very young, and he early fell into vicious habits. In his nineteenth year he was seized by a press-gang, and taken on board the Harwich ship-of-war. His father however procured him recommendations, and he was placed on the quarter-deck as a midshipman. Extreme carelessness at this time marked his conduct; he forfeited his captain's good opinion, and on the ship touching at Plymouth he deserted, having heard that his father was at Torbay. He was speedily captured, flogged, and degraded. Treated with contempt as well as harshness, his lot seemed almost insupportable, and on the application of an African trader off Madeira for assistance, he volunteered to go on board, and accordingly obtained his discharge. This ship he left on the African coast, and hired himself as a labourer on an estate on

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the island of Benanoes, S.E. of Sierra Leone. During the fifteen months he remained here, he suffered dreadfully from sickness and ill-treatment, but he was at length found by the captain of an African ship who had been commissioned by his father to make inquiries after him, and restored to his friends. His father however he did not see again: he had been appointed governor of York Fort in Hudson's Bay, where he died in 1750.

It was in May 1748 that young Newton returned to England. By this time his character had undergone a great change. His loneliness and sufferings in Africa had rendered him serious: a storm which occurred on his passage home, and during which the ship was in imminent peril, had deepened his seriousness into strong religious conviction. So high an opinion had his conduct on this voyage raised of his character and ability, that the owner of the vessel immediately offered him the command of another Guinea ship, but he declined the offer, preferring to serve at least another voyage as mate. He now devoted the whole of his leisure to self-improvement. Whilst in Africa he had one book—Euclid's Elements; and, drawing the diagrams on the sand with a stick, he had made himself master of the first six books; during this voyage he succeeded in teaching himself the rudiments of Latin, and the leisure hours of subsequent voyages enabled him to obtain considerable proficiency in that language, and to acquire much general information. All this time his religious impressions were deepening, and having escaped from many remarkable perils, he became convinced that he was the special object of a superintending providence. While master of a ship he established and himself regularly conducted public worship twice every Sunday.

In all, Newton was captain of a Liverpool slave-ship about four years; and he confesses that "during all the time he was engaged in the slave-trade, he never had the least scruples as to its lawfulness;" but an increasing dislike to the occupation led him, on being prevented by a serious illness from sailing (Aug. 1754) with his ship, to look about for another employment. Through the interest of a friend he obtained the post of surveyor in the port of Liverpool in August 1755. He now laid aside his Latin and mathematical studies, and devoted all his spare hours to become acquainted with the Scriptures in the original languages, and succeeded in acquiring some facility in Greek and Hebrew, and a slight knowledge of Syriac: he also read largely theological works in Latin, English, and French. Associating much with those who were strongly influenced by the religious movement originated by Wesley and Whitefield, Newton was led by his zeal and energy to take a prominent part in their meetings for prayer and mutual exhortation. His addresses proving unusually acceptable, he was encouraged to offer himself (Dec. 1758) as a candidate for holy orders, and a curacy was obtained for him. The Bishop of Chester readily countersigned his testimonials, but the Archbishop of York (Dr. Gilbert) refused his assent, "his grace being inflexible in supporting the rules and canons of the Church." The rebuff in nowise abated Newton's zeal. To show how he would have preached had he been ordained, he published (1760) a volume of 'Six Discourses,' and in 1762 a series of 'Letters on Religion,' under the signatures of Omicron and Vigil, which had extensive popularity at the time, and have been very often reprinted. He now began to turn his thoughts to the ministry among the Dissenters, but several 'evangelical' clergymen urged him to make another effort to obtain episcopal ordination. He was presented to the curacy of Olney, and in April 1764 ordained by the Bishop of Lincoln. Much public attention was called to the affair, and he was a few months later induced to allow Dr. Haweis to publish an 'Authentic Narrative of some Remarkable and Interesting Particulars in the Life of the Rev. John Newton,' which he had written shortly before.

Newton remained nearly sixteen years at Olney. The stipend of the curacy was only 30*l.* a year, but he had some means of his own, and, as Southey observes, "his zeal and his genius, aided by the remarkable story of his life, had rendered him a conspicuous personage in what is called the religious world." Mr. Thornton, a wealthy London merchant of similar opinions (whose name is well known from Cowper's Correspondence), wrote to him on his removal to Olney, "keep an open house for such as are worthy of entertainment: help the poor and needy," and added, "I will statedly allow you 200*l.* a year, and readily send whatever you may have occasion to draw for more." Thus supported, Mr. Newton was able to give effect alike to his zeal and his benevolence. He soon became the recognised leader of those, both lay and clerical, in that part of the country who participated in his views. It was in order to have the benefit of his ministry and friendship that Cowper, with Mrs. Unwin, removed to Olney. It may be doubted whether Newton's treatment of the poet's mental hallucination was the most judicious, but there can be no doubt of the kindness and purity of his intentions, or of the admiration and friendship with which he regarded the poet personally. The poet, as is well known, looked up to Newton with veneration as well as esteem. In all, Cowper spent more than twelve years in daily intercourse with Newton at Olney, and part of the time, during one of his terrible attacks of insanity, in Newton's house. Together they composed the 'Olney Hymns,' in which Cowper first appeared before the world as a poet, and when he published his first volume of poems, Cowper begged Newton to introduce them to the world with a preface. In 1779 Mr. Newton was presented by his friend, Mr. Thornton, to the valuable living of St. Mary Woolnoth, London, with which was united that of St. Mary Woolchurch, and there he spent the remainder of his days, one of the most popular preachers and writers, and one of the most influential members of the so called Evangelical section of the Church in the metropolis. He continued to preach with little abatement of vigour till he was turned of eighty, and he died Dec. 21, 1807, aged eighty-two. Besides the works above mentioned, he published a volume of letters which rivalled his Omicron Letters in popularity, under the title of 'Cardiphonia, or the Utterance of the Heart in the course of a real Correspondence;' a volume entitled 'A Review of Ecclesiastical History,' 8vo, 1770; 'Letters to a Wife,' 8vo, 1793, and numerous sermons, tracts, &c., all of which were collected and published after his death under the general title of 'Works of the Rev. John Newton,' of which a second edition, in 6 vols 8vo, appeared in 1816.

(Newton's *Narrative;* Cecil, *Life of Newton;* Southey, *Life of Cowper; Newton's Works,* &c.)

*PARKES, JOSIAH, was born in Warwick in 1793, and received his education under the elder Dr. Charles Burney at Greenwich. He adopted the profession of a civil engineer. In 1839 he was appointed by the Board of Trade one of two commissioners to inquire into the causes of steam-vessel accidents, and the means of prevention; on which he made a report, which was printed in the same year by order of the House of Commons. In 1846 he was appointed draining engineer to the office of Woods and Forests, and in 1856 to a similar office under the Board of Works. As a draining engineer, Mr. Parkes has conducted some of the largest public and private works in this country; and his eminent success has given a great impulse to this practice, by which the value of land and its productiveness have been so largely increased. In 1821 Mr. Parkes published a work 'On the Means of Consuming the Smoke of Steam-Engines and other Furnaces.' During the years 1839-42 he communicated to the Institution of Civil Engineers valuable papers, 'On Steam-Engines,' 'On Steam-Boilers,' and the 'Percussive Action of Steam,' which were published in the 'Transactions' of the Institution, and the gold and silver medals were awarded to him for them. In 1848, in vols. v. and vii. of the 'Journal of the Royal Agricultural Society of England,' he published 'Essays on the Philosophy and Art of Land Drainage,' and 'On Climate, Soils, &c.,' which also appeared as a distinct work, and which has been translated into most European languages.

PARKES, JOSEPH, the brother of the preceding, was born at Warwick, in January 1796. He was educated partly at the same school with his brother, then under the Rev. Allen Wheeler, canon of Worcester, and in 1811-12 studied at Glasgow University. He adopted the law as a profession, and practised as a solicitor at Birmingham with great success. During his residence at Birmingham he became remarkable for his advocacy of those social and political changes which constitute so important a feature in the history of the last quarter of a century. During the great struggle for parliamentary reform, no man exercised a greater influence upon popular opinion, or contributed more to the success of that measure by a most strenuous co-operation with its advocates in the two Houses. In 1833 he gave up his business in Birmingham, on being appointed secretary to the Royal Commissions for Inquiry into the Municipal Corporations of England and Wales, and on their Boundaries. He was afterwards solicitor to the Charity Commission Chancery Suits; and to the Births, Deaths, and Marriages Registration Public Office. In 1847 he was appointed a Taxing Master in Chancery, an office which he still holds. He has published, 'A History of the Court of Chancery,' 8vo, 1828; 'The Equity and Real Property Laws of the United States of North America,' 1 vol. 8vo, 1830; 'The Governing Charters and Municipal History of Warwick;' 'The Claim of the Subscribers of the Birmingham and Liverpool Rail-Road to an Act of Parliament, in reply to the Opposition of the Canal Companies,' 8vo, 1825; 'The Prerogative of Creating Peers,' 8vo, 1830 and 1856; 'The State of the Courts of Requests and Criminal Jurisdictions of Birmingham and Warwickshire, with complete tables of local Education and Crime,' 1828. He has also contributed various articles to the Retrospective, London, and Westminster Reviews. [*See* SUPPLEMENT.]

RENDEL, JAMES MEADOWS, a civil engineer of great eminence, was born in 1799, at a village on the borders of Dartmoor, in Devonshire; his grandfather, Mr. Meadows, was a well-known architect, and his father, who was a county surveyor and farmer, was a man of ability, excellent common sense, and determination of character, qualities which descended to the son, whilst to his mother, who was a woman of considerable acquirements, he owed the rudiments of his early education. After being practically instructed in the executive part of his profession, he went to London and obtained an engagement under Mr. Telford [TELFORD, THOMAS], by whom he was employed on the survey and experiments for the proposed Suspension bridge over the Mersey at Runcorn, and subsequently on the survey and construction of roads in the north of Devon, where the difficulties he had to contend with contributed much to create that self-reliance so useful to him in his subsequent career. In 1822, he had occasion to apply, on a professional subject, to the late (John, first) Earl of Morley, who,

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discovering the latent talents of the young engineer, then scarcely twenty-three years of age, shortly afterwards confided to him, with the approval of Mr. Telford, the construction of a cast-iron bridge across the Lary, an arm of the sea within the harbour of Plymouth, over which his lordship was proprietor of an ancient ferry, for which it was desirable to substitute a bridge, the south bank of the Lary at Saltram being his property. This bridge, consisting of five elliptical arches, was, with the exception of that of Southwark, the largest cast-iron structure of the kind in the kingdom. Mr. Rendel was engaged in its construction from 1824 to 1827. For his account of this work the Telford medal of the Institution of Civil Engineers was awarded to him. About this period he designed and executed the Boucombe bridge, where hydraulic power was for the first time applied to the machinery for working swing bridges. Soon after the completion of the Lary bridge, Mr. Rendel settled in Plymouth, and there exercised his profession with great activity, being engaged in surveying and reporting upon nearly all the harbours in the south-west of England, and executing the works at a great number of places, acquiring that mastery over hydraulic engineering on which his fame will chiefly rest. In 1831 he introduced a new system of crossing rivers by means of floating bridges worked by steam-power; they were applied at Saltash and at Torpoint on the river Tamar, and subsequently at Southampton and Portsmouth; but the rapid progress of the railway system prevented the further development of this useful invention, for which the Telford medal was awarded. Descriptions of the structure of these bridges, as well as of that over the Lary, were published in the 'Transactions of the Institution of Civil Engineers.' Particulars of the construction of the latter were also communicated by Mr. Rendel, in 1829, to the Plymouth Institution, of which he was a member, and published in the following year in the only volume that has hitherto appeared of its 'Transactions.'

The repairs of the Montrose suspension bridge, after its fall, were confided to him, and he there introduced the system of imparting that rigidity to the platform of the roadway which is now admitted to be so essential to the safety of suspension bridges.

In 1838 Mr. Rendel removed to London, where he was soon consulted upon many important works, and was engaged in the chief parliamentary contests of that remarkable period in the history of engineering. About this time he designed the pier at Millbay, where he introduced the system of construction since employed with so much success at the harbours of Holyhead and Portland. Engagements poured in fast upon him, and his career was for the next few years one of unceasing activity, chiefly in the construction of harbours and docks, and the improvement of rivers and estuaries. In the year 1843, the projected construction of docks at Birkenhead, in Cheshire, of such an extent as to create a formidable rival to Liverpool, brought him very prominently before the world; and the protracted contests on this subject will be long remembered in the history of parliamentary committees, for the ability with which he defended his positions; and the evidence given by him and other engineers, as now collected, forms a valuable record of the state of engineering practice. The almost incessant labour, and the mental anxiety inseparable from this undertaking, were more than even his powerful constitution could support, and it is feared that they tended to shorten his life.

The daring project of constructing a dock at Great Grimsby, by projecting the works far out upon the mud-banks of the Humber, was next successfully accomplished; and he commenced the two great works which alone suffice to hand down his name to posterity, beside those of Smeaton, Rennie, and Telford,—the harbours of refuge of Holyhead and Portland. Both these works were conceived with the largest views, and have been carried on with great rapidity. In both cases the system was adopted of establishing timber stages over the line of the jetties and depositing the large and small stones together, as they came from the quarries, by dropping them vertically from railway waggons into their positions, thus bringing up the mass simultaneously to above the level of the sea. These two great works are advancing very satisfactorily; and it is worthy of remark, in evidence of the engineer's sagacity in the adoption of this system, that although the severe storms which have repeatedly occurred on the exposed coasts where they are situated, have done some injury to portions of the stages, and of the temporary works, at Holyhead—where the piles were not shod with Mitchell's screws, which proved so successful at Portland—not a stone would appear to have been carried away from the jetties; and the success of the system may be said to be complete, in spite of the sinister predictions which prevailed before it was tried. Among the other works upon which Mr. Rendel was engaged, should also be mentioned the constructions on the River Lea, and the improvements of the Nene River. He was also employed by the Exchequer Loan Commissioners to report upon the drainage and other public works in Ireland.

He was less engaged in railways than hydraulic works; but in England he executed the Birkenhead, Lancashire, and Cheshire Junction Line, and he had the direction of the "East Indian" and the "Madras" railways in India, the former projected by Mr. (now Sir Rowland) Macdonald Stevenson, as the first of the vast system now in progress, which will doubtless exert a mighty influence on the future destiny of our Indian Empire. The Ceylon line and that of Pernambuco in Brazil were also under his charge.

There was scarcely a harbour or a river of importance in the kingdom with which Mr. Rendel was not connected in some capacity. His advice was also sought by foreign countries; and he was engaged to report upon works for the Brazilian, the Prussian, and the Sardinian governments, and was nominated by the Viceroy of Egypt a member of the International Commission for considering the construction of the proposed canal across the Isthmus of Suez.

In consequence of the danger which threatens the port, and therefore the city and republic, of Hamburg with ruin, from the rapid accumulation of sand in the bed of the Elbe, the Senate, in 1855, invited Mr. Rendel to examine the state of the navigation of that river, and make proposals for averting the danger. A commission of such importance could not have been intrusted to more able hands. He spent some months in studying on the spot the nature of the difficulties to be overcome. Towards the end of the year he sent in a most able report, with a detailed account of his plan for remedying the navigation, and preventing any future recurrence of the deposit of sand and formation of a bar in the river. This report was printed and laid before the Bürgerschaft, or representative body of the citizens, but down to a very recent period the requisite works had not been commenced, or even determined upon, notwithstanding the rapid increase of the evil. Mr. Rendel proposed to construct a longitudinal dam or dyke in the middle of the Elbe, beginning at the island of Finkenwerder, a few miles below Hamburg, and extending down the stream for a distance of nearly forty miles. This would contract the main body of the river into about half its natural limits, and the constant rush of the ebb and flood tides would not only sweep away the present sand-banks and other existing obstacles, but prevent them from ever forming again, deepen the channel, and constantly keep clean the bed of the river. The time he allotted for the execution of this great work was seven years, and his estimate of the expense amounted to 650,000*l.*

In the words of the 'Proceedings of the Royal Society,' from which, with some omissions and corrections, the present article is principally, though not wholly, derived, the subject of it "was a man of great energy, clear perception and correct judgment; his practical knowledge was well directed, and he knew how to make good use of the scientific acquirements and skill of all whose services he engaged. His evidence before parliamentary committees was lucid and convincing, seldom failing in carrying his point; and his reports on engineering works are distinguished by the clearness and correctness of his views, and the fearless expression of his opinion."

Mr. Rendel was a very early member of the Institution of Civil Engineers, having joined it in 1824. His professional character, administrative ability, and scientific knowledge, conspired to give him a seat in the council as Member and Vice-President for the sixteen years preceding his death; and he was elected president in 1852 and 1853. He had become a Fellow of the Royal Society on the 23rd of February 1843; and, agreeably to the system which has of late prevailed of adding to the representatives of science in the council of that body, those of other scientific establishments, during the years for which he was president of the Institution of Civil Engineers, he was also chosen upon the council of the Royal Society. Mr. Rendel was as amiable and kind in private life as he was energetic and firm in public, and his decease, which occurred on the 21st of November 1856, cast a gloom over the whole of the profession of which he was a brilliant ornament.

RIGAUD, STEPHEN PETER, M.A., F.R.S., Savilian Professor of Astronomy in the University of Oxford, was born at Richmond, Surrey, in the year 1774, and was descended from a French family of consideration who fled to a foreign land on the revocation of the edict of Nantes. His maternal grandfather and his father had the care of the observatory of king George III. at Kew (now the electrical, magnetical, and meteorological establishment of the British Association), an appointment which probably influenced the early tastes and predilections of the son, on whom it was afterwards conferred. He was admitted a member of Exeter College, in 1791, at the early age of sixteen, and continued to reside there as fellow and tutor, holding also in succession many university offices, until 1810, when he became Savilian Professor of Geometry, and also reader in Experimental Philosophy, which latter appointment he retained through his life. He had been chosen a Fellow of the Royal Society on the 30th of May 1805. Professor Rigaud succeeded in 1827 to the care of the Radcliffe Observatory at Oxford; and the noble suite of instruments by Bird [BIRD, JOHN] with which it is furnished, was augmented, on his recommendation, by a new transit-instrument and circle, so as to fit it for the most refined purposes of modern practical astronomy. He became at the same time, Savilian Professor of Astronomy, relinquishing the chair of Geometry.

The original observations made by Dr. Bradley [BRADLEY, JAMES] at Kew and at Wanstead, with the zenith sector, and the records of the progress of his celebrated discoveries of the aberration of light and the nutation of the earth's axis, had long been considered a desideratum in the history of astronomy. The principal part of these valuable documents (all which had been presented to the University of Oxford), had been apparently lost, having been lost sight of for upwards of seventy years; but were discovered by the diligent search of Professor Rigaud, amongst the papers of the deceased Rev. Dr.

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Hornsby, one of his predecessors in the Savilian chair of Astronomy, and the first Radcliffe observer, whose family readily restored them to the University. They were now edited by Professor Rigaud, together with other documents collected from various sources, and published in 1831, under the title of 'The Miscellaneous Works and Correspondence of Bradley,' forming a work which will ever be regarded as a most valuable record in the history of Astronomy. To it, he afterwards added an interesting 'Supplement' on the astronomical papers of Harriot [HARRIOT, THOMAS] which contain the earliest records in existence of observations of Jupiter's satellites and of the solar spots, though their author was not the discoverer of either series of objects. In 1838, Professor Rigaud published some curious notices of the first publication of the Principia of Newton; and he had also projected a life of Halley, with the view of rescuing the memory of that great man from much of the injurious obloquy to which it has been exposed, having, in 1834, communicated to the Royal Astronomical Society some biographical particulars of Halley, contained in a manuscript memoir preserved in the Bodleian Library; he had made extensive collections also for a new edition of the mathematical collections of Peppus [PAPPUS, ALEXANDRINUS]. He was the author of many valuable communications to the Ashmolean Society of Oxford (of which he was one of the originators), and to the Royal Astronomical Society, as well as to the later Journals of the Royal Institution, to the 'Edinburgh Philosophical Journal' and 'Journal of Science,' to the 'Philosophical Magazine' when united with the latter, and other scientific periodicals, on various subjects connected with mathematical, physical, and astronomical science. There was probably no other person of his age who was equally learned on all subjects connected with the history and literature of astronomy; as a mathematical antiquary and bibliographer he was unrivalled, at least in this country, until the gradual adoption of similar pursuits by Professor De Morgan. One of his later productions, on a subject not historical, was a valuable paper 'On the relative quantities of land and water on the surface of the terraqueous globe,' published in the sixth volume of the 'Trans. Camb. Phil. Soc.'

Professor Rigaud was a man of most amiable character, and of singularly pleasing manners and person, as the contributor of this article can bear witness. The warmth of his affections, his modesty, gentleness, and love of truth, as well as the great variety of his acquirements and accomplishments, had secured him the love and respect of a large circle of friends, not merely in his own University, but among men of science generally. The qualities just alluded to were characteristically evinced by the part he took in the discussions which arose in the year 1836 (occasioned by the publication of Mr. F. Baily's account of Flamsteed), on the characters and mutual conduct of that astronomer, and of Halley and Newton. He died in London on the 16th of March 1839, after a short but painful illness.

At the time when he was thus suddenly taken from his labours, he was engaged in editing and printing a selection of the letters of scientific men of the 17th century, extending from 1706 to 1741, the autograph originals of which, formerly in the possession of the father of Sir William Jones, had been supplied by George, fourth earl of Macclesfield; the publication having been undertaken by the university. But the printers declaring themselves unable to work from the originals, Professor Rigaud transcribed the whole correspondence (now occupying nearly 1000 pages in octavo) in modern orthography. He had printed the first volume, and, after his decease, his eldest son, *STEPHEN JORDAN RIGAUD, entered upon the work with the second, and published both in 1841, under the title of 'Correspondence of Scientific Men of the 17th Century, including letters of Barrow, Flamsteed, Wallis, and Newton.' Professor Rigaud married, on the 8th of June 1815, the eldest daughter of the late Gibbes Walker Jordan, Esq., F.R.S., Barrister, of Portland Place, London, colonial agent for the Island of Barbadoes (author of three memoirs on the allied subjects of the inflections of light, the colours of thin plates, and the Irides or Coronæ seen around the sun, &c.). By this lady, who died in 1827, he left seven children. His eldest son, already mentioned, the Rev. Dr. Rigaud, formerly Fellow and Tutor of Exeter College, afterwards in succession second master of Westminster School and head-master of Ipswich School, Suffolk, was Mathematical Examiner in 1845, and became in 1856 one of the select preachers of the University. In November 1857 he was appointed to the colonial bishopric of Antigua. He died June 23, 1859.

*RUSSELL, JOHN SCOTT, F.R.S., the eminent civil engineer, is the eldest son of the Rev. David Russell, and was born in the Vale of Clyde in 1808. He was and educated at Edinburgh University, where he graduated in 1824. While a mere child he had shown great fondness for mechanical pursuits, and his father having encouraged his inclination, he early acquired considerable mechanical dexterity, and during his residence at Edinburgh sedulously studied dynamics and the connected branches of mathematical and physical science. So highly were his attainments estimated, that on the death (in November 1832) of Sir John Leslie, professor of natural philosophy in the University of Edinburgh, he was called upon to deliver in his place the usual natural philosophy course of lectures. Mr. Russell was for some time at the head of a ship-building yard in Greenock, and afterwards of an engineering establishment in Edinburgh. He removed to London in 1844. The construction of steam-carriages for running on common roads was occupying much attention, and Mr. Russell invented one which ran regularly for some time between Glasgow and Paisley: a paper in the 'Foreign Quarterly Review' for October, 1852, on Steam-Carriages was understood to be written by him. The construction of ships and boats of iron led him to pay attention to the forms of vessels, and a project which was started for running swift passenger boats on a canal induced him to consider more particularly what form a boat should take so as to produce the least 'swell' in passing through the water, and he accordingly made numerous experiments on the oscillations produced in the waters of the canal by the passage of vessels along it. He embodied the results of his inquiries and experiments in a paper which he read before the British Association at the meeting held at Dublin in 1835. Great interest was excited, and he was requested to continue his experiments, Sir John Robinson being associated with him in the conduct of them. These experiments and inquiries—which Mr. Russell chiefly directed, and to which he gave all their value by his fruitful deductions—were extended over a long course of years, and made in an immense variety of forms—in small pieces of water, in canals, in tidal rivers, in estuaries, and on the ocean—with small and with large models, with boats constructed for the purpose, with steamers and with sailing ships. In all, some 20,000 distinct experiments were made. From year to year Mr. Russell reported to the British Association the course of his experiments and the laws which he educed from them.

Very early in the course of these experiments he discovered or observed what he termed 'the Great Solitary Wave,' or 'the Primary Wave of Translation,' and conceived the idea that it was possible so to adapt the form of the hull of a ship as to cause the least displacement of an adverse wave, and to obtain the largest assistance from the wave of translation which it produces in moving rapidly through the water; and hence he arrived at the conclusion which he stated in his paper read before the British Association in 1839—"That in a voyage by a steam-vessel in the open sea, exposed to adverse as well as favourable winds, there is a certain high velocity and high portion of power, which may be accomplished with less expenditure of fuel and of room than at a lower speed with less power." In order to obtain this advantageous result, he conceived that the vessel should be constructed of such a form that the lines or curves of the bow should bear a definite conformity with the curves of a 'wave of translation,' whilst the lines of the stern, in like manner, should conform to what he termed the 'wave of replacement.' He called this the 'wave principle,' and a vessel constructed according to it he described as 'the solid of least resistance.' Vessels were early constructed on this principle. The first appears to have been the Fire King yacht, which was found to be swifter than any other of its size in the kingdom. Next some steamers were built with equal success. It was adopted by Mr. Brunel when he built the Great Western, the largest steamer then in existence. Professional prejudices prevented the general adoption of the new system, but it steadily made its way both in this country and America, and now all vessels intended for swift sailing, including the noted American clippers, and the great sea-steamers, whether propelled by screw or paddle, are built with a more or less close approximation to the 'wave form.' The consummation of the principle, according to its author, and that which will most fairly test its correctness, will be found in the Great Eastern, the construction of which, under the direction of Mr. Russell, has excited such general attention during the last three years, but especially during the last few months. It was 'On the Mechanical Structure of the Great Ship' that his latest paper read before the British Association (August 1857) was written. This enormous ship is built on lines laid down by him in strict accordance with his wave principle; the form therefore is that of Mr. Russell: the constructive principles are those of Mr. Brunel, the most remarkable feature being the application for the first time in a ship of the 'cellular principle,' which was employed with so much success in the Britannia (tubular) Bridge across the Menai Strait at Bangor. As Mr. Russell stated in the paper above mentioned, "When a vessel was about to be built, intended to attain a certain speed, from ten miles an hour upwards, reference to the table of the wave principle informed them of the length which the bows and stern must be, and of the peculiarity of construction necessary in order to procure the desired result. According to this principle, it was necessary, in order to acquire the speed which this vessel was to attain, that the length of her bow should be 330, the length of her stern 250, of the midship 120, which, with ten feet for the screw propeller, gave her an entire length of 680 feet" [the figures, it will be seen, exceed 680]. He inferred therefore that, "while increasing the carrying or paying power of the ship to an immense extent, its mode of construction was such that the increase in the resistance of the water was in a much lower ratio, so that the vessel, notwithstanding its enormous size, could be worked as economically as a smaller one."

Mr. Russell, having read a paper on his investigations before the Royal Society of Edinburgh in 1837, was awarded the Society's large gold medal, and elected a Fellow of the Society. In June 1849 he was elected a Fellow of the Royal Society of London. He was for some time secretary of the Society of Arts, and, in connection with that society, was one of the originators of the Great Exhibition of 1851. He was also one of the nine gentlemen who purchased the building with a view to its re-erection at Sydenham.

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*SABINE, MAJOR GENERAL EDWARD, R.A., President and Treasurer of the Royal Society, one of the distinguished leaders in the conquest of nature, which the scientific branches of the British Army have contributed to society, is of Irish extraction, and was born in 1790. He first became known to the public, as Lieutenant Sabine, from his accompanying Captain (afterwards Sir John) Ross, and Lieutenant (afterwards Sir Edward) Parry, in the first Arctic Expedition of the series to which it belonged. The results of the magnetic observations which were made by him in the course of the voyage must be looked to, as an eminent philosopher, Dr. Peacock, has lately observed, "as having given the first great impulse to the systematic study of the phenomena of terrestrial magnetism." It appeared from the statement which he communicated to the Royal Society upon his return (in two papers inserted in the 'Philosophical Transactions' for 1819, being his first contributions to that collection), that the directive force of the horizontal magnetic needle in the Arctic regions was so much reduced by the greatness of the vertical force occasioning the dip, that the best suspended compasses not only traversed with great difficulty, but were so much dominated by the magnetism, whether induced or permanent, of the masses of iron in the ships themselves, that their indications became utterly useless. The peculiar character of the mind of Captain Sabine, as he had now become, leading him to experimental or observational research in those departments of terrestrial physics, which, the forces to be observed or measured, varying with the geographical position of the place, require for their investigation, the transport of instruments or apparatus from latitude to latitude, he commenced in 1821 a series of voyages, from the equator to the arctic circle, principally in order to determine the length of the seconds' pendulum in various latitudes and localities. The results, which were of great value in relation to the figure of the earth, were published in a quarto volume in 1825, together with Geographical, Hydrographical, and Atmospherical notices. This valuable work is now rare, having, with a too scrupulous conscientiousness been to a great extent suppressed by the author, in consequence of certain clerical errors in reading the divisions of the level of a small astronomical circle, of which it would have sufficed widely to make known the correction. Similar researches and observations continued for some years to engage Captain Sabine's attention, in the intervals of his military duty in Ireland, in the course of which he attained the rank of Major. In 1836 he made some valuable observations on the direction and intensity of the magnetic force in Scotland, which he communicated to the British Association at the sixth meeting, held at Bristol in that year, in the 'Reports' of which they were published. To the meeting at Liverpool, in the following year, he communicated an elaborate Report 'on the variations of the magnetic intensity observed at different points of the earth's surface.' In the next year he produced a memoir on the magnetic isoclinel and isodynamic lines in the British Islands. These, and subsequent contributions to the subject, either theoretical or practical, gradually paved the way for the establishment of permanent magnetical observatories, and especially for those established by the British government in various colonies, at the joint recommendation of the Royal Society and British Association. These have supplied the most precious results. In the words, again, of Dr. Peacock, it is to this "distinguished observer, that we are chiefly indebted for the organisation of the vast system of magnetic observatories which have been established in later times, and for the complete discussion of the observations which they have afforded, and which have totally changed the aspect of the science of magnetism."

The colonial observatories are under the superintendence of General Sabine, whose discussions of the observations have been communicated to the Royal Society, and published in the 'Philosophical Transactions,' and also, together with the observations themselves, in a series of large volumes. Two of the latest most striking inductions made from them by him are the magnetic operation of the sun, independent of its heat, and the coincidence of the period of certain magnetic phenomena, with that of the cycle of changes of the solar spots. But his introduction to the Toronto observations, last published, vol. iii., also made public in the 'Proceedings of the Royal Society,' 1857, is memorable in a higher point of view. It contains the recommendations of the philosopher, full of years and honour, as to what is now desirable in the continuance of the Observatories; on which subject he remarks, (in the Proceedings,) with a feeling all will appreciate, "There is another advantage (if it be one) which might attend the early prosecution" [of what he recommends] "viz., the opportunity of consulting (if it were desired to consult) the experience of the person who has conducted—and, as he believes, successfully conducted—the first experiment from its commencement now almost to its close; but this, in the course of nature, can only be available for a few years to come."

We have been compelled to omit noticing many other researches, observations, and experiments of General Sabine, especially on the Pendulum and in Meteorology. Most of them have appeared in his work already mentioned, and in the 'Transactions' of the Royal Society, and British Association. Numerous minor but not unimportant papers by him will be found in the 'Philosophical Magazine.' He was elected a Fellow of the Royal Society in April 1818; in 1850 he succeeded Mr. George Rennie as Treasurer and Vice-President, and in 1861 was chosen President after Sir B. Brodie retired. Among the active Fellows of the Society there are very few of equal seniority. He became a member of the British Association in 1837, and was nominated on the council in the following year, and from 1839, with short intervals, he has been one of the general secretaries, and for some years past sole general secretary: at the meeting at Belfast, in 1852, he filled the honourable office of President. Mrs. Sabine is the translator of Humboldt's 'Cosmos' and 'Aspects of Nature,' to which, but particularly to the 'Cosmos,' General Sabine added many valuable notes in his own branch of science.

The elder brother of the subject of this notice, MR. JOSEPH SABINE, F.R.S., F.L.S., who held for the greater part of his life the responsible office of Inspector-General of Taxes, was educated in the University of Dublin, and devoted himself from a very early period of life to the study of botany, ornithology, and other branches of natural history. He became secretary to the Horticultural Society of London at the period of its first establishment, and must always be considered as the chief author of its successful and complete development; in addition to his official and editorial services, contributing to its 'Transactions' no fewer than sixty-four papers, the most important of which are those on the genera Crocus, Dahlia, and Chysanthemum. He was also an active and valuable early member of the Zoological Society, whose gardens were greatly indebted to his taste. He died in 1837.

MR. HENRY BROWNE, F.R.S., of Portland-place, London, whose wife was sister to these gentlemen, deserves mention here, because (in the words of the late Mr. Davies Gilbert, M.P., President of the Royal Society, in his Anniversary Address to that body for 1830) "No man was ever more distinguished in the important station of commanding those vessels which secure to England the commerce of nations unknown to former ages; nor did any one more largely contribute towards introducing the modern refinements of nautical astronomy, which, skilfully pursued, and under favourable circumstances, determine the place of a ship with greater accuracy than what in the early part of the last century would have been thought amply sufficient for headlands, roadsteads, or harbours of the first importance. . . . . . Retired to private life, Mr. Browne usefully amused his declining years by a continuance of his favourite pursuits; and up to the latest period of his life he patronised, encouraged, and promoted practical astronomy." His house in Portland-place (No. 2, situated in N. lat. 51° 31′ 8″·4) is a classical locality in the history of English terrestrial physics. Captain Kater's [KATER, HENRY] original experiments, made with his own convertible pendulum, for determining the length of the seconds' pendulum in the latitude of London, as the intended standard of linear measure, were made in Mr. Browne's house, and with his assistance. ('Phil. Trans.,' 1818.) Mr. Browne had become possessed of the standard scale of General Roy, which formed the basis of the Trigonometrical Survey of Great Britain. Here also, and with the same aid, General (then Captain) Sabine made his final observations for determining the oscillation of the pendulum in different latitudes, as observed in the first two Arctic expeditions. ('Phil. Trans.,' 1821.)

*SCHLEIDEN, MATTHIAS JACOB, German botanist and physiologist, professor of botany in the University of Jena. He was educated for the medical profession and studied under his uncle, Professor Horkel of Berlin, who is well-known for his researches upon vegetable physiology. One of the earliest productions of Professor Schleiden, by which his name became associated in Europe with discoveries in vegetable physiology, was entitled 'Contributions to Phytogenesis,' and published in Müller's 'Archiv für Anatomie und Physiologie,' Part II. for 1838. This paper was translated by Dr. Francis, and published in the second volume of Taylor's 'Scientific Memoirs.' It was also republished by the Sydenham Society in England, in 1847. This indicates the importance attached to this paper. In it the author, for the first time, drew attention to the process of the growth of cells. It had already been shown that vegetable tissue consisted almost entirely of cells, but Schleiden now asserted that every vegetable tissue originated in cells, and that every cell originated in a nucleus or small mass of nitrogenous matter, which he called a 'cytoblast.' He supported the enunciation of this great law by a vast number of observations made by the microscope, and drew attention to the fact, that henceforth the functions of the life of plants must be studied from the point of view of the function of each individual cell. The sensation produced by this paper can hardly be overrated. At first it excited opposition amongst botanists, but this opposition had hardly time to declare itself before a paper appeared by Dr. Thomas Schwann, professor of anatomy in Louvain, entitled 'Microscopical Researches into the Accordance in the Structure and Growth of Animals and Plants,' in March 1839. In this essay Dr. Schwann demonstrated that the law which Schleiden had laid down for the vegetable kingdom was equally applicable to the animal kingdom. He showed that the tissues of animals were, like those of plants, made up of cells, and that each cell originated in a primitive cytoblast. Although the views of Schleiden and Schwann have been somewhat modified by the progress of discovery, the great fundamental facts which they made known in the above papers lie at the present moment at the foundation of all physiological science, and the period which was thus initiated may be regarded as even of more importance than that which occurred on the discovery of the circulation of the blood by Harvey.

Since the period of the production of this great paper, Schleiden has very constantly appeared before the world as a contributor of facts to the science of vegetable physiology. The result of his

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studies and original investigations he published in a systematic work, entitled 'The Principles of Scientific Botany, or Botany as an Inductive Science.' This book was translated into the English language by Dr. Lankester, and was published in London in 1849. It embraced a full account of his views on the development of plants, and also of his researches upon their impregnation. As the result of these he maintained that the pollen-tube is converted into the young embryo, a view which he has since abandoned. This work contained the freest possible criticism upon the labours of his predecessors, and established a system of morphology and morphological doctrine, which is gradually finding its way into the literature of the science of Botany.

Professor Schleiden, whilst one of the most profound original investigators and thinkers of the day, is one of a few German professors, who have felt it their duty to address a wider class than that which they meet in the lecture-room of the university, and in a language free from "the dust of the schools." With this view he published a series of popular lectures, entitled 'The Plant: a Biography.' These lectures were highly popular in Germany, and have been translated in English by Professor Henfrey. The lectures may be classed amongst the most agreeable readings on the subject of natural history science.

Professor Schleiden has also had practical aims in view, and he has most successfully turned his attention to the application of vegetable physiology to agriculture and animal physiology. He was the first to detect the errors fallen into by the too enthusiastic cultivators of the chemical school of physiology, and wrote an indignant disclaimer of Liebig's physiological views, as given in his 'Chemistry of Agriculture.' In the 'Encyclopädie der Gesammten theoretischen Naturwissenschaften in ihrer Anwendung auf die Landwirthschaft,' he has written a volume entitled 'The Physiology of Plants and Animals, and the Theory of Agriculture.' In this work he brings his great knowledge to bear upon the practical questions of the farmer and the grazier.

His papers on various departments of botany are numerous, and they are now being collectively published under the title of 'Beiträge zur Botanik.' Professor Schleiden is a foreign Fellow of the Linnæan Society of London, and a member of many of the scientific bodies of Europe.

*SIMPSON, SIR JAMES YOUNG, BART., M.D. an eminent physician, professor of midwifery in Edinburgh University, and the discoverer of the anæsthetical properties of Chloroform, was born in 1811 at Bathgate, Linlithgowshire. He was educated for the medical profession, and took his degree of Doctor of Medicine in the University of Edinburgh. He became assistant to the late Professor Thomson, and in 1840 he succeeded in obtaining the chair of midwifery in the University of Edinburgh. His lectures at once became very popular, and he has probably contributed more than any other professor to the success of the Edinburgh school of medicine. Since his appointment he has contributed very largely to the literature of that department of his profession which he more particularly practises. His papers have recently been collected together and edited by two of his former pupils; they occupy two bulky octavo volumes. In the practice of midwifery, and the diseases of women, Dr. Simpson has suggested many important improvements which are generally recognised by the profession. He owes perhaps a greater degree of reputation to his introduction of anæsthetics into midwifery than any other point of practice. On the discovery in America of the anæsthetic properties of ether, Dr. Simpson immediately availed himself of its agency to alleviate the pains of labour. The ether however produced certain effects which induced him to seek some other agent, and his efforts were rewarded by the discovery of the much more beneficial action of chloroform. There are many other substances which are found to act as anæsthetics, but none so efficiently as chloroform. Hence it is the only substance generally employed at the present day. Dr. Simpson is not only known for his professional knowledge, but for his general literary acquirements. He is a Fellow of the Royal Society of Edinburgh, and takes an active part in all the local societies of that place for the diffusion of a knowledge of science, literature, and art. In 1849 he was elected president of the Royal College of Physicians of Edinburgh. In 1852 he was made president of the Medico-Chirurgical Society of Edinburgh. In 1853 he was elected a foreign associate of the French Academy of Medicine, and he is a member of many other foreign scientific bodies. He was created a baronet, 1866.

SMITH, ADMIRAL SIR SIDNEY, was born at Westminster in 1765, and in his twelfth year was sent as a midshipman on board the Sandwich, Lord Rodney. At the age of sixteen he was made lieutenant, and at nineteen post-captain. War having broken out between Russia and Sweden, he obtained permission to offer himself as a volunteer to the latter power, in whose service he showed so much courage and skill as to lead to his investment with the order of the sword. On the surrender of Toulon to Lord Hood, August 1793, Captain Smith, being in the south of Europe unemployed, hastened thither, and offered his services, which were accepted; and on the evacuation of the city in the following December, the destruction of the French ships of war, which could not be removed, and that of the powder magazines, arsenal, and stores, was entrusted to him. On his return to England he was appointed to the command of the Diamond, with a small flotilla, charged to cruise in the Channel. He succeeded in considerably annoying the enemy, but in attempting to cut out a ship at Havre he was made prisoner. After a confinement of over two years, he, by the assistance of a French officer named Philippeaux, made his escape and reached England in safety. Appointed to the command of the Tigre, 80 guns, and a small squadron, Sir Sidney proceeded to Constantinople, and thence to Acre, which, as the key of Syria, was then closely invested by Bonaparte at the head of 10,000 men. Sir Sidney, with admirable decision and promptitude, brought two of his largest ships close in shore and landed a party of sailors and marines, at the same time sending his friend Colonel Philippeaux, who was a skilful engineer, to assist in directing the fortificatons; Bonaparte made several desperate assaults upon the place, but was on each occasion repulsed with heavy loss, and ultimately was compelled to raise the siege and retreat in disorder. This successful resistance was attributed in no small degree to the gallantry and energy of Sir Sidney Smith. In the events which followed Bonaparte's departure from Egypt, Sir Sidney took an active part, and when General Kleber on whom the command of the French army had devolved, offered to evacuate Egypt, Sir Sidney, though without instructions, confirmed the treaty which he made with the Turkish commander to that effect at El-Arish, January 24, 1800. The English ministry however disavowed his procedure, and Sir Sidney continued to participate in the measures adopted for the expulsion of the French. In the battle of Alexandria, in which Abercrombie was killed, Smith received a severe wound. On his return to England the 'Hero of Acre,' as he was popularly designated, was received with great enthusiasm, and among other marks of public approval, had the freedom of the city of London voted him along with the present of a valuable sword.

In 1802 he was elected M.P. for Rochester, and during the brief peace took part in the debates; but on the renewal of war he was appointed to the Antelope, 50 guns, with command of a flying squadron, at the head of which he displayed his wonted activity. In 1804 he was made colonel of marines; in 1805 rear-admiral of the blue; and in 1806 he proceeded to the Mediterranean in the Pompey, 80 guns, with a small squadron to harass the French in Naples. He took Capri, succeeded in twice throwing succours into Gaeta, landed his sailors, and battered the fortresses of the French, and renewed, on a smaller scale, his Acre tactics, inflicting at various parts of the coast severe losses upon the troops of Massena. He was not able however to save Gaeta. As long as he was there the garrison was firm, but soon after his departure for Palermo the governor surrendered. In the following year Admiral Smith was ordered, under Admiral Duckworth, to the Dardanelles, and there he destroyed a Turkish squadron of one line-of-battle ship, four frigates, four corvettes, two brigs, and two gun-boats. In 1810 he was made vice-admiral: in 1812 he was appointed second in command of the Mediterranean fleet, and remained stationed in comparative inactivity off Toulon to the end of the war, when he was created K.C.B., and received a pension of 1000*l.* for his distinguished services. In 1821 he rose to the rank of full admiral, and in 1830 succeeded King William IV. as lieutenant-general of marines. He died May 26, 1841, at Paris, where, in consequence of pecuniary difficulties arising out of unsuccessful trading speculations, he had been for some years a resident.

SMYTH, REAR-ADMIRAL WILLIAM HENRY, was born January 21, 1788, in the city of Westminster. His father was Joseph Brewer Palmer Smyth, Esq., of New Jersey, America, who having embraced the royalist cause, and fought under General Burgoyne in the War of Independence, was in consequence deprived of his landed property in America, and came to England. He was descended from the celebrated Captain John Smith, of whom a notice is given in the article VIRGINIA, in the GEOGRAPHICAL DIVISION.

William Henry Smyth, after having been some time in the merchant service, entered the royal navy, March 18, 1805, as a midshipman, on board the Cornwallis frigate, Captain Johnston, with whom he continued to serve in the Powerful, 74, till October 1809, when he was transferred to the Milford, 74. During this period he was present in actions at the Isle of France (Mauritius) and the Isle of Bourbon, and cruised in the Pacific. He was also engaged in the expedition to the Schelde in 1809, and in attacks on the enemy's coasting trade on the French coast. He afterwards proceeded in the Milford to Cadiz, where he was appointed, September 4, 1810, to the command of a large Spanish gun-boat, in which and in other vessels he performed important services, not only in the defence of Cadiz, but in making a survey of the Isle de Leon and of the adjacent Spanish coast, accompanied by details of the strength of the French batteries. The Milford having left Cadiz, and joined the English fleet off Toulon, Mr. Smyth removed August 1, 1811, to the Rodney, 74, in which he attained, December 14, the same year, the rating of master's mate, and was actively engaged till paid off, on his return to England, in November 1812. For his valuable services in the vicinity of Cadiz he was presented by Lord Melville with a lieutenant's commission, dated March 25, 1813.

Lieutenant Smyth was soon afterwards appointed to a command in the flotilla under Sir Robert Hall, employed to co-operate with the British troops in the defence of Sicily. While in this situation he made an elaborate survey of Sicily and the adjacent islands. This important duty, in which he was occupied some years after the British troops had left the island, was performed by order of the Lords of the

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Admiralty, in consequence of representations of the extremely defective state of the charts of the Mediterranean Sea, and particularly of the coasts and neighbourhood of Sicily. While engaged in these scientific operations, he was appointed by the Lords of the Admiralty to the rank of commander, September 18, 1815. He married, October 7, 1815, at Messina, Annarella, only daughter of T. Warrington, Esq., of Naples. Captain Smyth was unable, from the subsequent political changes, to execute the design he had originally projected of cutting a meridian through the island, and measuring a permanent base-line for the final determination of its true position, extent, and form. He was consequently obliged to execute the survey on a chronometric basis, connected with geodetical operations. The utmost precision was used in laying down the astronomical data, and the whole was grounded upon the position of the Observatory at Palermo, as determined by the astronomer Piazzi, and communicated by him to Captain Smyth. The result of these surveys was the publication by the Lords of the Admiralty of an 'Atlas of Sicily,' containing the charts, plans, and views of sea-port towns, and all the remarkable capes and headlands. As an accompaniment to the Atlas, but at the same time an independent work, Captain Smyth published a 'Memoir, descriptive of the Resources, Inhabitants, and Hydrography of Sicily and its Islands, interspersed with Antiquarian and other Notices,' 4to, 1824. In the mean time Captain Smyth, in 1817, was appointed to the Aid, sloop-of-war, and in January 1820, to the Adventure, 6 guns. He was also engaged in completing the survey of the shores of the Adriatic Sea commenced by Napoleon, which he completed in about two years, and the results of his labours were published by the Imperial Geographical Institute of Milan.

In 1823 and 1824 Captain Smyth was employed by the Lords of the Admiralty in making a survey of the coasts of the island of Sardinia. He had previously made two visits to the island during the war with France, and now determined to make himself as well acquainted with its general condition and resources as time and his professional duties would allow. The results of his surveys of the coasts and visits to the interior were published in a 'Sketch of the Present State of the Island of Sardinia,' 8vo, 1828, a work full of accurate observations, and of interesting details concerning the antiquities of Sardinia and the very curious manners and customs of the inhabitants.

Captain Smyth attained the rank of post-captain, February 7, 1824, and paid off the Adventure in the following November. He afterwards settled at Bedford, and built a small observatory in his garden, which he furnished with a transit instrument, a circle, and an equatorial telescope. The result of his observations of the heavens was the publication of 'A Cycle of Celestial Objects for the use of Naval, Military, and Private Astronomers, observed, reduced, and discussed by Captain W. H. Smyth,' 2 vols., 8vo, 1844. Vol. I. contains the Prolegomena; vol. II., the Bedford Catalogue. The Prolegomena contains a sketch of the history of astronomy, an elementary survey of its leading facts, a description of Captain Smyth's own observatory, and advice as to the mode of combining economy with efficiency in the structure and furnishing of such a building; and also plans and drawings of instruments. The second volume, besides 850 observations of celestial objects, contains a mass of detached remarks, on the history of the objects, on preceding observers, and on astronomy generally. The volumes are not only instructive, but amusing and almost popular. Captain Smyth had published previously 'The Life and Services of Captain Philip Beaver,' 8vo, 1829, and a 'Descriptive Catalogue of a Cabinet of Roman Imperial Large Brass Medals,' 4to, Bedford, 1834.

Captain Smyth accepted the retirement pension, October 1, 1846. He attained the rank of rear-admiral, May 28, 1853.

Admiral Smyth's most valuable work, the result of his numerous surveys and observations in the Mediterranean Sea, is entitled 'The Mediterranean, a Memoir, Physical, Historical, and Nautical,' 8vo, 1854. The work is divided into five parts, the contents of which are as follows:—Part I., 'A Chorographical View of the Shores of the Mediterranean Sea, with especial reference to their Produce and Commerce.' Part II., 'Of the Currents, Tides, and Waters of the Mediterranean Sea.' Part III., 'Of the Mediterranean Winds, Weather, and Atmospherical Phenomena.' Part IV., 'Of the Surveys and Geographical Investigations in the Mediterranean Sea.' Part V., 'Of the Orthography and Nomenclature adopted; the Geographical Points—or Co-ordinates of Latitude, Longitude, and Height—of the Mediterranean Shores; with the Variation of the Magnetic Needle, and other Notanda.' There have since appeared, 'Popular Astronomy, by Francis Arago, translated from the original, and edited by Admiral W. H. Smyth and Robert Grant, Esq.,' vol. 1, 8vo, 1855; 'Biographies of Distinguished Scientific Men,' by Francis Arago, translated by Admiral W. H. Smyth, Rev. Baden Powell, and Robert Grant, Esq., 8vo, 1857; and a 'History of the New World, by Girolamo Benzoni, of Milan, showing his Travels in America from A.D. 1541 to 1556, with some Particulars of the Island of Canary, now first translated, and edited by Rear-Admiral W. H. Smyth,' 8vo, 1857. (Printed for the Hakluyt Society.)

The scientific world has heaped honours in abundance on Admiral Smyth. In 1821 he was admitted a Fellow of the Antiquarian Society, and of the Astronomical Society; in 1826 he was unanimously elected F.R.S. In 1830 he was chosen one of the council of the Geographical Society of London. He was afterwards one of the committee for improving and extending the 'Nautical Almanac.' He has been created a D.C.L., is one of the Board of Visitors of the Royal Observatory, and has been vice-president of the Royal Society and the Society of Antiquaries, and president of the Astronomical Society, and of the Royal Geographical Society. He is also a corresponding and honorary member of several foreign scientific societies, and has had medals and other rewards presented to him by foreign sovereigns and by scientific societies. [*See* SUPPLEMENT.]

Admiral Smyth has a family of several children. His eldest son, WARINGTON WILKINSON SMYTH, is mining geologist to the Ordnance survey. His second son, CHARLES PIAZZI SMYTH, is astronomer royal for Scotland. In the summer of 1856 Professor Piazzi Smyth undertook the task of transporting a large collection of instruments—meteorological and magnetical, as well as astronomical—to a high point on the Peak of Teneriffe. He selected two stations, at altitudes above the sea of 8840 and 10,700 feet respectively; and obtained important astronomical and magnetical results. The heat radiated from the moon, which has been so often sought for in vain in a lower region, was distinctly perceptible even at the lower of the two stations.

SOWERBY, an English family well known from their publications as naturalists and natural history artists. The principal members of this family are as follows:—

SOWERBY, JAMES, was born March 21st, 1757, and died October 25th, 1822. His father John Sowerby was a lapidary and lived at Bolt-in-Tun Passage, Fleet-street. His son James was born at Mead Place, Lambeth. Having early evinced a taste for drawing he became a student of the Royal Academy and was articled to Richard Wright, a painter of sea-views. He commenced his profession as a painter of portraits and miniatures, of which many exist in London collections. He also engaged in landscape painting, and for the purpose of painting accurately the plants in the foreground of his pictures he commenced the study of botany. This he did under the direction of Mr. W. Curtis, and afterwards assisted him in the production of the illustrations to his botanical works. Sowerby having thus become acquainted with plants, projected one of the most extensive botanical works that has ever been completed in this country. This was the 'English Botany.' In this great work, which contained coloured illustrations of every species of British plant, he was assisted by Sir James Edward Smith, who wrote the descriptions of the plants contained in that work. He also published a folio volume 'On the English Fungi or Mushrooms.' This work contained coloured illustrations of all this family that were then known, and embraced figures of several species, published for the first time. It appeared in parts from 1796 to 1799. In 1802 he commenced a series of illustrations of 'British Mineralogy,' comprising an account of the minerals of Great Britain with figures. In 1806 he published a series of illustrations of animals with the title 'British Miscellany, or coloured figures of new, rare, or little known Animal subjects, many not before ascertained to be natives of the British Isles.' This work was succeeded by another on foreign minerals, entitled 'Exotic Mineralogy,' which was published in parts from 1811 to 1817. His last great work was 'The Mineral Conchology of Great Britain,' in which he gave figures of the various forms of fossil shells as well as of other animal remains. Besides these works, which were undoubtedly the most important natural history publications of the day, Mr. Sowerby contributed many papers to the Transactions of scientific societies, more especially to the Linnæan and Geological. He also made a very large collection of specimens in British natural history, including fossils. The Fungi, which he had drawn, he also modelled with his own hand: this collection of models is now in the British Museum.

Sowerby's labours as an artist, besides those devoted to natural history, were considerable. He published 'A Drawing Book,' and a work on Colours, entitled 'A New Elucidation of Colour.' He was a fellow of the Linnæan, Geological, and Zoological Societies. He left three sons and two daughters.

*SOWERBY, JAMES DE CARLE, eldest son of the above, was born at Stoke-Newington on the 5th of June 1787, and is the secretary of the Royal Botanic Society, Regent's Park. He was brought up by his father to his own profession of an artist, but in assisting his father he acquired a considerable knowledge of minerals, plants, and animals. He was more particularly entrusted with the publication of the British Mineralogy and Mineral Conchology. He supplied the chemical arrangement for the former work, and made the original sketches for the latter half of the English Botany. He also engraved the plates for Smith's edition of 'Sibthorp's Flora Græca,' which were executed from the unrivalled drawings of Ferdinand Bauer. He contributed a large number of the descriptions of the specimens of fossils, figured in the Mineral Conchology. He has also published numerous descriptions of fossil shells in the Transactions of the Geological Society, and in many local geological works. On his father's death he became the possessor of the collection of fossil shells, figured in the 'Mineral Conchology,' which he still holds. In 1838 he took an interest in the establishment of the Botanic Gardens in Regent's Park and was appointed secretary, and to his energy and perseverance the great success of the Society and Gardens has been in a great measure owing. He is a Fellow of the Linnæan and Zoological Societies.

SOWERBY, GEORGE BRETTINGHAM, second son of the above James Sowerby, was born at Lambeth on the 12th of August 1788, and died on the 26th of July 1854. He studied natural history with

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more success than his elder brother, perhaps on account of his not being so good an artist. In early life he was attached to the study of Entomology, and assisted his father in those departments of his labours where a knowledge of insects was required. On marrying however he gave up his Entomology and commenced business as a dealer in natural history objects, and visited the Continent of Europe for the purpose of obtaining specimens. He bought the celebrated Tankerville collection of shells, for which he gave six thousand pounds. He also bought several other large collections. His knowledge of the forms of shells was very extensive, and he projected and published a great work entitled 'The Genera of recent and Fossil Shells.' This was published from 1820 to 1824. His father and brother executed the drawings and engravings, and he drew up the descriptions. His papers on various species of Mollusca are very numerous, and were published in the 'Zoological Journal,' the 'Proceedings of the Zoological Society,' the 'Magazine of Natural History,' and the 'Reports of the British Association.' A list of these papers, upwards of forty in number, is given in Agassiz's and Strickland's 'Bibliography of Zoology,' published by the Ray Society. Besides these papers and the work on the genera of shells he published several other independent works; amongst these should be mentioned the Catalogue of the collection of the late Earl of Tankerville, 'Species Conchyliorum, or concise original Descriptions and Observations of all the Species of recent Shells with their Varieties,' London, 1830. 'Conchological Illustrations, or coloured figures of all the hitherto unfigured recent Shells, with their varieties,' London, 1832-45. 'Thesaurus Conchyliorum, or Figures and Descriptions of Shells,' London, 1842. He was a Fellow of the Linnæan Society.

Sowerby, Charles Edward, third son of James, was born on the 1st of February 1795, and died in June 1842. He assisted first his father and afterwards his brother James de Carle in their natural history publications till 1831, when the copyright of 'English Botany' falling to his share, he commenced the publication of a second edition on small paper, with large additions. This work is at present being reprinted by his son, John Edward Sowerby.

*Sowerby, George Brettingham, son of the above George Brettingham Sowerby, was born March 25, 1812, and is now well known as a naturalist and natural history engraver. He has continued the 'Thesaurus Conchyliorum' of his father, and has also contributed largely to the natural history literature of the day. His descriptions of new shells in the Proceedings of the Zoological Society are very numerous. He has also published several independent works: 1. 'A Conchological Manual,' in 1839, of which a fourth edition appeared in 1852. 2. 'Conchological Illustrations,' a continuation of his father's work from 1830 to 1842. 3. 'Popular British Conchology,' London, 1854. 4. 'A popular Guide to the Aquarium,' London, 1857. He is a Fellow of the Linnæan Society.

*Sowerby, Henry, a younger son of George Brettingham Sowerby, who is now in Australia, commenced his career as a natural history artist and mineralogist. He wrote 'Popular Mineralogy' in Reeve's series of 'Popular Natural History Manuals.'

Other members of this family have also cultivated the same tastes and are known as artists and naturalists.

*TAYLOR, ALFRED SWAINE, a distinguished chemist and medical jurist. He was educated for the medical profession at Guy's Hospital in London, and became a Licentiate of the Apothecaries' Society in 1828, and a member of the Royal College of Surgeons in 1830. He was subsequently appointed lecturer on chemistry to the Guy's Hospital Medical School, and also lecturer on forensic medicine or medical jurisprudence. He has written two works in connection with forensic medicine, which are the principal text-books in our medical schools, and have given to Dr. Taylor a deservedly high position as a chemist and medical jurist. The first of these was entitled 'A Manual of Medical Jurisprudence,' and embraced all those subjects of inquiry which are brought before the medical man in cases of criminal inquiry. The importance of the subject of poisoning and the rapid advances of chemical knowledge in relation to poisons, induced Dr. Taylor to extend this part of his work, and to publish a volume devoted entirely to the subject of poisons. In 1848 he published his second volume, 'On Poisons in relation to Medical Jurisprudence and Medicine.' These works have brought Dr. Taylor into great repute in the investigation of cases of suspected criminal poisoning. Recently he has been employed by the crown in cases demanding chemical research. He was thus employed on the trial of William Palmer for the murder of John Parsons Cook, and although unable to detect strychnia in the contents of the murdered man's body, Dr. Taylor gave his evidence against Palmer on the ground that the symptoms exhibited by Cook could be produced by no other means than strychnia, and that this agent might destroy life without being in sufficient quantity in the body after death to yield proofs of its presence to chemical re-agents. It is well known that a large amount of chemical evidence was brought to combat the latter part of Dr. Taylor's evidence, and subsequent to the trial he published a work 'On poisoning by Strychnia, with comments on the Medical Evidence given at the trial of William Palmer for the murder of John Parsons Cook,' London, 1856. In this work he defends himself from the charges brought against him either directly or indirectly by the evidence got up by the unhappy prisoner. Dr. Taylor edited for some years the 'Medical Gazette,' and has been a frequent contributor to the weekly medical periodical literature.

In 1852 the honorary degree of doctor of medicine was conferred on him by the University of St. Andrews. In 1848 he became a Licentiate of the Royal College of Physicians, London, and in 1853 a Fellow of the same body. He was elected a Fellow of the Royal Society in 1845.

*TSCHUDI, JOHANN JAKOB VON, an eminent naturalist and ethnologist, was born at Glarus, of a knightly family in Switzerland, on the 25th of July 1818. He was educated first at the Gymnasium and then at the University of Zurich, where he devoted much of his attention to natural history and medical science, and displayed a marked interest in scientific travels. In order to extend his studies in the natural-history sciences he proceeded from Zürich to Neufchâtel, and afterwards to Leyden, where he prepared his 'System der Batrachier,' Leyden, 1838. Subsequently he went to Paris, where an opportunity seemed to present itself of carrying out his strong desire of making a voyage round the world, and he accordingly embarked on board a French ship. On reaching Peru however the vessel was sold to the Peruvian government, and Von Tschudi was constrained to limit his labours to an investigation of the natural history and ethnology of Peru. The limitation of his field of inquiry had however the advantage of enabling him to survey it more thoroughly. He spent five years in the investigation, returning to Europe in 1843; and obstacles having intervened which prevented him from carrying out his wish to accompany Franklin in his Arctic expedition, he determined to devote himself to the arrangement, for the purpose of publication, of the rich mass of materials he had collected in Peru. For this purpose he retired to his estate of Jakobshof, near Weiner Neustadt, in Lower Austria, from whence he has since given to the world a general account of his travels, under the title of 'Peru Reiseerinnerungen aus den Jahrem 1838-42,' 2 vols., St. Gall, 1846, which has been translated into English, in 1847, by T. Ross; and the more special works—'Untersuchungen über die Fauna Peruana' (Investigations of the Fauna of Peru), St. Gall, 1844-47, with 72 plates, a work of great value; the splendid 'Antiguedades Peruanas,' Vienna, 1851, with atlas, published in conjunction with Don Mariano Eduardo de Rivera; and his elaborate work 'Die Kechua sprache,' 2 vols., Vienna, 1853, containing a grammar, dictionary, and vocabulary of the language of the natives of Peru. These works display a clear conception of the true purpose of such an investigation, and have placed their author among the most eminent of those laborious and learned men who have devoted themselves to that particular department of scientific inquiry. 'Reisen durch Sud-Amerika,' Bd. 2, appeared 1866.

VICO, FRANCIS DE, one of the most distinguished astronomers of modern Italy, the son of Count Ascanio de Vico-Ubaldini and the Countess Amalia Archinto, was born at Macerata on the 19th of May 1805. He was educated partly at the Collegio dei Nobili in Urbino, partly in the school of the well-known congregation of the Scolopi at Siena, and entered the Jesuit Society as a novice in 1823. After passing with much distinction through the usual stages, both as a scholar and as a master, in the Roman College of that Society, he was appointed (in 1835) assistant of Father Stephen Dumouchel, who was at that time in charge of the observatory; and it was a sort of presage of the history of his after career, that one of the first duties assigned to him was to calculate the time of the appearance of the then expected Halley's comet, both according to the elements of Damoiseau and to those of Pontècoulant. The young astronomer had the satisfaction of being the first to observe the comet, on the 5th of August 1835. Soon afterwards, de Vico, in consequence of the great age of F. Dumouchel, becoming the principal astronomer of the Roman Observatory, undertook a long series of observations for the purpose of ascertaining the suspected error in the latitude of Rome, as determined by his illustrious predecessors, Boscovich, Calandrelli, Conti, and Reichenbach. These observations, which amounted to nearly 8000 in number, were eminently successful, and the result was a correction of an error of two seconds in the received latitude. He engaged at the same time on a similar series of observations for the longitude, in concert with the astronomers of Paris and Naples. Soon afterwards, Father de Vico, at the instance of Schumacher of Altona, undertook a course of observations of the planet Venus, for which the clearness of the Roman atmosphere was peculiarly adapted, with a view to the determination of the time of its rotation upon its own axis. The success of this undertaking contributed more than all his previous labours to establish his reputation among the astronomers of Europe; and his subsequent observations of the satellites of Saturn, and of the inner ring of that planet, as well as his detailed reports on the nebulæ, which about that time had become a prominent subject of interest, fully sustained that reputation.

Father de Vico however is most popularly known as an observer by his numerous and successful discoveries in the cometary system, which he was one of the earliest in more recent times to take up as a systematic study. During the years 1845, 1846, and 1847 he discovered no less than eight of these mysterious bodies, in seven of which his

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claim to priority of discovery is undisputed. The eighth had been observed by another astronomer two days before it was discovered (independently however) by Father de Vico.

Another more humble but hardly less useful work undertaken by Father de Vico, was an improved and enlarged system of astronomical maps and charts, in which he is said to have made considerable progress; but in this and other works which he had commenced, he was interrupted by the Revolution of 1848, by which, in common with the other members of his order, he was driven from Rome. He was treated with much distinction during his exile by his fellow-astronomers in France and England, and received more than one invitation to fix his residence in either of these countries; but the circumstances of his order at that time determined him upon establishing himself in the United States of America, and he had almost completed his arrangements for the purpose, when he was seized with acute inflammation of the chest, and was carried off after a short illness. He died in London on the 15th of November, 1848, at the early age of forty-three. Father de Vico is chiefly known in literature by his contributions to the 'Raccolta Scientifica,' a scientific journal which owed its origin principally to himself, and which is still continued under a new form.,

(*Ragguaglio intorno alla Vita e ai Lavori del P. Francesco de Vico*, Roma, 1851.)

WALLICH, NATHANIEL, M.D. and Ph. D., F.R.S., London and Edinburgh, a celebrated botanist, was born at Copenhagen on Jan. 28th, 1786. He commenced his botanical studies under the direction of Professor Vahl, and went to India in 1807 at the age of one-and-twenty in the capacity of surgeon to the Danish settlement at Serampore. In 1815 he was nominated to the temporary charge of the Calcutta Botanic Garden, which appointment was subsequently permanently confirmed on the recommendations of Dr. Fleming, Mr. Colebrooke, and Sir Joseph Banks. Dr. Wallich's exertions during the thirteen years that elapsed before his first return to Europe added greatly to the extent and value of the previously extensive collections of this garden. He also transmitted to Europe and America a vast quantity of hitherto unknown and beautiful plants. In 1820 Dr. Wallich made a botanical excursion to Nepaul, in the course of which he collected a great variety of plants, many of which he forwarded to London. A severe fever, caught on his descent to the plains, confined him to his bed for two months and compelled him to seek benefit from a voyage to Penang, Singapore, and some other places in the Straits of Malacca, from which, after an absence of five months, he returned on the last day of the year 1822, rich in botanical collections and with renewed health. In 1824 he commenced the publication of a selection from his Nepaul collections under the title of 'Tentamen Floræ Nepalensis Illustratæ,' of which two numbers, containing 25 plates, were issued. These plates were the botanical first fruits of the new art of lithography in India, and both drawings and lithographs were executed by native artists under Dr. Wallich's direction.

In the following year he was deputed by the government to inspect the timber forests of the Western Provinces, and availed himself of this opportunity to examine and collect plants in the kingdom of Oude, the valley of Degra, &c. Excursions to other parts of India were undertaken at various times by Dr. Wallich, which enabled him still further to increase the immense stores of botanical treasure he had accumulated. His health had now however suffered so severely from repeated attacks of illness that, in 1828, he visited England, bringing with him the great bulk of his collections. He then with the consent of the East India Company proceeded to distribute his duplicate specimens amongst the public and private herbaria throughout the world. The type collection, containing a complete series of all the species, was presented by Dr. Wallich to the Linnæan Society of London. At this time he completed his work, entitled 'Plantæ Asiaticæ Rariores,' consisting of 300 beautifully executed coloured plates. In 1833 Dr. Wallich returned to India and resumed the charge of the Botanical Garden, which however his health obliged him finally to resign in 1847, when he again arrived in England. He was the author of numerous papers and reports on horticultural and botanical subjects, published in the 'Transactions of the Asiatic Society of Calcutta,' Sir W. J. Hooker's 'Journal of Botany,' and the 'Linnæan Transactions.' He became a Fellow of the Linnæan Society in 1818, and in 1849 one of its vice-presidents. He was a man of warm affections, ready wit, and pleasing manners, and devoted in his attachment to his favourite science. It must not be forgotten that he did more than any one else, to introduce into the gardens and greenhouses of England the beautiful and luxuriant plants of India, and it is from his collections and descriptions, and presentations to our public and private gardens that we are indebted more than to any other source for our acquaintance with the Flora of that district.

He died at his house in Upper Gower-street, London, on the 28th of April 1854, in the 69th year of his age.

*WHEATSTONE, SIR CHARLES, Professor of Experimental Philosophy in King's College, London, was born at Gloucester in the year 1802. Connected from his birth with business related to the musical profession, his career presents an instructive and gratifying instance, in addition to many we have already recorded, of the happy effects of the devotion of leisure to scientific study, and of the manner in which the ranks of science are recruited from those of trade. But this instance is of a peculiar kind. Mr. Wheatstone, as a seller and maker of musical instruments, in London, was led to investigate the science of sound, both theoretically and practically. His first contribution to science, we believe, was founded on some 'New Experiments on Sound,' made at an early age, and published in the 'Annals of Philosophy,' N.S., for August 1823. Uniting great mechanical ingenuity with clear geometrical conceptions of pure dynamics, he produced from time to time, a variety of instruments and pieces of apparatus, for the illustration of mechanical and acoustic principles, and the production of experiments both of research and demonstration; among which were many (some founded on Dr. T. Young's harmonic sliders,) for the explanation of the nature of waves and undulations and the mode of their progression, interference, and combination. The study and illustration of the philosophy of sound led to that of the philosophy of light, and in this has consisted the peculiarity of Mr. Wheatstone's career, which, we conceive, affords something very like a practical demonstration of the undulatory theory of light. Had not that theory been essentially true—were not light, equally with sound, produced by the undulations of an elastic medium—had light consisted in the projection of corpuscles—did not acoustics and optics present an harmonious system of perfect mutual analogies—we believe Mr. Wheatstone would not have been led from music to light, and from optics to electricity, and could not have made himself the philosopher he has become. His apparatus and instruments for the production upon true theoretical principles,—or the imitation of such production—and the explanation of optical phenomena, are almost as numerous and valuable as those illustrating sound, with which, indeed, some of them are necessarily identical. The tardy justice with which the truth of Dr. Young's [YOUNG, THOMAS] great discoveries in connexion with the undulatory theory has at last been recognised, by the educated portion of the public, and the intellectual appreciation in this country of Fresnel's consentaneous researches, are both greatly indebted to Mr. Wheatstone for the production of experimental devices, enabling the student to obtain a rational conception of the theory—to perceive in relation to that subject, "that central thread of common sense, on which," in the words of Sir John Herschel, "the pearls of analytical research are invariably strung."

After numerous acoustic and optical investigations, made public in the later Journals of the Royal Institution (some of which were announced and illustrated at the weekly evening meetings), or in the 'Philosophical Magazine,' including experimental inquiries into the principles of various musical instruments, he communicated to the Royal Society, in 1833, through Professor Faraday as a Fellow, a paper on the Acoustic figures which had been summarily investigated by Chladni. In the following year he communicated to the society, through the same medium, his celebrated 'Account of some experiments to measure the velocity of electricity and the duration of electric light.' In the same year (1834) he was appointed Professor of Experimental Philosophy in King's College, London. On the 21st of January 1836, he was elected a Fellow of the Royal Society. On the 21st of June 1838, he communicated a paper to the society (which was read on the same day,) entitled, 'Contributions to the Physiology of Vision. Part I. On some remarkable and hitherto unobserved phenomena of binocular vision.' In this he first described the beautiful instrument he named the Stereoscope, now, in various forms, and with various modifications and additions, so well-known.

But though the stereoscope has deservedly become an object of refined popular admiration, Professor Wheatstone is far better known to the general public, from the application of his scientific genius and attainments to the Electric Telegraph, to the history of which, in connection with himself and with his original co-patentee, Mr. WILLIAM FOTHERGILL COOKE, we must now proceed.

For between sixty and seventy years past, various philosophers have from time to time exhibited experiments on frictional, and on voltaic electricity, in electro-magnetism, and in magneto-electricity—as each branch of the subject became developed—all considered as possible means of communicating intelligence. These gradually improved in definiteness of object, and in the approaches they made to practicability. Dr. Hamel of St. Petersburg, has recently asserted (in a discourse delivered at the meeting at Bonn, in the autumn of 1857, of the German naturalists and physicists,) that the first electro-magnetic telegraph was produced, between 1820 and 1832, by the Baron Schilling, of Lanstadt, who had been attached to the Russian embassy at Munich, and become familiar with the previous endeavours of the Bavarian electricians. At the sitting of the Physical section of the meeting at Bonn, in 1835, on September 23rd, of which Professor Muncke of Heidelberg was president for the day, the Baron explained and exhibited his telegraph. The subject received much continued attention from Professor Muncke, who, on the 6th of the following March, 1836—in the words of Dr. Hamel, "explained the whole thing" to Mr. Cooke, at that time occupied in the Anatomical Museum at Heidelberg, in preparing wax models for his father, who had then recently been appointed Professor of Anatomy in the University of Durham. He had not previously studied physics or electricity; but being struck with the vast importance to the railways then extending themselves over Great Britain, as well as to government and general purposes, of a (virtually) instantaneous mode of communication,

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and impressed with a strong conviction that so great an object might be practically attained by means of electricity, Mr. Cooke immediately directed his attention to its adaptation to a practical system of telegraphing; and, giving up the profession in which he was engaged, he from that hour devoted himself exclusively to the realisation of that object. He came to England in April 1836 (reaching London on the 22nd,) in order to perfect his plans and instruments. On the 27th of February of the following year, 1837, while engaged in completing a set of instruments for an intended experimental application of his telegraph on the Liverpool and Manchester Railway, he became acquainted, through the introduction of Dr. Roget, [ROGET, PETER MARK] with Professor Wheatstone, who had for several years given much attention to the subject of transmitting intelligence by electricity, and had made several discoveries of the highest importance connected with this subject. Among these were his determination (which will be again referred to in this article) of the velocity of electricity, when passing, under certain circumstances, through a copper wire; his experiments, in which the deflection of magnetic needles, the decomposition of water, and other voltaic and magneto-electric effects, were produced through greater lengths of wire than had ever before been experimented upon; and his original method of converting a few wires into a considerable number of circuits, so that they might transmit the greatest number of signals which can be transmitted by a given number of wires, by the deflection of magnetic needles.

Mr. Charles Coles Adley, in a paper read before the Institution of Civil Engineers in London, on the 2nd of March 1852, records, that "no less than four names stand enrolled on the annals of the year 1837 as claimants for the honour of having invented the Electric Telegraph as a practicable reality. These are Wheatstone, Alexander, Steinheil, and Morse." There "can be no question however," he continues, "of Wheatstone's priority in date over Alexander and Morse. Steinheil had repeated Gauss and Weber's experiments before that date, but he did not produce any invention of his own until long subsequently." In June 1836, Professor Wheatstone, in a course of lectures delivered at King's College, had exhibited his experiments on the velocity of electricity, with a lengthened circuit of nearly four miles of copper-wire, and had given a sketch of the means by which he proposed to convert the apparatus into an electrical telegraph. A statement to this effect was published in the 'Magazine of Popular Science' on the 1st of March 1837. In the following May, Messrs. Wheatstone and Cooke took out their first patent, which was sealed on the 12th of June, "for improvements in giving signals and sounding alarums, in distant places, by means of electric currents transmitted through metallic circuits." The telegraph thus patented originally consisted of five needles, which were soon afterwards reduced to two. The first line of electric telegraph laid down for useful purposes was constructed, under this patent, in the following year, upon the Blackwall Railway. Five other patents were subsequently taken out by the same patentees, either individually, or in co-operation, for various improvements on the original plan. The electro-magnetic alarum was first patented by them in 1837.

The terms of partnership of the patentees were more exactly defined and confirmed in November of that year, by a partnership deed, which vested in Mr. Cooke, as the originator of the undertaking, the exclusive management of the invention, in Great Britain, Ireland, and the Colonies, with the exclusive engineering department, as between themselves, and all the benefit arising from the laying down of the lines, and the manufacture of the instruments. As partners standing on a perfect equality, Messrs. Cooke and Wheatstone were to divide equally all proceeds arising from the granting of licences, or from the sale of the patent rights; a per-centage being first payable to Mr. Cooke as manager. Professor Wheatstone retained an equal voice with Mr. Cooke in selecting and modifying the forms of the telegraphic instruments, and both parties pledged themselves to impart to each other, for their equal and mutual benefit, all improvements of whatever kind, which they might become possessed of, connected with the giving of signals or the sounding of alarums by means of electricity.

For some years after the formation of the partnership the undertaking rapidly progressed, under the constant and equally successful exertions of the parties in their distinct departments, until it attained the character of a simple and practical system, worked out scientifically on the sure basis of actual experience. In the words of the late Sir M. I. Brunel [BRUNEL, SIR MARK ISAMBARD] and Professor Daniell [DANIELL, JOHN FREDERICK], whose apportionment and history of the relative claims and merits of Professor Wheatstone and Mr. Cooke, in respect of the electric telegraph, we have here with some additions adopted, "Whilst Mr. Cooke is entitled to stand alone as the gentleman to whom this country is indebted for having practically introduced and carried out the electric telegraph as an useful undertaking, promising to be a work of national importance, and Professor Wheatstone is acknowledged as the scientific man whose profound and successful researches had already prepared the public to receive it as a project capable of practical application, it is to the united labours of two gentlemen so well qualified for mutual assistance that we must attribute the rapid progress which this important invention has made during the few years since they have been associated." These statements were made in 1841. With the commercial and the political extension which electric telegraphy, in various forms, has made during the seventeen years that have succeeded, in Great Britain, on the continent of Europe, in America, and in India, beneath the ocean, and between Africa and Europe, most of our readers have been made familiar by the daily sources of contemporary history, or by actual experience. It is understood that the principal subject of this article has reaped a substantial pecuniary reward for his share in the benefit which he has been thus instrumental in conferring upon mankind.

Mr. Adley's paper already referred to, and which has been one of our authorities for this article, is entitled 'The Electric Telegraph; its history, theory, and practical applications.' 'Minutes of Proceedings of the Institution of Civil Engineers,' vol. xi. pp. 299–329; to which succeeds 'On the Electric Telegraph, and the principal improvements in its Construction. By Frederick Richard Window, Assoc. Inst. C.E.' Ib. pp. 329-361. These papers were both read on the 2nd of March 1852, and the discussion of them was continued through the two following meetings of the Institution, the minutes of it occuping 27 pages of the printed Proceedings.

The principle of magneto-electric induction treated of by Faraday, was applied to telegraphic purposes by Professor Wheatstone, in his patent of 1840. There are several important secondary applications of the electric telegraph. One of them, first described by Professor Wheatstone, in a paper communicated to the Royal Society on the 26th of November 1840, is to the regulation of clocks, a series of which are worked together by an electric current. Another is an apparatus invented by him communicated to the British Association in June 1842, for registering the indications of the thermometer, barometer, &c.; on the actual use of which he reported in the following year. A third most important application, also first proposed by Professor Wheatstone, and announced in the 'Bulletins of the Royal Academy of Sciences of Brussels,' October 1840, is the registration and transmission of transit observations in astronomy. Another is the electro-magnetic chronoscope, announced in the same work, for the measurement of extremely short intervals of time.

Other papers by Professor Wheatstone, communicated to the Royal Society, and together with those already noticed, inserted in the 'Philosophical Transactions,' or in the 'Proceedings,' are the following:—An account of several new instruments and processes for determining the constants of a voltaic circuit, founded on Ohm's theory;—Note relating to M. Foucault's new mechanical proof of the rotation of the earth;—the Bakerian Lecture for 1852, being Part II. of Contributions to the Physiology of Vision, and on Binocular Vision, in continuation;—on Fessel's gyroscope;—on the formation of powers from arithmetical progressions;—account of some experiments made with the submarine cable, &c.;—on the position of aluminum in the voltaic series. The royal medal of the Society, for 1840, was awarded to him, primarily for his researches in double vision, but also, in the words of the President (the late Marquis of Northampton) in presenting the medal, "for the science and ingenuity by which he had measured electrical velocity, and by which he had also turned his acquaintance with galvanism to the most important practical purposes." The royal medal was again awarded to him in 1843, for his paper on processes for determining the constants of a voltaic circuit, mentioned above.

As Professor Wheatstone's experiments on the velocity of electricity have been mentioned several times in this article, it is requisite to observe that Professor Faraday, with his peculiar mastery of electric science, had inferred (as is known to the present writer) shortly after their publication, that the velocity of electrical discharge through the same wire might be greatly varied by the amount and disposition of the necessary previous induction. In 1838 he published this in his well-known 'Experimental Researches.' Having afterwards fully verified this influence by the electric telegraph, and experiments by various inquirers having proved that the difference of velocity in copper-wire might even be as a hundred to one, at the first evening meeting of the Royal Institution in 1854, he returned to the subject, and fully explained the causes of variation. An explicit view of the actual state of science on this interesting subject, has been given by Professor De la Rive, in his Treatise on Electricity lately published, translated by Mr. Charles Vincent Walker, F.R.S., superintendent telegrapher of the South-Eastern Railway. A final expression for the velocity of electricity, it would appear, has not yet been obtained; nor has it been shown in what the *primâ facie* difference between the mode of propagation of electricity, and that of the radiant forces, such as light, heat, &c., really consists.

Professor Wheatstone was one of the jurors of the Paris Universal Exhibition of 1855, in the class for "heat, light, and electricity;" on which occasion he was appointed by the Emperor Napoleon III. a knight of the Legion of Honour, "for his application of the electric telegraph." He is also a correspondent of the French Institute of Sciences, and a foreign or an honorary member of the principal academies of science in Europe.

At King's College, we believe, like other titular professors, he has not taken any part in the routine of academic instruction; but he has occasionally lectured, as we have seen, on special subjects related to his own researches; giving also to his colleagues the advantageous aid of his peculiar knowledge and talent, and to the college the benefit of his philosophical reputation. In two previous articles [MILLER, WILLIAM ALLEN, and SMITH, WILLIAM,] the researches which con-

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firmed the selection of magnesian limestone for building the New Palace of Westminster, have been noticed. The physical and chemical examination of the specimens of stone collected, having been consigned to the late Professor Daniell and his colleague Professor Wheatstone, the requisite experiments on their mechanical and hygrometric properties were conducted by the latter. He was knighted 1868.

WHEWELL, REV. WILLIAM, D.D., F.R.S., Master of Trinity College, Cambridge, was born in 1795, at Lancaster, where his father was a joiner, and intended to place his son with himself at 'the bench.' But fortunately he had received an excellent education of its degree at the Free Grammar Shool of his native town, the head master of which, perceiving the mathematical talent evinced by his pupil, with his father's assent, took measures for giving him an university education, and enabled him to enter Trinity College, Cambridge, where he graduated as B.A. in 1816, afterwards became a Fellow of his college, and was for many years an eminent and successful tutor. In 1828 he was appointed Professor of Mineralogy, which office he retained until 1832. In 1838 he became Professor of Moral Theology or Casuistry, retaining the chair until he took the office of Vice-Chancellor of the University, in 1855. He succeeded to the Mastership of Trinity College, which he still holds, in 1841. It has been stated that not long after the great improvement in the mathematical education of Cambridge, based on the introduction of the methods of the French masters of analysis, had been fully accomplished and its effects realised, it induced a tendency in the students to disregard the definite study of physics and the knowledge of nature, in the implicit belief that they were virtually superseded by mathematics, and that the latter included everything necessary to be known of the former. It is also said that one of the first of the distinguished graduates who perceived, and in his own case rectified this error, by the diligent study of physics and natural science, was Mr. Whewell; and further, that the study of mineralogical science and crystallography, by which he was prepared for holding the chair of mineralogy at Cambridge, was at once a part and one of the first fruits of this corrective system. Though not present at the first meeting of the British Association, he was nominated on the sub-committee (or section) of Mineralogy, and also one of the two vice-presidents of the Association for the second meeting held at Oxford, and requested to present to it a report on the state and progress of Mineralogy. This he produced accordingly, and it forms a part of the first volume of the Reports of the Association, being second to none contained in the remarkable collection of reports on the progress of various branches of mathematical, physical, and practical knowledge obtained and published by the Association. It was afterwards incorporated by the author into his 'History of the Inductive Sciences,' to which we shall return.

We have seen, in effect, what an important part in his own university Dr. Whewell's unusual combination of extensive and multifarious knowledge, with a power of intellect more generally found concentrated on a few objects only, enabled him to take. A similar course in the Cambridge Philosophical Society was almost inseparable from this. But he has taken an equally prominent part in the Royal Society (of which he became a Fellow on the 13th of April 1820,) and in the British Association for the Advancement of Science, of which latter he was President in the year 1841, at the Plymouth meeting. At the third meeting, held at Cambridge in 1833, he had delivered an address on the desiderata and prospects of the Association and of science. The fifth volume of the Reports contains his 'Report on the recent progress and present condition of the mathematical theories of electricity, magnetism, and heat.' The subject of the Tides, equally important in its philosophical and practical relations, has received the most valuable accessions from Dr. Whewell, whose discussions of tide-observations (many of which were made by direction of the British Association at his instigation) will be found in a series of papers in the 'Philosophical Transactions.' For two years Dr. Whewell filled the chair of the Geological Society, directing the Fellows, in their papers and discussions, to the definite and comprehensive principles suggested, in application to Geology, by the peculiar culture of his own mind, and taking, in his annual addresses, equally valuable, broad, and philosophical views of geological theory and causation.

Several of Dr. Whewell's separate works and their contents have been alluded to in a former article, when noticing the contributions to science of one of his accomplished colleagues at Cambridge [WILLIS, REV. R.]. He is the author of many works in the tutorial series of the university on various departments of mathematics and physics. But the more considerable productions of his pen are the following:—'Astronomy and General Physics considered with reference to Natural Theology; being the Third Bridgewater Treatise,' London, 1833. In this may be recognised the rudiments of much that the author has since produced, as well as an earlier condition of the style matured in the works next to be mentioned. 'History of the Inductive Sciences, from the earliest to the present times,' 3 vols., London, 1837; 'The Philosophy of the Inductive Sciences, founded upon their History,' 2 vols., London, 1840, 'The Elements of Morality, including Polity,' 2 vols., London, 1855.

On the first two works of this list, considered as a whole, Professor James Forbes, F.R.S., the successor of Playfair in the chair of natural philosophy in the University of Edinburgh, (in his Dissertation on the progress of mathematical and physical science from 1755 to 1850, in the eighth edition of the 'Encyclopædia Britannica,') remarks, 'One attempt—a bold and successful one—has been made, in our own day, to unite the history of science and the logic of inductive discovery,—I mean the History and Philosophy of the Inductive Sciences. An English philosopher of wonderful versatility, industry, and power has erected a permanent monument to his reputation in a voluminous work bearing the preceding title.' They are also the subject of a celebrated article in the 'Quarterly Review,' by Sir John Herschel, lately republished in his volume of Essays. A well-known work, which has excited much controversy, on the Plurality of Worlds, has been very generally attributed to Dr. Whewell, but, as far as we know, its authorship has been neither admitted nor denied by him. [*See* SUPPLEMENT.]

*WINSLOW, FORBES, M.D., born in 1810, a physician and writer on psychology, was educated for the medical profession in London, and became a member of the Royal College of Surgeons of England in 1835. He is also a graduate in medicine of King's College, Aberdeen, and a fellow of the Royal College of Physicians of Edinburgh; and he has received the honorary degree of Doctor of Civil Law from the University of Oxford. One of his earliest published works indicates the direction of his mind. It is entitled 'An Essay on the Application of the Principles of Phrenology to the Elucidation and the Cure of Insanity.' This was published in 1831. About this time he also published two manuals for the use of students, 'A Manual of Osteology,' and 'A Manual of Practical Midwifery.' His next work was one which resulted from the literary bent of his genius. It was called 'Physic and Physicians.' It consisted of biographical and literary sketches of the history of medicine, and produced a considerable sensation at the time it was published. It indicated clearly the workings of a mind that was studying with eagerness the road to success. He afterwards published a work more particularly directed to the speciality which he afterwards so successfully practised. This work was entitled 'The Anatomy of Suicide; being an attempt to establish the connection between the Desire to commit Suicide and certain physical conditions of the Brain and Abdominal Organs.' From this time Dr. Winslow devoted himself entirely to the treatment of insanity, and opened an asylum at Sussex House, Hammersmith, of which he was resident superintendent for many years. His consultation practice however increasing largely, he has recently taken a house in London, still carrying on the establishment at Hammersmith. Besides the above works, he is also author of the following, devoted to the subject of insanity: 'On the Preservation of the Health of the Body and Mind;' 'On the Plea of Insanity in Criminal Cases;' 'On the Act for the Better Regulation and Care of the Insane, with Notes;' 'Synopsis of the Lunacy Act.' In 1837 he was appointed Lettsonian Lecturer to the Medical Society of London, and on this occasion delivered a course of lectures on insanity, which have since been published. In 1848 he projected and became proprietor and editor of the 'Quarterly Journal of Psychological Medicine and Mental Pathology.' He has contributed extensively to the pages of this journal, and through it has been the means of diffusing a large amount of sound opinion on the subject of insanity and its treatment. As a great principle on which Dr. Winslow has laid the greatest stress, is the fact that there can be no derangement of the mind without some antecedent derangement of the body. To this subject he has devoted many papers. In 1860 he published a volume 'On the Obscure Diseases of the Brain.'

In 1853 Dr. Winslow was elected president of the London Medical Society. He is now (1857) president of the Association of the Medical Officers of Hospitals and Asylums for the Insane.

THE END.

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The following is a list of the names of persons who have died since the publication of the 'Penny Cyclopædia,' and of "those living names" which, in accordance with the announcement in the Prospectus, are included in the sixth volume of the Biographical Division of the 'English Cyclopædia.' The asterisk is prefixed to names of living persons:—

*Tholuck, Friedrich-August-Gottreu
Thom, James
Thom, William
*Thompson, Major-Gen. T. Perronet
Thompson, William
*Thoms, William J.
Thomson, Anthony Todd, M.D.
Thomson, Mrs. A. T
Thomson, Thomas, M.D.
*Thorburn, Robert, A.R.A.
Thorkelin, Grim Jonsson
*Ticknor, George
Tieck, Christian Friedrich
Tieck, Ludwig
Tiedemann, Friedrich
*Tite, William, M.P., F.R.S.
Tocqueville, Henri-Alexis, Count de
Todd, Robert Bentley, M.D., F.R.S.
*Todleben, Francis Edward
Tollens, Hendrik Cornelliszoon
*Tommaseo, Niccolo
Tooke, Thomas
Tooke, William, F.R.S.
Toreno, Don José, Count of
Torrijos, José Maria
*Toussaint, Anna Luize Geertruide
Tredgold, Thomas
*Trench, Rev. R. Chenevix, Dean of Westminster
*Trentowski, Bronislaw Ferdynand
*Tricoupi, or Trikupis, Spiridion
Trithen, Frederick Henry
Trollope, Frances
Trueba y Cosio, Telesforo de
Truro, Lord
*Tupper, Martin Farquhar, D.C.L., F.R.S.
Turgenev, Alexander Ivanovich
*Turgenev, Nikolai Ivanovich
*Turgenev, Ivan
Turner, Dawson
Turner, J. M. W.
Turner, Sharon
*Turner, Rev. Sydney
Turner, Thomas Hudson
*Turton, William, M.D.
Tytler, Patrick Fraser
Uhland, Johann Ludwig
*Ullmann, Karl
*Ulrici, Hermann
Umbreit, Friedrich Wilhelm Karl
Ure, Andrew, M.D.
Uwins, Thomas, R.A.
Uvarov, Sergy Semenovich
*Uvarov, Alexei Sergievich
Uz, Johann Peter
Valpy, Rev. Richard, D.D.
Varnhagen Von Ense, Karl August
Varnhagen, Rahel Antonie
*Vaughan, Rev. Robert, D.D.
*Veit, Philipp
*Verdi, Giuseppe
Vernet, Horace
Vernon, Robert
*Victor-Emmanuel II.
*Victoria Alexandrina, Queen of Great Britain and Ireland
Vidocq, François-Jules
Vigny, Alfred, Comte de
Villanueva, Joaquin Lorenzo de
Villemain, Abel-François
Vinet, Alexandre-Rodolphe
Virey, Julien-Joseph
Visconti, Louis Joachim
Vogel, Dr. Edward
Vörösmarty, Mihaly or Michael
*Waagen, Gustav Friedrich
Waghorn, Lieut. Thomas, R.N.
*Wagner, Richard
Wakefield, Edward Gibbon
Wallin, Johann Olof
Walter, John
*Walter, John
Warburton, Eliot
Ward, James, R.A.
*Ward, Matthew Edward, R.A.
Ward, Robert Plumer
Ward, Sir Henry George
Wardlaw, Ralph, D.D.
Warneford, Rev. S. W.
*Warren, Samuel, Q.C., M.P.
Washington, Capt. J., R.N., F.R.S.
Watt, James
Watt, James Henry
Watts, Alaric Alexander
Weaver, Thomas
*Weber, Wilhelm Eduard
Webster, Daniel
*Webster, Thomas, R.A.
Weiss, Christian Samuel
*Welcker, Friedrich Gottlieb
*Welcker, Karl Theodor
Wellington, Duke of
Wergeland, Henrik Arnold
Westall, William, A.R.A.
Westmacott, Sir Richard, R.A.
*Westmacott, Richard, R.A.
Westmorland, J. Fane, 11th Earl of
*Weyer, Silvain de
Whately, Archbishop
Wheaton, Henry
*Widnmann, Max
*Wieselgren, Peter
Wiffen, Jeremiah Holme
*Wilberforce, Rt. Rev. Samuel, Bishop of Oxford
*Wilkinson, Sir John Gardner
Willems, Jan Frans
William II., King of the Netherlands
*William III., King of the Netherlands
Williams, Samuel
*Williams, Sir W. F., of Kars
Willis, Nathaniel Parker
*Willis, Rev. Robert, M.A., F.R.S.
Willmore, James Tibbets
*Wills, William Henry
Wilson, Horace Hayman
Wilson, James
Wilson, Professor John
Wilson, General Sir R. T.
*Windham, Major-Gen. Charles Ash
*Winer, Georg Benedict
Wint, Peter de
*Winterhalter, Franz Xavier
*Winther, Christian
Wiseman, Nicholas, Cardinal
Witherington, Wm. Frederick, R.A.
*Wolff, Emil
Wordsworth, Rev. Christopher, D.D.
*Wordsworth, Rev. Christopher, D.D.
Wordsworth, William
*Wornum, Ralph Nicholson
Woronzow, Mikhail Semenovich, Prince
*Worsaae, Jens Jacob Asmussen
*Wrangel, Ferdinand Petrovich von
Wraxall, Sir Nathaniel Wm., Bart.
Wrede, Karl Philip, Prince
*Wright, Thomas, F.S.A.
*Wright, Thomas, of Manchester
Wrottesley, John, Lord
*Wyatt, Matthew Digby
Wyatt, Richard J.
Wyon, William
Yarrell, William
Yorck von Wartenburg, Hans David Ludwig, Graf
*Young, Brigham
Young, Thomas, M.D.
Zach, Francis Xavier, Baron von
Zagoskin, Mikhail Nikolaevich
Zahrtmann, Vice-Admiral Christian
Zhukovsky, Vasily Andreevich
Zingarelli, Nicolo
*Zorrilla y Moral, Don José
Zschokke, Johann Heinrich Daniel
Zumalacarregui, Tomas
Zumpt, Carl Gottlob

SUPPLEMENTARY NAMES.

A Becket, Gilbert Abbott
Amherst, Earl
*Ansted, David Thomas
*Argelander, Friedrich Wilhelm A.
Auckland, Earl of
Aytoun, William Edmondstoune
*Bailey, Philip James
Baines, Edward
Baines, Matthew Talbot
*Baines, Edward
*Balfe, Michael William
*Balfour, John Hutton
Beaufort, Rear-Admiral Sir Francis
Behnes, William
*Benedict, Jules
*Bennett, William Sterndale
Bingham, Joseph
Bonstetten, Karl Victor von
*Bowerbank, John Scott
Brande, W. T.
Brayley, Edward Wedlake, F.S.A.
*Brayley, Edward William, F.R.S.
*Brooks, Charles Shirley
Brydges, Sir Samuel Egerton
*Busk, George
Canning, Charles John, Viscount
Cathcart, Lieut.-Gen Sir George
*Chasles, Victor-Euphemion-Philarète
*Costa, Michael
Crawford, Thomas
Crosse, Andrew
*Dove, Heinrich Wilhelm
*Edwards, Henri-Milne
*Farr, William, M.D., F.R.S.
*Gayangos, Pascual de
Gmelin, Leopold
Gogol, Nikolay Ivanovich
*Graham, Thomas
*Grant, Robert, M.A., F.R.A.S.
Grotefend, Georg Friedrich
*Grove, William Robert, Q.C., M.A.
Haldane, Robert
Haldane, James Alexander
Halévy, Fromenthal
Hammer-Purgstall, J., Baron von
Havelock, Major-Gen. Sir Henry
Henfrey, Arthur
Henslow, Rev. John Stevens, M.A.
Herapath, William
*Horsfield, Thomas, M.D.
*Hullah, John
*Huxley, Thomas Henry
*Julien, Stanislas-Aignan
*Livingstone, David, LL.D., D.C.L.
*Maury, Matthew Fontaine, LL.D.
Monk, Dr. James Henry
*Parkes, Josiah
Parkes, Joseph
Rendel, James Meadows
Rigaud, Stephen Peter, M.A., F.R.S.
*Russell, John Scott, F.R.S.
*Sabine, Major-General Edw., R.A.
*Schleiden, M. J.
*Simpson, James Young, M.D.
Smyth, Rear-Admiral Wm. Henry
Sowerby, James
*Sowerby, James de Carle
Sowerby, George Brettingham
Sowerby, Charles Edward
*Sowerby, George Brettingham, jun.
*Sowerby, Henry
*Taylor, Alfred Swaine
*Tschudi, Johann Jakob von
Vico, Francis de
Wallich, Nathaniel, M.D.
*Wheatstone, Charles, F.R.S.
Whewell, Rev. William, D.D.
*Winslow, Forbes, M.D.

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